

1889.

THE CHRISTIAN
QUARTERLY REVIEW.

“Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε.”

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VOLUME VIII.
PRICE: TWO DOLLARS A YEAR.
COLUMBIA, BOONE Co., Mo.



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SEP 1 1890



THE REVIEW.

JANUARY, 1889.

CIVIL GOVERNMENT—ITS ORIGIN, MISSION, AND
DESTINY, AND THE CHRISTIAN'S RELATION
TO IT, AS PRESENTED IN THE NEW
TESTAMENT.

SECOND ARTICLE.

In our former article we showed that civil or human government originated among the rebellious portion of the human family; that it was recognized as the effort to live without God and his government; that a conflict was kept up through the entire period of the Old Testament dispensation; that the special commission of the children of Israel was to destroy these governments in the land of Canaan, and to establish in their stead the government of God; that in the destruction of these governments all who clung to and upheld them were to be destroyed. There was an irrepressible and perpetual conflict between the Divine and human. A war of extermination was declared by God against the governments of earth. The subjects of the Divine government could not participate in the human, could not form affiliation or alliance with the subjects of the human, could not copy or pattern the Divine after the human, nor inject or dovetail the human into the Divine. They were necessarily and essentially antagonistic, and fealty to both could not be maintained by the same person. We showed that Daniel (2 : 42) in prophecy projected that conflict

into the illimitable future and extended it to all the kingdoms of earth ; that "the God of Heaven shall set up a kingdom that shall never be destroyed ; it shall break in pieces and consume all these (human) kingdoms, and it shall stand forever." The power of these human kingdoms "shall be destroyed and consumed unto the end," or to a complete and everlasting destruction. This idea of the essential antagonism and irrepressible conflict between these kingdoms was impressed by God through the patriarchal and Jewish dispensations, indelibly upon the minds and lives of His people. Not only was it impressed upon the Jews, but it was accepted as true by the rulers and subjects of the human governments.

The prophecies of the Old Testament caused the Jews to look forward to the coming of a Divine Deliverer to rescue them from the rule of the human power under which they were living and to re-establish the rule of God on earth. The rulers of the human government had accepted the truth of this coming of one sent from God, and instinctively felt the result of his rule would be the overthrow of their authority and rule, hence their effort to destroy Him at His birth. "Now, when Jesus was born in Bethlehem of Judea, in the days of Herod, the king, behold wise men came to Jerusalem saying, where is he that is born king of the Jews ? For we saw his star in the East and are come to worship him. And when Herod, the King, heard it, he was troubled, and all Jerusalem with him. * * * Then Herod, the King, privily called the wise men and learned of them carefully what time the star appeared, and he sent them to Bethlehem and said, go and search out carefully concerning the young child, and when ye have found him bring me word, that I also may come and worship him. * * * They came into the house and saw the young child with Mary, his mother, and they fell down and worshiped, * * * and being warned of God in a dream that they should not return to Herod, they departed into their own country by another way. * * * An angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child and his mother and flee into Egypt and be thou there until I tell thee, for Herod will seek the young child to destroy him. * * * Then Herod, when he saw that he was mocked of the wise men,

was exceeding wrath, and sent forth and slew all the male children that were in Bethlehem and in all the borders thereof, from two years old and under, according to the time he had carefully learned of the wise men." Mat. 2:1-16. Christ thus was recognized from before his birth as coming to make war upon the human government, and the rulers sought from his birth to kill him.

Christ came as the anointed of God to establish and build a kingdom that should break in pieces and consume all the kingdoms of earth, and that should fill the whole earth and stand forever. As in the beginning of the typical institution of Judaism, God sought favorable conditions for launching his kingdom, free from temptation to entangling alliances, and affiliations with human governments, so He now chooses a period when the human government adopted into Judaism, was destroyed and the nation with it. Hosea, 13:9.

The Jews themselves were in oppressive bondage to the Roman government. At this juncture the Gospel of the Kingdom of God was preached, "Repent ye, for the Kingdom of God is at hand," could only have been understood as referring to that kingdom which the God of Heaven should set up, whose mission was to destroy all other kingdoms, and to fill the whole earth. To him who thus claimed to be sent of God, the Jews, in their oppression, gladly gave heed as to one by whom they expected deliverance from Roman bondage. Jesus was acknowledged by God as "my Son, the Beloved, in whom I am well pleased."

He soon meets the Devil who had seduced man the ruler, and with him the world from its loyalty to God, and who held it in bondage to himself as the ruler of the world. The significant point of the advent of the Son of God into the world is that Christ and the devil met here in person to lead in the conflict for the mastery of the world. Christ came to rescue the world from the dominion and rule of the evil one into which it had fallen, and to bring it back to its primitive and pristine allegiance to God his Father. This was his mission to earth. Having received from his Father his commission he entered upon his work. The devil met him in person as the

leader of the hosts. A test of power between the personal leaders is first made. The earth is the battlefield and on the result of this conflict depends the eternal future of the world.

The devil was in possession of the world. Christ came to rescue it from his dominion, to bring it back under the authority of God, and restore it to its normal position in the universe, under the rule of God and in harmony with the laws governing the universe.

Jesus could accomplish this work only through a life of self-denial, of persecution and sorrow, ending in the shameful death of the cross. Then when the work should be completed, he must surrender the redeemed and regenerated kingdom up to the Father, and himself be subject to the Father, or second in position in the rule of the kingdom he has rescued.

The fierceness of the conflict, the cost to himself, the suffering and anguish of the cross, the anticipation of which made great drops of bloody sweat ooze from his brow and fall down to earth, he had fully appreciated. He was "as a lamb slain from the foundation of the world." "Who was verily foreordained before the foundation of the world, but was manifested in these last days for you who by him do believe in God." 1 Peter 1:20.

These sufferings and sorrows, the death of cruelty and shame had been fully laid open to him. His sensitive nature felt the shame and suffering and the degradation of the grave more keenly than any human being could feel it, and he recoiled from it with a keener sense of anguish, than dulled and blunted human hearts could ever feel, and in deepest humiliation cried, "Father if it be possible let this cup pass from me."

With a full realization of all this strife, sorrow and suffering, ending in the degradation of the grave, pressing upon his soul, in the beginning of his ministry he was led of the spirit into the wilderness to be tempted of the devil.

The devil realizing the conflict before him, determined to tempt Jesus from his loyalty to God, and to induce him to enter his service. When Christ was hungered, depressed with bodily weakness, and the afflictions before him, overwhelmed with the herculean task he had undertaken, "the devil taketh

him up into an exceeding high mountain and sheweth him all the kingdoms of the world and the glory of them, and saith unto him, all these will I give thee if thou wilt fall down and worship me." "Jesus saith unto him 'Get thee hence, Satan,' for it is written, thou shalt worship the Lord thy God and him only shalt thou serve." Then the devil left him, and angels came and ministered to him. Luke records (4 : 5) : "The devil taking him up into a high mountain showed unto him all the kingdoms of the world in a moment of time, and said unto him, all this power will I give unto thee and the glory of them ; for that is delivered unto me, and to whomsoever I will, I give it. If therefore thou wilt worship me, all shalt be thine."

It is needful to observe (1) the devil claims the kingdoms of the earth as his. They had been delivered into his hands, and to whomsoever he willed he could give them.

That the devil owned the kingdoms of the world is often denied. He here says, "they were delivered unto me." This was done certainly when man, having been intrusted with the rule and dominion of earth, betrayed the trust, hearkened to and obeyed the devil instead of God. Man the ruler transferred his allegiance, and with his own, that of the earth he ruled, from God to the devil. Satan was in possession, then, of these kingdoms and the glory of them, he claimed the power to bestow them upon whom he would ; he proposed to give them to Christ Jesus, if he would fall down and worship him. The mission of Jesus Christ proves this claim of the devil to be true. He came to rescue the world from the possession and rule of the devil and to destroy the power of the evil one.

He knew who held possession of the kingdoms of the world and whether he had the power to bestow them. Unless the devil possessed and had power to bestow them, the offer could have been no temptation to Christ. It was a temptation, and "he suffered being tempted."

Then Christ recognized the claim of the devil to the possession of the kingdoms of the world as true, and the devil is henceforth called in the Bible the prince or ruler of this world.

CIVIL GOVERNMENT.

The special point of the temptation is this: Christ had come to rescue the world from the dominion of the evil one, and to bring it back to God.

He is to rescue it through suffering, persecution, reproach, the death of the cross, the degradation of the grave, and after it shall be rescued he must surrender it up to God and himself occupy a secondary place in the rule of the world. Now, says Satan, but worship me, do obeisance to me, acknowledge my supremacy, instead of God's, and without suffering, persecution, sorrow, the cross or the grave, all shall be yours, and you will then have the same dignity and honor under me without suffering, as you will have under God, when you shall have endured all. Christ felt the temptation.

The point fully and clearly developed in this is, that Christ Jesus recognized the kingdoms of this earth and the glory of them as belonging to the devil. The earth had been delivered unto him as ruler and prince, and all these institutions, kingdoms, governments, had grown up under his rule and authority, and they constitute the institutions and organizations through which he has governed man and the world, and in which he rewards his servants.

The devil is the "prince of the world," (Jno. 12:31; 14:30; 16:16; Eph. 2:2), and the kingdoms and governments of earth as the possessions of the evil one are to be destroyed. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8.

Having resisted successfully these tempting offers of the devil, and having shown his true loyalty to God, the angels of God came and ministered unto him. He then lays down the principles that must govern in his kingdom. They are epitomized in 5th, 6th, and 7th chapters of Matthew. These principles are diverse from and antagonistic to the principles that have obtained and must ever obtain in all human governments. No human government can possibly be maintained and conducted on these principles laid down for the government of Christ's subjects in his kingdom. The spirit that prompts the practice of these principles is opposed to the spirit needful for the maintenance of human governments. The two spirits

cannot dwell in the same heart, nor the same temple, or institution. A man cannot be gentle, forgiving, doing good for evil, turning the other cheek when one is smitten, praying "for them that despitefully use and persecute" him, and at the same time execute wrath and vengeance on the evil-doer as the human government is ordained to do, and as it must do to sustain its authority and maintain its existence. In recognition of this antagonism Christ, in giving the platform of principles, (Matt. 6:21), says: "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." Mammon as the God of this world rules in the kingdoms of the world. God can be served only in the "kingdom which the God of heaven shall set up." The God of this world is served in the kingdoms of this world. Christ plainly declares a man cannot serve in both. He concludes this platform of principles by the warning, "He who hears these sayings of mine and does them shall be likened unto a wise man who built his house upon the rock." It shall stand forever. He who hears these sayings and does them not, builds on the sand, to be overwhelmed in destruction.

This carries the idea that the institutions ordained of God will stand forever; those not founded in his word, hence of human origin, must be destroyed and will engulf in the same destruction, those who serve in them.

THE KINGDOM OF HEAVEN.

Christ, from this time onward, preached the coming kingdom. It was the burden of his thought, the theme of every discourse. His disciples were taught to pray that it come. His parables, his teachings, all presented some thought, some feature, or relationship of that kingdom. Its spirit toward its own subjects, the faithful and unfaithful, toward the subjects of the human governments; the time of its complete organization, its mission, its relationship to human government, its end, final destiny, and its relation to himself and to God, the Father, are carefully presented, exemplified, and enforced. It is true that when Christ was in person here on earth, the devil was also here. It is true that when

God has exercised wonder-working power on the earth, He has permitted the same character of manifestations to the devil. When Christ bestowed miraculous power on others, the devil did the same. There was always the clear line of distinction kept up between the Divine and the demoniac. The Divine spirit dwelling in man uplifted and blessed him and made him a blessing to others. The demoniacal possession afflicted and cursed the possessor, and made him a curse to others. Jesus, in his work, showed his power over the evil one by casting out demons and relieving those afflicted by them. All disease, sickness, mortality and death came upon man as the result of the transferred allegiance of man and the world, from God to the devil. All sickness, disease, and death are bestowals of devil. Christ, in healing the maladies and afflictions of humanity, and in restoring life to the dead, manifested His power over the devil. In this was a conflict between Christ and the devil. But it is of his teaching in reference to the relations and contact of His kingdom with the kingdoms of earth that we desire to inquire. Matt. 15: 13. In speaking of practices not ordained of God he lays down this broad truth: "Every plant which my Heavenly Father has not planted shall be rooted up." This is a declaration that all institutions and organizations not planted by God shall be destroyed. This truth is far reaching. The material, moral and spiritual world have all been blighted by the rule of the devil. The poison of death and ruin has infected the whole realm of nature. The declaration is that every evil, material, moral, or spiritual, every influence that has been put in operation by the devil, shall be antagonized and counteracted by Christ Jesus. Especially is it true that every institution, organization or kingdom established under the rule of the evil one shall be rooted up and destroyed. Christ's mission is to destroy the works of the devil and all these kingdoms and governments of earth are the work of the evil one.

Matt. 16: 13. When Peter confessed that Jesus is the Christ, the Son of God, Christ responded, "Blessed art thou, Simon, son of Jonah, for flesh and blood hath not revealed it unto thee, but my Father, who is in heaven, and I say unto thee that thou art Peter, and on this rock I will build my church and

the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Undoubtedly this is a repetition of the prophecy of Daniel, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. It shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Here it is called a church against which the gates of hell shall not prevail, the kingdom of heaven set up by the God of heaven, the terms of entrance into which shall be ratified in heaven.

But Jesus in declaring that the gates of hell shall not prevail against this kingdom or church, implied that they must prevail against every other kingdom or institution of earth. If there are other institutions or kingdoms against which "the gates of hell shall not prevail," there is neither point nor force in saying they shall not prevail against this kingdom or church built by Christ. Whatever else may be meant by "gates of hell prevailing against," it carries the idea of the destruction of what is prevailed against.

The expression necessarily declares that every institution, kingdom, and organism of earth, save this kingdom of the God of heaven, this church builded by Jesus Christ, shall be engulfed in the vortex of everlasting ruin. This church or kingdom alone shall never perish. All these kingdoms of earth shall be broken in pieces and consumed, by the kingdom of God which alone shall stand forever. Jesus spent his life after his recognition as the Son of God in thus teaching and manifesting the superiority of his kingdom over the earthly kingdoms. His life was a continual conflict. The rulers of the earthly governments came in contact with him only to persecute. But he saw the final conflict must come. "The kings of the earth set themselves and the rulers take counsel against his anointed." When he turned his face toward Jerusalem for the last time, he realized that the final fierce conflict was at hand. He exclaimed (John 12:23): "The hour has come that the son of man shall be glorified. * * * Now is my soul troubled, and what shall I say? Father, save me from this

hour? But for this purpose came I unto this hour. Father glorify thy name. Then came a voice from heaven saying, I have both glorified it and will glorify it again. The people who stood by said it thundered; others said an angel spoke to him. Jesus answered, * * * Now is the judgment of this world; now shall the prince of this world be cast out, and I, if I be lifted up, will draw all men after me. This said he signifying what death he should die."

In the final conflict between the Savior and the devil, Jesus felt sure of triumph, the casting the devil out of his position as ruler of the world. Yet the conflict, the anguish, the lifting up on the cross, oppressed him sorely. The prince of this world was coming in the person of the rulers of human governments. Again, in Jno. 14:30, "Hereafter I will not talk much with you, for the prince of this world cometh and hath nothing in me." He was coming in the person of the ruler of his earthly kingdom, had nothing in Jesus or his work, hence would so persecute him that Jesus would not have opportunity to talk much with his disciples. Again, (Jno. 16:13), in declaring the mission of the spirit, "he will convince the world of judgment, because the prince of this world is judged."

The conflict with the devil, ending in the triumph of Jesus Christ, was a judging, a condemnation, an overthrow of the devil, an assurance that he would be destroyed and all his servants judged and condemned.

But the truth clearly revealed in these things is, that the civil power and the rulers engaged in the work of persecuting the Son of God, are the ministers of Satan, doing his work. Through these, his ministers, Christ is arrested, buffeted, scorned, spit upon, beaten, crowned with thorns, nailed to the cross and killed. He was carried down by these powers of darkness to the grave, the prison-house of the devil, the antechamber of hell, where the devil held undisputed reign. Bound in the fetters of death, in the dark dungeon of the grave, betrayed of man and forsaken of God, within the personal power and domain of the devil, he makes the final struggle with "him that hath the power of death, that is the devil." In the grave the battle was fought, in the grave the victory was won for man's redemption. Jesus overcame the devil in his

own home, triumphed over death, hell, and the grave, and came forth the glorious conqueror. In this conflict, reaching from the cradle to the grave, between Jesus and the devil, the civil power was the minister and instrument of the devil.

The rulers sought his life at his birth, desolated the homes around Bethlehem by the destruction of every male child "two years old and under." The civil power dogged his pathway through life and nailed him to the cross in his death. "The prince of this world hath nothing in me."

THE CHURCH AND THE CIVIL POWER.

The appetite for blood being whetted by the death of the Master, the blood of his followers is demanded to satiate its greed. Stephen soon falls a victim, and the first church, both men and women, are scattered abroad everywhere by the bloody hand of the civil power. Saul, breathing out threatenings and slaughter against the disciples of the Lord, made havoc of the church, and is commissioned to "hale any he found of this way, men and women, to prison." "King Herod stretched forth his hand to vex certain of the church, and killed James, the Lord's brother, and because he saw it pleased the Jews, he proceeded further to take Peter also, and cast him into prison, intending after the Passover to bring him forth to the people." God opened the prison doors, and delivered him. Paul and Barnabas were assaulted at Iconium, stoned at Lystra, fled through Derbe and the cities of Lycaonia, were beaten and cast into the dungeon and their feet made fast in the stocks at Philippi, and persecuted at Thessalonica. The remainder of the Acts of the apostles tells of the persecutions, trials, strifes, stonings, bonds and imprisonments of Paul to the end. He had the testimony continually with him that "in every city bonds and afflictions abide me." His prison was often his church-house, the prison-box his pulpit, and much of his evangelistic labor was done wearing a chain.

This life of strivings, conflicts, and persecutions was ended by death at the hands of the civil rulers. The other apostles had much the same history. All, it is believed, like the Master, ended their lives by the sword, the stonings, the cross, the fire and fagot of the civil power. Every inch of ground gained

and held by Christ and his apostles was gained and held against the fierce persecutions or more hurtful temptations of the civil power.

The civil power sought to throttle the church, as it sought to destroy its founder, in its infancy. The life of his physical body was a type of the life of his spiritual body, the church.

The relationship of Christ and his church to the civil power is plainly declared in his own teachings and actions. Matt. 17: "When they came to Capernaum they that received tribute money came to Peter and said, Doth not your Master pay tribute? He saith yes. And when he was come into the house Jesus prevented [anticipated] him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take tribute, of their own children or of strangers? Peter saith to him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding lest we should offend them, go thou to the sea and cast a hook and take up the first fish that cometh up, and when thou hast opened his mouth thou shalt find a piece of money, that take and give unto them for me and thee."

This indicates that Christ's teaching had raised the doubt with the Jews, whether he would count himself a child or a stranger under civil government. Although born a citizen, Jesus apprehending the questionings of their mind, solved it, refused to claim the exemption of a child, and once and forever placed himself and his disciples among the strangers to these governments. Some may think this hardly required by the context. A pondering of all the parts necessitates the conclusion.

Besides one of the oldest manuscripts has added as the close of the last sentence, "seeing we are strangers to the kingdoms of earth," as a reason why they should pay it. While we do not hold this as a part of the genuine text, it shows that this was understood from a very early date to be the meaning of the passage. And this meaning was much more likely to have come down from the early apostolic age, when the cruel rulers were persecuting Christians, than to have been added at a later date when the church was in affiliation with civil government. Then it must be construed to mean that Christ intended to teach, that he and his servants were not children of

civil government. He and his servants constituted the government of God in contradistinction to the human governments of earth, which the Savior clearly teaches were the governments of "the prince of this world, who hath nothing in me."

No clearer evidence could be furnished that it was well understood by the enemies as well as the friends of Christ, that his mission was to destroy the governments of earth than the record. Matt. 22 : 15, Mark 12 : 14, Luke 20 : 20. Knowing this they sought to commit him against the lawfulness of giving tribute to Caesar and thus find ground for an accusation to secure his condemnation. "Then went the Pharisees and took counsel against him how they might entangle him in his talk, and they sent unto him the lawyers with the Herodians, saying, Master, we know thou art true and teachest the way of God in truth, neither carest thou for any man, for thou regardest not the person of man. Tell us therefore, what thinkest thou ? Is it lawful to give tribute to Caesar or not ? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites ? Show me the tribute money, and they brought unto him a penny. And he saith unto them, Whose is this image and superscription ? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things that are Caesar's and to God the things that are God's. When they heard these words, they marvelled, and left him and went their way." This clearly shows that it was well understood that Christ was to destroy the kingdoms of earth. These lawyers under the guise of friendship sought to entrap him into expressions that would convict him of treason, that they might secure his condemnation. He not only thwarted their purpose, but taught the lesson in an emphatic way of the Christian's duty to human kingdoms. Tertullian, who was probably born within a half century after the death of the apostle John, gives this explanation of this saying of the Savior : "The image of Caesar which is on the coin is to be given to Caesar, and the image of God which is in man is to be given to God. Therefore thou must indeed give thy money to Caesar, but thyself to God, for what will remain to God if all be given to Caesar ?" No better explanation has ever been given of the Savior's words. It teaches what the Savior taught : pay your tax, but

you are not children or servants of the earthly governments. Give your personal service and your bodily powers to God. Tertullian not only gives this as the meaning of the Savior, but he shows what was the prevailing impression of the teaching of the Savior and the apostles, within the first century after the establishment of the church. These ideas must have come down from the days of the apostles. They could not have originated after the church found favor with the civil power.

Jno. 18:33, Pilate asked Jesus, "Art thou the king of the Jews?" Jesus answered him, "Sayest thou this thing of thyself, or did others tell it thee of me?" Pilate answered, "Am I a Jew?" Thine own nation and the chief priests have delivered thee unto me. What hast thou done?" Jesus answered, "My kingdom is not of this world; if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence."

Christ disavows the earthly character of his kingdom; declares that it is of a nature so different from all worldly kingdoms, that his servants could not fight for his kingdom; if they could not fight for his kingdom, they could not fight for any kingdom, hence in this respect could not be members and supporters of the earthly kingdoms. This is also a declaration that he does not belong to the Jewish nation. He was born a Jew, and the Jewish people were anxious to regain their nationality, willing to follow any leader that would promise them freedom from the Roman yoke, and a restoration of the earthly kingdom of Judaism. The Roman governors were sensitive toward all such as disturbers of the peace and quiet of the people, and excitors of insurrection. Hence Pilate, the representative of the Roman government, asked Jesus, "Art thou the king of the Jews?" He replies, "Do you ask this of yourself, or did others make the charge?" Pilate refers him to his own Jewish nation and the priests. He responds, "my kingdom is not of this world." I am not a member of the Jewish worldly government. I seek no earthly throne. My subjects cannot fight. This candid answer quieted the fears of Pilate, and he testified, "I find no fault in him." Yet to please the Jews he scourged him and delivered him to them to be

buffeted and abused. They demand his death because he claims to be the Son of God. Pilate trembles with fear at such an idea, and seeks to let him go. The Jews cry, "If thou let this man go, thou art not Caesar's friend." Pilate fearing to be charged with treason to Caesar, signed the death warrant of the Son of God and delivered him to be crucified. All showing that he claimed, and that his enemies recognized that he claimed, to be a child of no earthly kingdom, but that the kingdom he came to establish was unlike and separate from any and all earthly kingdoms.

The Savior said to his disciples, (Luke 22 : 36), "He that hath no sword let him sell his garment and buy one. * * * They said Lord here are two swords, and he said unto them it is enough." This is seemingly out of harmony with the Savior's teaching. What does it mean? We can only tell what was done with the swords. Judas and his band came against the Savior "with lanterns and torches and weapons. * * * Then Simon Peter having a sword drew it and smote the servant of the high priest and cut off his right ear. * * * Then said Jesus unto Peter : Put up thy sword into the sheath ; the cup which my Father hath given me shall I not drink ? " John 18 : 3, 10. He here taught his disciple could not use the sword of violence to prevent the suffering brought on us through obeying the will and fulfilling the commands of God. Matt. 26:52, Jesus says, "Put up again the sword in its place ; for all they that take the sword shall perish by the sword." The only use made of it was to teach these lessons, both seeming to prohibit the use of the sword, and this last teaching, not that every individual who used a sword would necessarily perish by the sword, but that all institutions builded by the sword or by violence, must perish by the sword or violence. All human governments are builded by the sword ; therefore must perish by the sword. Christ's church must be so builded as to stand forever, therefore it cannot be built by the sword. It would seem that the sword was used to teach, that though in the power and possession of the children of God they are not permitted to use it.

The apostles were imprisoned and punished for preaching the gospel, and were forbidden to preach any more in the name of Christ ; they respond : "Whether it be right in the sight of

God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard." And this was the spirit that guided the apostles in all their preaching. They paid taxes and treated the human rulers with respect, when they did not interfere with their duty to God. When they did this, all Christians, as Christ had done, disobeyed the human ruler and obeyed the God of heaven. They showed in this that they were subjects of the kingdom of God and only in a secondary sense of a human ruler. "No man can serve two masters. He will love the one and hate the other, or he will hold to the one and despise the other. Ye cannot serve God and Mammon." The first of all commandments is, "Thou shalt love the Lord thy God."

The letter to the Christians at Rome was written by the apostle Paul, during the reign of Nero, the most cruel and wicked persecutor of the church of God, as well as the most depraved in personal character, that ever sat upon the throne of the Roman empire. His residence was in Rome where these Christians dwelt. They were the special objects of Nero's hatred. He accused them of setting fire to the city as an excuse for gratifying his own ferocious spirit. Renan says: "Never before had such refinements of cruelty been witnessed. The usual punishment of such unfortunates was to be thrown to wild beasts, or to be burned in the amphitheater, with an addition of cruel scourging." "Poor, timid maidens, with modest gestures veiling their nudity, were tossed by a bull and torn in pieces on the pebbles of the arena." They were put to death, not for the public good, but to gratify the cruelty of one man. These Christians at Rome, enduring these things, were liable to be excited to take vengeance in their own hands and rise up and slay or burn out their cruel persecutors. But Paul writing to them admonishes them, (Rom. 12:17), "Recompense to no one evil for evil. Provide things honest in the sight of all men, if it be possible, as much as in you lieth, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written: Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger feed him, if he thirst give him drink: for in so doing thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good. Let every soul be subject unto the higher powers, for there is no power but of God. The powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation, for rulers are not a terror to good works but to the evil. Wilt thou not then be afraid of the power. Do that which is good and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain. For he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience sake. For this cause pay ye tribute also; for they are God's ministers attending continually upon this very thing. Render to all, therefore, their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." This is the most complete statement of the Christian's relation to the civil government found in the New Testament, accepting as we do that the higher powers here refer to the civil government.

Many hold that this passage refers to church authorities, but this application involves difficulties to my mind inexplicable. So I accept that the higher powers refer to civil government.

The Holy Spirit then warns these Christians that they must not avenge themselves, they must suffer wrong, for it is written: "Vengeance is mine, I will repay, saith the Lord." Christians are forbidden to take vengeance, God will avenge their wrongs. The higher power is immediately introduced as God's agency through which he will take vengeance and execute wrath.

We found that he so used the wicked nations under the Old Testament dispensation. This higher power is a revenger to execute wrath on him that doeth evil. The Christian has been clearly forbidden to take vengeance or execute wrath, but he is to live peaceably with all men, to do good for evil. Then a Christian cannot be an officer or executor of this higher power. Human governments, we found in the Old Testament, as Babylon, Assyria, and others,

were ordained of God, and used to punish other wicked nations. Kings and rulers were used as "my servants" to punish wicked people. "But God maketh the wrath of man to praise him; the remainder of wrath will he restrain." Ps. 76:10. God uses the wrath of man to promote his own praise, or the greatest good of his people.

Wrath that would go beyond this, God will restrain. With these thoughts, this higher power is ordained of God as all human government is, to punish those who refuse to obey God. The civil ruler is a minister of wrath, whom God uses to punish wickedness and rebellion. The government which he here calls his ordinance, is the Roman, in direct line of descent from that of Babylon, through that of Medo-Persia, and of Greece. He whom he calls the minister of God is the vile persecuting Nero, with his subordinates. How can he be said to be a "minister to thee of good"? In the same sense that "all things work together for good to them that love the Lord"; in the same sense that he makes the wrath of man to praise him, while the remainder of wrath, which would inflict more punishment than would redound to his praise, he restrains. So much of wrath as promotes the true good of God's children, he permits to come upon them; all that would go beyond that, God restrains. Then all the persecutions that came upon the Christians, even in the days of Nero, were needed by the children of God, to promote their true and eternal welfare. One chief good was to wean them from love of the kingdoms of the world. How can this wicked ruler be a terror to evil works and not to good? Because if God permits only so much punishment to come upon his children as will promote their true good, all the evil that comes upon them is intended by God, to restrain and deter them from sin, and to encourage them to do good. Besides it is true that the essentials to all quiet, stable government are such as to make even evil men in authority prefer goodness, forbearance, quiet and industry, to the turbulent, disorderly and rebellious spirit. And it is only when there is animosity toward good men on account of fidelity to principle, or to parties that are offensive, and that are persecuted for their principles, that even wicked and tyrannical rulers would not encourage and reward the orderly, quiet spirit in preference to

the disorderly and wicked. And God overrules the most wicked government to the destruction of the wicked. All government then is a terror to evil-doers and not to good. This is true of hell itself. Hell, in our former essay we found, was an ordinance of God to punish wickedness. The devil, the ruler over hell, is God's minister to execute wrath and vengeance in the unseen spirit land. Ruled by the devil who seduces men to sin, it is overruled by God to punish sin and sinners, and so to deter from sin, and encourage to good. It is a terror to evil-doers. Hell itself ministers good to the obedient servant of God.

To seek to resist or overturn hell as an institution of God for punishing sinners and destroying sin, would be to resist the ordinance of God, and would bring swift damnation to the inhabitant of the spirit land that would dare such a thing. So, too, human government is God's ordinance to punish sinners. So long as sinners are in rebellion against God and his authority and refuse to be his servants, so long would it be resisting the ordinance of God to resist the human government and seek to overthrow or destroy it. It is God's ordinance for punishing sin and sinners, and as such it is right and good for the end for which God ordained it.

Because hell is an ordinance of God is no reason that his true servants, the angels, and "spirits of the just made perfect", should seek to enter it, guide and direct its operations and partake of its spirit and its rewards. No more is the fact that civil government is an ordinance of God, a reason why his children on earth should enter into and carry forward the operations of civil government; drink into its spirit and partake of its rewards. It was not ordained for them, but for the "lawless and disobedient."

In the spirit land there are two institutions or ordinances of God, heaven and hell. They are equally ordained of God. One to foster and reward fidelity to God, the other to punish sin and rebellion against God, and in doing this to be a terror to evil-doers and not to the good. They are ruled over by two different beings, both ministers of God. One his own son, who so rules in heaven as to encourage and reward fidelity to God.

The other, Satan, rules in hell, so as to punish sin and rebellion against God, and in doing this to deter from evil works. These two institutions have their counterparts in this world. The church of Jesus Christ embodying the true servants of God, and so ruled, as to promote fidelity in God's children, by the Lord Jesus Christ. The other, human government, the embodied effort of man to rule the world without God, ruled over by "the prince of this world", the devil. Its mission is to execute wrath and vengeance here on earth. Human government bears the same relation to hell that the church bears to heaven.

GOD'S SERVANTS.

God always selects servants or ministers to do his work, that in character are fitted for the work to be done. For example, Christ must needs die. God selected the money-loving, cold-hearted, calculating, Judas Iscariot, to betray him, because he was in character suited for the diabolical work. When the mother of our Lord was to be cared for, He chose the gentle, tender-loving John. God without doing violence to his own character and the eternal harmony of his laws, could never have selected John to betray the Savior. He was unfitted for it. He could not choose even Peter. Peter, impulsive and rash, could rush forward and be involved in difficulties, that would lead him to deny his master, but there was nothing of the cold-blooded traitor in his character. So in the unseen state he selected Jesus to rule over heaven and receive the fullness of its joy in bestowing joy and happiness on others. God could not choose Christ to minister wrath in hell. Recognizing fully the righteousness and justice of the punishment of the rebellious in hell, it would yet have been inflicting the torments of hell upon Jesus to require him to stir up the fires of wrath, and execute vengeance in hell on the wicked. God chose the devil, one fitted in character for this work, and so overrules that in inflicting wrath on others, the devil as the chiefest sinner, suffers the most excruciating horrors of hell. So in the institutions here on earth. In his church or kingdom, the best, truest, most faithful men are chosen to encourage and promote virtue and loyalty to God. And it is of his kingdom of loyal subjects that

it is said, "when the righteous are in authority the people rejoice, but when the wicked bear rule the people mourn." Prov. 29:2. This is spoken of God's people, those under his government, not of human governments. Abraham, Moses, Joshua, David, Hezekiah, Samuel, Daniel, Peter, James, John and Paul, are samples of those chosen to rule in God's kingdom, who always brought gladness of heart to the people. The wicked who attained the rule among God's people brought sorrow. On the other hand, Nebuchadnezzar, Pharaoh, Darius, Nero, are the ministers of God to rule over the kingdoms of this world, to execute wrath on the evil-doer. Daniel said, "The Most High ruleth in the kingdom of men and giveth it to whomsoever he will and setteth up over it the basest of men." So in the kingdoms of the world, God often chooses as his ministers to execute wrath, the basest of men; those in character fitted to perform the work of vengeance to be done; and to resist them as rulers would be to resist the ministers of God.

To return to the Scripture quoted: In view of the fact that civil government is an ordinance of God, even the infamous Nero, a minister of God, we needs must be subject, not only for wrath (fear of punishment) but also for conscience sake. That is, as a duty we owe to God, to submit to them in the place God has put them. "For this cause [as a duty you owe to God] pay ye tribute also"; for they are God's ministers attending continually upon this very thing—"executing wrath." This is exactly what Christ did; paid tax, although in doing so he classed himself as a stranger and not a child of human government—the same government concerning which Paul now writes to the Christians at Rome. As God appoints ministers having characters fitted to do the work for which he appoints them, and Nero was a chosen minister to do this work, it is clear that a true humble faithful Christian could not be chosen to do the same work. The relation Christians bear to this government is expressed by the words "be subject to." The same relationship and the duties required by it are presented in 1 Tim. 3:1, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Again, 1st Peter 2:13, "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme; or unto

governors, as unto them sent by him for the punishment of evil-doers and for the praise of them that do well. For so is the will of God, that with well doing ye may put to shame the ignorance of foolish men. As free and not using your liberty as a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king."

Here the end for which human government was ordained is kept constantly in view by the apostle. When writing to those in the provinces distant from Rome, to which governors were sent, he says they "were sent for the punishment of evil-doers." The human governments of the New Testament dispensation were but a continuance of those of the Old Testament, and of precisely the same nature. The people of God must needs occupy something of a different position to them, now, as their existence under the old dispensation was national and limited to certain territories, hence the limits were local and territorial lines. Now God's kingdom is spiritual and universal. It can exist in and under any and all the kingdoms of the earth, but it is of none. While existing in them it is as essentially distinct and separate from all as the kingdom of Israel was distinct and separate from the human governments by which it was surrounded and whose destruction it sought.

"Be subject to", "submit to," both translated from one word are the terms that the spirit of God uses to define the Christian's connection with, and to prescribe the duty he owes to these governments. Submit means "to yield one's person to the power of another, to give up resistance, to surrender." It carries the idea that the person or body that submits, is entirely distinct and separate from and in antagonism to the person or body to which it submits. The Christian then is not part of the body to which he submits, or to which he brings himself under subjection. He is distinct and separate from it. We cannot be said to submit to ourselves, or to a body of which we are a part and parcel, and with which we are in harmony, and which we aid to conduct or manage. Submission carries the idea of antagonism and opposition which are restrained and held in abeyance. This is the relationship everywhere defined as that which connects the Christians with the governments under

which they live. They are to submit to the powers that be, not the powers they prefer, not the powers they may believe constitutional or best, but those they are under.

This rule affords the Christian the only safe guidance amid the strifes and conflicts of the kingdoms of earth for supremacy. He is to submit to whatever one he may fall under; he is to become the partisan, the supporter, the defender, of none. Daniel clearly acted on this principle. When under the government of Babylon he submitted to Nebuchadnezzar and was faithful and true to him as his slave. When Babylon was overthrown by the Medo-Persian he submitted to Darius, and served him with equal fidelity. This submission to the human was always modified and limited by the highest obligation to obey God. Hence Daniel, trustworthy as a slave in all things that did not conflict with duty to God, went into the lions' den rather than disobey him. So with Christ, so with Peter, James and John, and all true Christians. But they are to submit—be subject to,—not participate in the governments under which they live. Luke 22:24, Christ, when there was strife among the disciples, said: "The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you let him be as the younger, and he that is chief, as he that doth serve. For which is greater, he that sitteth at meat or he that serveth. Is not he that sitteth at meat? But I am among you as one that serveth. Ye are they that continue with me in my temptations, and I appoint unto you a kingdom as my Father hath appointed unto me; that ye may eat and drink in my kingdom and sit on thrones, judging the twelve tribes of Israel." His disciples certainly could not serve in the earthly kingdoms, where the principles of service were in direct antagonism to the principles that must govern his servants in his kingdom. He places in contrast to the earthly kingdom, this kingdom he appoints to them, as his Father had appointed to him. This kingdom would be governed by the principles he proclaimed. Eph. 6:10, "Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh

and blood ; but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places !” Here the human governments are placed among the powers of the wicked one, and their entire work was against the church, and the Christian must needs clothe himself with the whole armor of God, that he might withstand them and fight against them as enemies of God. “The friendship of this world is enmity with God ; whosoever will be a friend of the world is the enemy of God.” Jas. 4 : 4. Friendship to the world means friendship to its institutions and governments. 1 Tim. 2 : 1, “I exhort therefore that first of all, supplications, prayers, intercessions and giving of thanks, be made for all men, for kings and for all that are in authority ; that we may lead quiet and peaceable lives in all godliness and honesty.” This Scripture admonishes us to pray for kings, for rulers and those who have authority over us, and the question comes in, Can we pray for the rulers, if these kingdoms are organized in opposition to the kingdom of God, and by those in rebellion against God? Again it is said, what we pray for, we must work for. If we pray for rulers, and for good rulers we must work to obtain them, encourage and sustain them. It is true, that we should work for that for which we pray. Look at the teaching of this Scripture again. Prayers, supplication, thanksgiving, for rulers and all that are in authority ;—for what? That they may be strong and prosper, and be permanent as rulers? Nay! but that we Christians, within the domain of those in authority, “may be able to lead a quiet and peaceable life in all godliness and honesty.” Not that their kingdoms may be blessed, prospered, strengthened or built up, but that God’s children may be blessed. The prayer is not for the good of the human ruler, but of the Christian subjects. We find precisely a similar case in Jer. 29 : 7. The Jews were in captivity in Babylon, were sent there on account of their wickedness. God intended, as was shown in a former article, in a few years, to destroy Babylon as the most corrupt and wicked of all the nations of earth. It was to be cursed, blighted forever on account of its wickedness. Yet Jeremiah writes to those Jews in Babylon, “Seek the peace of the city whither I have caused you to be carried away captives, and

pray the Lord for it, for in the peace thereof ye shall have peace." There was no thought of good to Babylon, but of destruction and ruin, yet while you are in the wicked city seek the peace of the city because in its peace ye shall have peace. In seeking the peace of the city, they were not to strengthen or build it up or identify themselves with Babylon. Jeremiah the prophet warned the people to do no violence in order to be freed from a hated rule, but if they would pursue that course of submission, that will bring peace to the wicked and doomed city, while it remains, their own peace and quiet will be promoted. Again, this teaches that servants of God need not use violence to deliver themselves from the power of wicked rulers, for if they will live quietly, use no violence, they will find favor and peace, and God will use other wicked nations to overthrow their oppressors and so bring deliverance to them. "The wicked are the sword of the Lord." To pray for rulers that we may lead peaceable lives does not involve a participation in the affairs of government. This would destroy the peace and quiet of life, the thing to be sought.

Paul says, Col. 2 : 13, "And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, blotting out the handwriting of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." Here his resurrection from the dead and the open and declared triumph over the devil in the resurrection, is called, the spoiling and triumphing over the powers and principalities of earth. It is a recognition that to triumph over the devil, was to triumph over, spoil and destroy his kingdoms or principalities on earth. Christ triumphed over him in the grave. Heb. 2 : 14, "For as much then as the children are partakers of the flesh and blood, he also, himself likewise took part of the same, that through death, he might destroy him that had the power of death, that is the devil ; and deliver them who, through fear of death, were all their lifetime subject to bondage."

It may be questioned, if Christ triumphed over the devil, overcame him in the grave, how is it that he still exerts an influence and dominion over earth? God committed the rule of the world to man. "The gifts and calling of God are without repentance." That is, God having committed to man the rule of the world, he will not turn from it and destroy man or take from him the rule of the world and give it to another class of beings. Hence the world and the whole under-creation must share man's destiny, whatever that may be. God does not force man to follow him. He showed to man his superiority to the devil, conquered him in his own dominion, "led captivity [death] captive and gave gifts unto men." Yet man slowly, reluctantly accepts the rule of God, and although death was conquered, and the way of man's escape made plain, deliverance can come to the world only as man chooses to resist the devil and obey God. He still has the power to serve the devil and in face of all that God has done to deliver him from the evil dominion, the world is still under bondage; still refuses freedom from sin. Deliverance comes, but it comes slowly. Because man is unwilling to serve God, he still serves in the human kingdoms instead of the kingdom of God.

THE END.

Christ's mission into the world is presented in 1 Cor. 15:24, "Then cometh the end when he shall have delivered up the kingdom to God, even the Father. When he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he sayeth all things are put under him it is manifest that he is accepted which did put all things under him. Then shall the Son also himself be subject unto him, that God may be all and in all."

This declares that everything that is in the world, that exercises rule, authority or power, save as that rule, authority and power come directly from God, and are used under his direction, to promote the rule and dominion of God, is an enemy of God, and his Son Jesus Christ, and must be destroyed by the rule and dominion of the Son before the kingdom and dominion

of the world can be delivered up to the Father. Jesus Christ came into the world to fulfill the law, to take it out of the way, to offer it up to God on the cross, a fulfilled law. His first work was, with his winnowing fan to purge out all the corruptions of the law and all additions thereto, and then to fulfill the pure perfect law as it came from God. This he did. So now he came to rescue the world from the dominion of the evil one, and to destroy everything that exerts power or authority or dominion in the earth, and to establish the kingdom of God on earth. When that work is done he will deliver the redeemed kingdom up to God, the Father, and himself be subject to the Father, that God may be all and in all, the only sovereign and ruler of the universe. Every being then will render homage and obedience to God. Then, and only then, will peace and harmony and good will dwell among men, and then every being in the universe will realize that his happiness will be promoted, by promoting the happiness of every other being, and all guided by one law will work in unison and harmony to the promotion of the glory of God and the good of men.

But before that consummation can come "every plant not planted of God shall be rooted up." Every institution or organization of earth that exerts rule or authority or power must be destroyed. This earth in the material, moral and spiritual world must become again a garden of God's own planting. Not a brier, or thistle, or thorn, can grow in the material, moral, or spiritual world. Only those plants planted by the Father's hand and nurtured by the Father's love will grow in that redeemed and rescued Eden of God. Jesus Christ must put down and destroy all the powers and dominions of earth. He must reign until this is done. He reigns in his church; and his church is the kingdom established by God, which shall break in pieces and consume all earthly kingdoms, and which shall fill the whole earth, and itself stand forever.

Christ's mission—the mission of his kingdom—is to put down and destroy all these kingdoms, and to destroy everything that exercises rule, authority or power on earth. How can the servants of Christ and the subjects of his kingdom, enter into, strengthen, and build up that which Christ and his kingdom are commissioned to destroy. Death came with the rule

of the devil. All that came with him must be destroyed by Christ ; must be rooted out as not planted by the hand of God. "Jesus conquered death. Why then does he permit it to run riot on all that pertains to earth." Death came as the result of sin. It results from sin, yet is the boundary line of sin. Beyond death active sin cannot go. Death must remain then until man ceases to sin, else man would be a sinner on earth forever. But when all sin and rebellion, all the institutions of the evil one have been destroyed, then death as the last enemy itself shall be destroyed. When death is destroyed the mortal will be "clothed with immortality and death will be swallowed up in victory." This passage from 1 Cor. 15, is so in harmony with the prophecy of Daniel, the teachings of Christ, and the constantly declared end of Christ's mission on earth, that its meaning cannot be mistaken. Christians cannot support, participate in, be a part of that which Christ commissions them to destroy. Heb. 12 : 25, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth," [Moses] much more shall not we escape if we turn away from him that speaketh from heaven ; whose voice then shook the earth ; but now he hath promised saying : Yet once more I shake not earth only but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore, we, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear ; for our God is a consuming fire." Here is a promise of removing all things save the true kingdom which cannot be moved or destroyed. Our God is a consuming fire,—to consume what ? Not his own kingdom that cannot be moved ; but all these earthly kingdoms that have grown up under the dominion of the evil one. These will be destroyed by the consuming fires of Divine wrath. The exhortation of the apostle is, seeing these things are true, "let us have grace whereby we may serve God acceptably with reverence and godly fear." The ground of this exhortation is, if we serve these earthly kingdoms we shall be destroyed with them. We

must share the destiny of the kingdom we serve. If a man identifies himself with an earthly kingdom, sustains and upholds it, he must share its destiny.

Of the same purport precisely is the language, 2nd Peter 3:5, "For this, they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. * * * But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and Godliness, looking for and hastening the coming of the day of the Lord, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for a new heaven and a new earth, in which dwelleth righteousness. Wherefore beloved, seeing ye look for such things, be diligent that ye be found of him in peace without spot and blameless."

The earth and the works therein "shall be burned up." What works? Not God's works. Not the kingdom which cannot be moved, and that shall stand forever; but the works, the institutions that have grown up under rule of the devil in this world. They are to be destroyed, to be burned up, while the kingdom of God as the ark of safety will ride the sea of fire, bearing all committed to its keeping to the new heavens, and to the new earth wherein dwelleth righteousness.

We think to those who will study these things, there can be no possible doubt but that the kingdoms of the world, the human kingdoms, were formed by man in rebellion against God. That these kingdoms or governments were the organized rebellion of man against God. That God determined to destroy these governments, and that in destroying them he will destroy all those who sustain and uphold these governments and

become identified with them. Daniel declares that the kingdom of God should break in pieces and consume all these kingdoms, and that it should fill the whole earth and stand forever. Christ recognized the kingdoms of the earth as the kingdoms of the devil, and that they should all be rooted up, that all the institutions of earth, save the kingdom of heaven, should be prevailed against by the gates of hell. Paul declared the civil ruler was ordained of God for the punishment of evil-doers; a work which he expressly declared Christians could not do, but which the kingdoms of the evil one were ordained to do. He declared the exercise of the civil authority, a bearing the sword to execute vengeance and wrath, he told the disciples they could not execute vengeance, and that "the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds," 2 Cor. 10: 4, showing clearly that Christians could not use these civil powers to promote righteousness, morality, or good to humanity. Christians cannot use them? 2 Tim. 3: 16 "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect; thoroughly furnished unto all good works." Under this Scripture we may expect, if not specific precepts, at least general directions for man's guidance in all the relationships of life. We do find directions for guiding Christians, as parents and children, as husbands and wives, as masters and servants, as neighbors and strangers, as friends and enemies, as those who do wrong and those who suffer wrong, guidance is given Christians in every possible relationship into which a Christian may enter, except that of civil ruler or manager of the affairs of the governments of earth, if it be admissible for him to do this. The Christian's duty, as subject to earthly governments, is definitely revealed; but not a word, nor an example is given as to his duty, or the rules that should govern him as a manager or ruler in human governments. And yet this is the most important relationship, involving the weal or woe of a greater number of human beings than any other relationship into which he may enter. If it be lawful for him to enter this, why this failure to prescribe duty here, except on the ground that all these earthly kingdoms are of the evil one,

and have grown up in rebellion against God, and the mission of the church and the children of God is to displace and destroy them with the Divine government? They are ordained of God to punish evil, to execute wrath and vengeance, and for the government and punishment of those who refuse to be governed by God. It is the duty of the Christian to submit to it in its office and work and to seek its destruction only by spreading the religion of Christ and so converting men from service to the earthly government to service to the heavenly one, and so, too, by removing the necessity for its work. No violence, no sword, no bitterness or wrath can he use. The spread of the peaceful principles of the Savior, will draw men out of the kingdoms of earth into the kingdom of God. But "no man can serve two masters. He will love the one and despise the other." Two distinct and antagonistic spirits dwell in the two institutions. A man must drink of the spirit of the institution which he serves.

The great weakness of the church to-day is that the children of God enter into the kingdoms of this world, imbibe the spirit of those kingdoms, bring that spirit into the church of God, defile the church and drive out the spirit of Christ. The spirit of self-aggrandizement, reliance upon human wisdom, human devices, and institutions, ambition for worldly honor and glory, are as prevalent in the church as in the world. The spirit of gentleness and meekness under trials, insults and persecutions, is as seldom found in the church as in this world. The reason is that Christians enter the human governments, imbibe their spirit, participate in their works, and bring this spirit into the church of God. The spirit of Christ is driven out of the church and the distinction between the church and the world is destroyed.

The talent to which the church is entitled is now attached to the service of the civil government. Nine-tenths of those devoted to the support and upbuilding of the human governments, in civilized nations, are men, or children of men, claiming to be citizens of the Divine kingdom. Nine-tenths of those who, in civilized countries, engage in war, and shed the blood of their fellow-men, are of the same class; those who have pledged themselves, their lives, their talents, their all to the

of the devil. All that came with him must be destroyed by Christ ; must be rooted out as not planted by the hand of God. "Jesus conquered death. Why then does he permit it to run riot on all that pertains to earth." Death came as the result of sin. It results from sin, yet is the boundary line of sin. Beyond death active sin cannot go. Death must remain then until man ceases to sin, else man would be a sinner on earth forever. But when all sin and rebellion, all the institutions of the evil one have been destroyed, then death as the last enemy itself shall be destroyed. When death is destroyed the mortal will be "clothed with immortality and death will be swallowed up in victory." This passage from 1 Cor. 15, is so in harmony with the prophecy of Daniel, the teachings of Christ, and the constantly declared end of Christ's mission on earth, that its meaning cannot be mistaken. Christians cannot support, participate in, be a part of that which Christ commissions them to destroy. Heb. 12 : 25, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth," [Moses] much more shall not we escape if we turn away from him that speaketh from heaven ; whose voice then shook the earth ; but now he hath promised saying : Yet once more I shake not earth only but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore, we, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear ; for our God is a consuming fire." Here is a promise of removing all things save the true kingdom which cannot be moved or destroyed. Our God is a consuming fire,—to consume what ? Not his own kingdom that cannot be moved ; but all these earthly kingdoms that have grown up under the dominion of the evil one. These will be destroyed by the consuming fires of Divine wrath. The exhortation of the apostle is, seeing these things are true, "let us have grace whereby we may serve God acceptably with reverence and godly fear." The ground of this exhortation is, if we serve these earthly kingdoms we shall be destroyed with them. We

must share the destiny of the kingdom we serve. If a man identifies himself with an earthly kingdom, sustains and upholds it, he must share its destiny.

Of the same purport precisely is the language, 2nd Peter 3:5, "For this, they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. * * * But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and Godliness, looking for and hastening the coming of the day of the Lord, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for a new heaven and a new earth, in which dwelleth righteousness. Wherefore beloved, seeing ye look for such things, be diligent that ye be found of him in peace without spot and blameless."

The earth and the works therein "shall be burned up." What works? Not God's works. Not the kingdom which cannot be moved, and that shall stand forever; but the works, the institutions that have grown up under rule of the devil in this world. They are to be destroyed, to be burned up, while the kingdom of God as the ark of safety will ride the sea of fire, bearing all committed to its keeping to the new heavens, and to the new earth wherein dwelleth righteousness.

We think to those who will study these things, there can be no possible doubt but that the kingdoms of the world, the human kingdoms, were formed by man in rebellion against God. That these kingdoms or governments were the organized rebellion of man against God. That God determined to destroy these governments, and that in destroying them he will destroy all those who sustain and uphold these governments and

become identified with them. Daniel declares that the kingdom of God should break in pieces and consume all these kingdoms, and that it should fill the whole earth and stand forever. Christ recognized the kingdoms of the earth as the kingdoms of the devil, and that they should all be rooted up, that all the institutions of earth, save the kingdom of heaven, should be prevailed against by the gates of hell. Paul declared the civil ruler was ordained of God for the punishment of evil-doers; a work which he expressly declared Christians could not do, but which the kingdoms of the evil one were ordained to do. He declared the exercise of the civil authority, a bearing the sword to execute vengeance and wrath, he told the disciples they could not execute vengeance, and that "the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds," 2 Cor. 10:4, showing clearly that Christians could not use these civil powers to promote righteousness, morality, or good to humanity. Christians cannot use them? 2 Tim. 3:16 "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect; thoroughly furnished unto all good works." Under this Scripture we may expect, if not specific precepts, at least general directions for man's guidance in all the relationships of life. We do find directions for guiding Christians, as parents and children, as husbands and wives, as masters and servants, as neighbors and strangers, as friends and enemies, as those who do wrong and those who suffer wrong, guidance is given Christians in every possible relationship into which a Christian may enter, except that of civil ruler or manager of the affairs of the governments of earth, if it be admissible for him to do this. The Christian's duty, as subject to earthly governments, is definitely revealed; but not a word, nor an example is given as to his duty, or the rules that should govern him as a manager or ruler in human governments. And yet this is the most important relationship, involving the weal or woe of a greater number of human beings than any other relationship into which he may enter. If it be lawful for him to enter this, why this failure to prescribe duty here, except on the ground that all these earthly kingdoms are of the evil one,

and have grown up in rebellion against God, and the mission of the church and the children of God is to displace and destroy them with the Divine government? They are ordained of God to punish evil, to execute wrath and vengeance, and for the government and punishment of those who refuse to be governed by God. It is the duty of the Christian to submit to it in its office and work and to seek its destruction only by spreading the religion of Christ and so converting men from service to the earthly government to service to the heavenly one, and so, too, by removing the necessity for its work. No violence, no sword, no bitterness or wrath can he use. The spread of the peaceful principles of the Savior, will draw men out of the kingdoms of earth into the kingdom of God. But "no man can serve two masters. He will love the one and despise the other." Two distinct and antagonistic spirits dwell in the two institutions. A man must drink of the spirit of the institution which he serves.

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The talent to which the church is entitled is now attached to the service of the civil government. Nine-tenths of those devoted to the support and upbuilding of the human governments, in civilized nations, are men, or children of men, claiming to be citizens of the Divine kingdom. Nine-tenths of those who, in civilized countries, engage in war, and shed the blood of their fellow-men, are of the same class; those who have pledged themselves, their lives, their talents, their all to the

upbuilding of the kingdom of God. Nine-tenths of the rulers and officers of all the civilized governments of the world, are citizens or children of citizens of the Divine government. Nine members of the church of Christ seek service in the human government where one devotes himself to the service of God in the Divine government. The citizens of the Divine government give nine dollars to advance the honor and glory, and the building up of parties to control the governments of the evil one, where they give one dollar to carry forward the work of the Divine government.

The young, the children of the church, saved by the moral and religious training of the church, from wrecking their ability and their talent in paths of dissipation and degradation, give their talent, their strength, and their life to the upbuilding of the earthly kingdoms, while God's kingdom languishes, and suffers for want of true, earnest, faithful men to carry forward the work God has committed to it. As in all compromises between right and wrong, wrong is benefited, and right suffers, the kingdoms of the evil one are built up by material prepared by the church of God.

The kingdoms of the world originated in rebellion against God. For four thousand years God constantly schooled his children against reliance upon or affiliation with these human governments or their subjects in any way. Every act of affiliation, partnership, friendship or treaty with them was regarded and punished as treason against God. The spirit of complete antagonism, and the wide separation between the two, was marked, emphasized and fostered by Almighty God.

At the end of the Jewish age, Christ, commissioned from heaven, came to earth in person to lead in the final conflict. The devil in person takes command of the opposing hosts. The kingdoms of the world are recognized by Christ as the kingdoms of the devil. Christ's subjects are in the world but not of it. His kingdom is not of this world; his subjects cannot fight with carnal weapons. Their citizenship is in heaven, the weapons of their warfare are not carnal, but mighty through God to the pulling down of strongholds. His children are pilgrims and strangers in the earthly kingdoms. They seek a city which hath foundations, whose maker and

builder is God. They are not to seek for earthly honors; not to fear him who is able to destroy only the body; but to fear him who hath power to destroy both soul and body in hell. They are to "submit, be subject to, the powers that be." This line of connection with the human government is carefully defined, but in all the Book of God, we fail to find a single expression or example indicating that the child of God may engage in, carry on, upbuild or uphold a kingdom of earth. How can God's children uphold and upbuild that which is in rebellion against God, and which God has especially commissioned his Son and his church to destroy.

None can doubt that the final end will be the destruction of all earthly kingdoms, that they may give place to the reign of the Divine kingdom. How can this be when the children of the Divine kingdom give their lives to uphold the earthly kingdoms? As things now go every individual in the world might be converted to Christ and yet the earthly kingdoms would remain in all their present strength and vigor. But if every man converted to Christ was withdrawn from the support of the earthly kingdoms, these kingdoms would weaken and fall to pieces, for lack of supporters; "little by little" giving way before the increase and spread of the kingdom of God. It would no more do to destroy them suddenly, lest the wild beasts of ruin and destruction and anarchy possess the land, than it would have done to suddenly destroy the inhabitants of Canaan on the advent of the children of Israel, lest the wild beasts multiply in that land against the people of God. God must in the police regulations of the world retain his institutions ordained to execute wrath until his own children possess the earth. God has two processes continually going forward by which the world is to become the possession of the "saints of the most high." 1st, the work of conversion goes forward taking men, one by one, out of the service of the earthly kingdoms and transferring them to the service of the Divine kingdom. 2nd, He uses one wicked nation, one earthly government to destroy another nation or people, hopelessly given over to sin and rebellion. The compromises of the children of God with the human governments, that obtain now, thwart both these processes. 1st. Conversion to Christ does not take the person

out of the kingdoms of the evil one. It does not weaken the kingdoms of this world. It does not consecrate the talents, the means, the strength, the life of the converts to the support and spread of the kingdom of God. Conversion to Christ now does not weaken the kingdoms of the devil. It does not strengthen the church of God, but oftener, by bringing in an evil spirit, weakens it.

2nd. The children of God are so mixed and mingled with the kingdoms of the world, that God cannot destroy the wicked kingdoms, without destroying his own children. Hence the call of God is : "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues." Rev. 18 : 4. This is spoken of the Babylon of human government. We cannot find one word of ground, in all the New Testament, for the children of God participating in the kingdoms of the evil one. The practice weakens the church of God ; deprives it of the service, the talent, time and devotion of its children, gives its strength to the building up of what God proposes to destroy. It brings the spirit of the world kingdoms into the church of God, corrupts the church, drives out the spirit of God, destroys the sense of dependence upon God, causes the children of God to depend upon their own wisdom and devices, and the institutions of earth, rather than upon God and his appointments ; weans them from trust and faith in God, and from service in his kingdom, diverts their minds, means and service from the church to the kingdoms of the world, and so defiles and corrupts the church that God cannot bless that church.

What the church needs now is a consecrated membership that will sanctify the man,—soul, mind and body, to the service of God. That will consecrate the talent, the time, the means of God's people to the service and advancement of God's kingdom ; that will cause every Christian father and mother, like Hannah of old, to accept children as gifts of the Lord, to be consecrated to his service from childhood. Now the mothers and fathers in Christ, oftener than otherwise, object to their children devoting themselves to the service of God. They prefer that they should gain honor in the earthly governments. It is all folly and delusion to think of converting the world to

God, with the present affiliation between the church of God and the kingdoms of the devil, and this giving the means and service of the church, to strengthen and upbuild her enemy. There can be no hope for the conversion of the world, until these two kingdoms be recognized in their true, antagonistic spirit, mission and destiny.

DAVID LIPSCOMB.

MOSES' IDEA OF GOD, DEDUCED MAINLY FROM
THE NAMES WHICH HE APPLIES TO HIM.

LEVITICUS.

(Continued from page 501, Vol. VII.)

Leviticus 1:1. "And He called unto Moses, and He, IeHouVaH, spake unto him from the Tent of Assembly, saying:" Moses did not enter the Holy of Holies, as IeHouVaH formerly indicated he would in *Exod.* 25:22, to receive the communications next to be given. He was prevented now from entering the Tabernacle by the cloud that enveloped it, (*Exod.* 40:35,) while the glory of IeHouVaH was inside of it. Comparing the present instance of communication with that of *Exod.* 33:9, 10, we see that while the place which Moses occupied differs in the two instances, the people had an opportunity in either case to see that Moses communicated personally with IeHouVaH. This localization of IeHouVaH, clearly shows his temporary limitation, which in the language of Christian knowledge may well be called incarnation. This record of Moses is, therefore, important to be noticed.

4:22. Up to this point the name AeLouHIM is not mentioned at all, either by itself, or in the compound name. I may as well notice here, that when IeHouVaH speaks of Himself to Moses alone, or when Moses speaks of Him with reference to Himself, that with one single exception, in Deut. 4:5, the compound name IeHouVaH of AeLouHIM is not used. And in this single instance too, it is evident that Moses uses an *ad hominem* phrase; for as for himself he certainly means to record, that there was no need of reminding *him*, that IeHouVaH is of the AeLouHIM, while with others there was need of such a reminding. Thus we see in the passage before us, Lev. 4:22, when reference is made to a Prince of Israel, that the compound name is made use of. This will explain the use of the compound name in 11:44, 45; 18:2, 4, 21; 19:2; 36; 20:7, 24, where reference is had to the people. In 21:6, 7, 8, 12, 17, 21, reference is had to the priesthood as a special division of the people, and the name AeLouHIM is used as a special reminder. So also in 22:33, with reference to IeHouVaH as Redeemer. In 23:14, 22, 28, 40, 43, the people are addressed, and the name AeLouHIM in connection with IeHouVaH is used.

24:10, 16, 22, 23. The instance of the blasphemer of IeHouVaH here recorded has an interest in our investigation both with reference to the people and to IeHouVaH. The blasphemer was not an Israelite, except on his mother's side, which in a polygamous state of society counted for nothing in matters of decent. The people were, therefore, in doubt as to his guilt, for IeHouVaH was not his god, and also as to their jurisdiction over him. Yet here was a case of violation of Majesty, (the German calls it excellently "*Majestats beleidigung*"). The Israelites evidently regarded IeHouVaH as their exclusive God and Sovereign, and since there was no law promulgated yet to cover the case in hand, they put the blasphemer under temporary arrest, and waited for an explicit verdict from IeHouVaH in the case. IeHouVaH then gives the verdict of guilty to Moses, and recognizes the jurisdiction of the Israelites in the case at hand. This is explainable from the general social equality, which the stranger in Israel was

privileged to enjoy, as ordered in a previous chapter, 19:33, 34. On this occasion IeHouVaH orders Moses to promulgate the general law, that any man, native or foreign, who shall curse his Deity (AeLouHIM) shall bear his sin, (*i. e.*, the penalty of it, whatever that might be, according to the decision of the judges), but he who expressly determinates the name IeHouVaH, (and, of course, blasphemes it at the same time), shall be stoned to death by the congregation, whether he be stranger, or native. This law was executed in the instance recorded. We see here, once more, the clear distinction, which IeHouVaH Himself makes between Himself and AeLouHIM, in a practical criminal case, which He orders in the juridical practice of His people.

25:2, 4, 17, 23, 38, 55. IeHouVaH declares Himself as the Lord and Master of land and people, He being the One of the AeLouHIM, who delivered them from Egypt, and who is to give them the promised land. The personal distinction between AeLouHIM and IeHouVaH, and their equality of supreme authority and ownership of all is here too clearly stated to be overlooked by any one.

26. In this chapter we have the special divine Providence of IeHouVaH over His people as their AeLouHIM, promised and foretold.

27. In this chapter of votive vows and sacrifices, the name AeLouHIM is not mentioned, for all such must be made exclusively to IeHouVaH, according to Exod. 22:19.

Numbers 1:1. This communication of IeHouVaH to Moses took place *inside* of the Tabernacle, and, therefore, not in the presence of the people, as that recorded at the beginning of *Leviticus*.

4:15, 18, 20. IeHouVaH instructs Moses, and he does as the consuming power of His presence, which only those whom He specially permitted to approach could abide. Thus IeHouVaH taught His people sacred awe at His spiritual and at times embodied presence, and thus He repressed that vulgar familiarity with divine objects, which they must have been accustomed to see among the Egyptians. And this, it seems to me,

was the training purpose of the Tabernacle services, not only a consciousness of the divine presence, but a wholesome awe and restraint at it.

5: 6. *IeHouVaH* teaches here that sin committed by any man against his fellow is trespass against Himself.

5: 21. We see here that a solemn oath was administered with the name of *IeHouVaH*, and not *AeLouHIM*. So also we see in 6: 1-21, that vows of Nazaritic austerity were to be made to *IeHouVaH* only. So also was 6: 22-27, the case with the solemn benediction, which the priests were commanded to give upon Israel; *IeHouVaH*'s name was to be put on them, and *He* would bless them.

10: 10. Up to this point, and in all the sacred and civil ordinances given to Moses personally, the name *AeLouHIM* is not mentioned, but here, where reference is had to the people, it is mentioned pointedly, "*your AeLouHIM*"; and the reminder is added, "*IeHouVaH (am) your AeLouHIM.*"

10: 23-11: 35. In all of this section, Moses uses the proper name *IeHouVaH* singly, and speaks of Him as the chief commander of the host, and of himself as His subordinate, whom He is ready at any emergency to assist with His divine power, and yet in a human way. This blending of the divine and human in *IeHouVaH*, in Moses' narrative, shows that Moses regarded Him as a divine incarnation. This we will see expressly brought out in 12: 1-16. There was a family unpleasantness between Moses and his sister and brother, growing out of race contempt on their part. This contempt, in which Moses did decidedly not share, developed into their questioning the special divine mission of Moses. No one, except the three and *IeHouVaH*, knew what was brewing. Moses was too humble a man to enforce his authority against his sister and brother. But the matter was critical, considering Aaron's weakness of character, as we saw him in the affair of the golden calf. At this point, and not to allow a family affair to become a national disturbance, *IeHouVaH* at once interferes as a friend and patron of Moses. He summons all three of them suddenly to appear at the Tabernacle, His headquarters. They proceed there. He descends at the door in the pillar of cloud, and

calls out for Aaron and Meriam. They come forward, and He speaks to them alone. And what he says at this time is of transcendent importance for the knowledge of His being. (I dislike to use the word "nature" with reference to IeHouVaH). The Engl. Com. Vers. renders verses 6, 7, and 8, unsatisfactorily, and fails to bring out their strong points. I shall, therefore, render it as it is given me to know. (v. 6) "And He said: 'If your prophets be of IeHouVaH, in (=by) a vision unto him will I make myself known; in (=by) a dream will I speak in him.'" Rendered not literally, but yet strictly according to the meaning, it says this: "If any one of your prophets be a prophet of IeHouVaH, I will make myself known to him in the presentation of a vision, but not in my very person; by a dream I will speak in him, but not face to face." Such divine communications do not make the prophet an intimate *familiar* friend of IeHouVaH. (v. 7) "Not so my servant Moses", (notice the contrast of "your prophets" and "my servant"); "in all my house he is accredited", *i. e.*, full faith is reposed by the Master of the house in this his servant, who as such must needs have the liberty of communicating personally with the Master, as the requirements of the house may demand, so that the orders which he gives might be with the immediate authority of the Master. (v. 8) "Mouth to mouth will I speak in him", (*i. e.*, in his case), "and a vision, but not in riddles, and the form of IeHouVaH he shall look at; then why feared ye not to speak against my servant, against Moses?" No language could express the actual incarnation of IeHouVaH more straightforwardly than it does here. It does not say that Moses was disembodied so that he communicated with IeHouVaH, as we might imagine a spirit does with a spirit, but it does say that IeHouVaH was in a form and spoke audibly with a mouth, so that Moses could see Him and hear Him with his bodily organs. And IeHouVaH's anger was kindled against the two, and He went away, and the cloud departed, and behold! Meriam is as white as snow with the leprosy. Aaron must have been spared because (1) he was only drawn away by Meriam, who was the chief instigator in the family unpleasantness, just as he was by the rebellious people at the affair of the golden calf; and (2) because if struck with

leprosy he would be disabled from performing his priestly services, and the whole affair would become noised abroad. Aaron becomes perfectly abject to Moses, and prays him in Meriam's behalf. Moses cries to *IeHouVaH*, and addresses Him not with the name *AeLouHIM*, in the plural, but with *AeL*, in the singular, and prays that He should heal her. One of the virtues of *IeHouVaH* is that He is a healer. But He is also a disciplinarian, and so finds it proper to discipline Meriam exemplarily.

14:13—16. Moses intimates here, that the Egyptians and other nations admitted *IeHouVaH* to be the God of Israel, but thought that as a mere national God He was as little all-powerful as any of their national gods. That this false and inadequate idea of *IeHouVaH* should not become confirmed generally by the destruction of His people Israel, Moses uses as an argument for His special mercy towards Israel in the instance of their present transgression of unbelief. In his peroration of the argument he addresses *IeHouVaH* in

14:17, with the more humanly name, *AaDouNoI*—Me Lord, a name, which in all subsequent revelations of the history of Redemption both of Israel and the human race is most significant of *IeHouVaH*'s incarnation. That this was the argument of Moses here is evident from

14:21—31. The adverse conjunction "*But*," in v. 21, has reference to the subjects of the punishment now to be inflicted. Moses intimates in v. 18, that the punishment might be inflicted upon the posterity of the present adult generation, but *IeHouVaH* decides otherwise, viz., the adults must perish during a now decreed prolonged sojourn in the wilderness, (vs. 33, 34), while their posterity should escape, and in this way, "*all the earth*", (v. 21), shall be filled with the glory of *IeHouVaH*.

15:40, 41. From Numb. 9:10 up to this place, the name *IeHouVaH* is used without *AeLouHIM*, because in the relations contained here no *direct* communications were made to the people, and Moses, Aaron, and Meriam, to whom such were made, had no need of being reminded that *IeHouVaH* is the person of the plural *AeLouHIM*, who is acting in plenary

power for the entire Godhood ; when, however, a divine communication is now made (37—41) directed to the people with reference to an every-day observance, this reminder of IeHouVaH's relation to AeLouHIM, and to Israel, is made reiteratively : "And ye shall be holy (= set apart) unto *your* AeLouHIM ; I am *your* IeHouVaH of AeLouHIM, who has brought you out from the land of Egypt, in order to be unto *you* for AeLouHIM ; I am *your* IeHouVaH of AeLouHIM.

16—21. In all these chapters the divine name is singly IeHouVaH, a fact which is not to be accounted for on the current theory of a Jehovistic reduction, but on the far more plausible assumption, that IeHouVaH had by this time sufficiently impressed His Deity on the consciousness of the people, by the wonders and judgments, which He made them to see and acknowledge as His.

22—24. We come here to a section, in which we meet again with both divine names IeHouVaH and AeLouHIM separately. I shall not assume, that Moses uses here these distinctive names promiscuously and interchangeably, but discriminately and intentionally so. It is not my business for the present to examine the question, whence Moses got the information for the record he is making here. But I would merely point those who are unwilling to allow Moses a verbal divine inspiration, to the fact, that Balaam ultimately fell into the hands of Israel, (Numb. 31: 8), and that from this it is reasonable to infer, that Moses had a good opportunity for obtaining the details of the record now before us.

22: 8. Moses records, that Balaam professed to be able to speak with IeHouVaH, and to communicate His words to others. But in

22: 9, 10, 12, Moses records, that not IeHouVaH, but AeLouHIM came to communicate with Balaam. Again in

22: 13, Moses records, that Balaam professed to have received a communication from IeHouVaH, which profession Moses evidently means to deny in the particular of the divine person alluded to. Again in

22: 18, 19, Moses records, Balaam to have professed, that IeHou VaH of AeLouHIM was his Deity, from whose utterance he would not deviate. But again in

22:20, Môses records, that it was AeLouHIM, and not IeHouVaH, who communicated with Balaam this second time, and who put a strict injunction upon him what to do.

In 22:22—30, Moses records, that AeLouHIM's anger was kindled against Balaam on account of his going, although He permitted him to do so, what, therefore, Balaam did to evoke that anger Moses does not record. He does, however record, that a minister of IeHouVaH put himself in the way of Balaam unbeknown to him, who professed to be in communication with IeHouVaH. That this minister of IeHouVaH was not He Himself, *i. e.*, that the words MaLaa CH IeHouVaH are here not in apposition, but in the construct genitive case, is evident from verses 28 and 30, where Moses records, that IeHouVaH Himself acted, and not his minister.

22:31—35. Moses records that IeHouVaH only opened Balaam's eyes to see His minister, but whom he saw and heard was His minister.

In 22:38, Moses records that for once Balaam professed to be a prophet of AeLouHIM, and not as he did before Balak's messengers.

23:3. Moses records that Balaam hoped to meet IeHouVaH and get a vision from Him. But in

23:4, Moses records that AeLouHIM met Balaam, and that it was AeLouHim to whom Balaam spoke.

23:5—24:25. Throughout this part of the record, which ends with the separation of Balak and Balaam, it is IeHouVaH alone who is the actor. What other intention could Moses have had in thus recording, or what other fact can we see in it, but that IeHouVaH acted here as the executive of AeLouHIM, in order to show Balak and his associates that He is indeed the God of Israel, their Protector and Redeemer?

Let me sum up the points which are made in this remarkable record as to Moses' idea about God. (1) Moses does not dispute the prophetic quality of the Gentile Balaam, admitting his ordinary communication with AeLouHIM, and his extraordinary with IeHouVaH.

(2) Moses teaches the power of a prophet's curse, where sin, if not pardoned, makes the subject perilously liable to destruction. This was Balaam's idea in trying to curse Israel, until he was made to see that Israel's sin was overlooked, (23:21), and that *IeHouVaH* was pleased to bless Israel, (24:1).

(3) Moses teaches here that God may use a man as a prophet whose character is not altogether pure.

(4) Moses makes here, as elsewhere, a clear distinction between *AeLouHIM* and *IeHouVaH*.

(5) Moses shows here the executive character of *IeHouVaH* in Israel's behalf.

(6) Moses shows that *IeHouVaH* as an *AeL*—"a God", (23:8, 19, 22; 24:4, 8, 16)—was known among some non-Israelites.

25:13. *IeHouVaH* was horribly insulted by Israel's adhesion to the obscene worship of the Baal of Peor. And an execution, both public and private, was ordered of the chief ringleaders by *IeHouVaH*. The private avenging of that insult, which has become popular, was naturally a risk and, therefore, a test of loyalty to *IeHouVaH*. *Pinhhos*, (English *Phinehas*), the son of *Eleazar*, the son of *Aaron*, the priest, was such a private loyal avenger of *IeHouVaH*'s honor, and thus atoned for Israel. Hence the emphatic expression, "because that he was zealous for his *AeLouHIM*," who, of course, was *IeHouVaH*. *Phinehas*, therefore, we are told, was one who fully grasped the distinctive personal idea of *IeHouVaH* as Israel's God, and was rewarded by Him for it with the office of High Priest hereditarily.

27:16. Compare the name *AeL* here with the name *IeHouVaH* in 16:22, and we see that *IeHouVaH* is Deity in the singular. But why is this singular name constructed with the genitive case of the plural name *AeLouHIM* in these instances? I think it is this: *AeLouHIM* commands *all* human spirits, while *IeHouVaH* commands in an especial manner the spirits of Israel, whom He undertook to redeem as his special nation, in whom he is to be glorified in all the world for its salvation.

From this place to the end of the book of Numbers we do not meet with the name AeLouHIM. And, as a whole, this name is not as prevalent in this book as it is in the rest of the Pentateuch. There is no need, however, to account for this fact on the violent theory of Jehovistic and Elohistie reductions, if we acknowledge what I have shown in these articles, that Moses constantly assumes a personal distinction between IeHouVaH and AeLouHIM, and that IeHouVaH strenuously worked to establish his special adoration and worship in Israel, as faithful acknowledgments of Him as the special Redeemer, Savior, and Protector of Israel.

DEUTERONOMY.

This book is a collection of the sublime, eloquent and solemn farewell addresses of Moses to Israel. They are full of historical rehearsals, exhortations to faithful gratitude, severe chidings and threatenings for remisness, and proclamations of IeHouVaH's power and goodness, which He will exercise in Israel in the future after Moses' days. Again and again Moses uses the expression, IeHouVaH AeLouHIM with the possessive pronouns, *thy, your, our*, and once with *my*. Moses evidently felt that Israel stood yet in great need of the constant reminder, that IeHouVaH is the AeLouHIM of, or for Israel.

These divine names are too numerous in this book to be cited here for individual examination, and it is not necessary to do so for the confirmation of what I have endeavored to show what Moses' idea of God is. A few passages only are of special importance, and these I will examine here.

4:7. "For what nation is (there so) exalted that unto it AeLouHIM are nigh unto it, as our IeHouVaH of AeLouHIM (is) in all our calling unto Him?" This is one of the few instances, in which Moses uses the plural AeLouHim with a plural verb, which is implied here in the participle KRouVIM.

4:19, 20. "And lest thou liftedst up thine eyes to the heavens and seest the sun and the moon and the stars, all the host of the heavens, and thou becomeest impelled, and shalt prostrate thyself to them and serve them, when thy IeHouVaH of AeLouHIM has apportioned them to all the nations

under all the heavens. But you has IeHouVaH taken, and brought you out from the iron furnace, from Egypt, to be unto Him for a heritage nation, as (at) this day."

The sentiment of Moses here is surprising. In the possibility of Israel's becoming idol worshippers, he uses in verse 16, the expression "*lest ye corrupt*," while here in the possibility of their becoming astrolators he uses the expression "*and thou becomest impelled*," as it were innocently misled. More surprising still is the idea, that IeHouVaH permitted astrolatry to all the nations under heaven, until he chose Israel, to whom and through whom the truth of IeHouVaH and His truths should be revealed to all the world. Again in

4:23, 24, the warning is repeated against image, or idol worship, against which IeHouVaH is personally jealous, and is a consuming fire. Notice here the *singular number* of AeL KaNoA, an expression which we met with in Exod. 20:5, 34:14, and also Deut. 5:9, and 6:15, and we never find this KaNoA—"Jealousy" with the plural AeLouHIM. If language has any power of conveying ideas, this of Moses cannot but convey the idea, that IeHouVaH is a single person.

4:32—40. In verses 32—35, Moses makes an argument from the exceptional and unheard-of divine actions at Sinai, and in Egypt, which actions became perceptible to Israel, that they were done in Israel's behalf, for the unity of IeHouVaH with AeLouHIM, and the singleness of His person, and concludes, (verse 35), with the words: "Thou hast been shown to know that IeHouVaH, He is *the* AeLouHIM, there is no more except Him alone." If this declaration of Moses concerning IeHouVaH and AeLouHIM were the only one we had from him, we might conclude that, he teaches not only the *unity*, but also the *identity* of IeHouVaH with AeLouHIM. But we have met already with repeated declarations and expressions of Moses by which it is evident enough that he maintains the plurality of AeLouHIM, the single personality of IeHouVaH, and the *unity*, but not the *identity* of these, therefore we must understand Moses' declaration here in verse 35, in agreement with all his other declarations. We must, therefore, carefully notice the definite article which Moses uses here with the name AeLouHIM. Had he meant to teach the *identity* of IeHouVaH with

AeLouHIM, and thus deny either the plurality of AeLouHIM, or otherwise the singleness of IeHouVaH, he would not have used this definite article here, but would have said, that IeHouVaH is AeLouHIM; but keeping in mind his many other declarations on the subject, we must understand Moses' use of the definite article here with AeLouHIM, as saying that IeHouVaH is *the special* Deity of Israel, which specialty was demonstrated to Israel at Sinai and Egypt.

Then from verse 36, Moses resumes the argument and adds that the intention of the voice from heaven and of the fire on earth was that of disciplinary instruction, and that the cause of IeHouVaH's preference of Israel was His love to their ancestors, for whose sake He chose their posterity, and Moses concludes again with the words, (verse 39), "And thou shalt know this day, and settle it in thine heart, that IeHouVaH, He is *the* AeLouHIM in the heavens from above, and upon the earth from beneath (there is) no more!" And, as was said above, we must understand him, in agreement with all his other previous declarations, to mean here that neither in heaven nor on earth is there another IeHouVaH, but we must not understand him as denying any other personal Deity in AeLouHIM.

6: 5. This is the defensive battle-cry, which the descendants of Judah and Benjamin and of Levi, the Jews, from the times of Cyrus to the present day, lifted and lift up whenever their doctrine of the Godhood (= Godhead) is attacked, and by which they think to prove from Moses not only the unity, which the followers of Jesus, the Christ, maintain also, but the absolute monism of God. But rightly and unprejudicially rendered, in agreement with all other declarations in the books of Moses, this passage does not support the one-sided Jewish idea. It says: "Hear, O Israel! our IeHouVaH of AeLouHIM, IeHouVaH is One"! Or, if one chooses, thus: "IeHouVaH our AeLouHIM, IeHouVaH is One"! In neither case, however, does the predicate "*One*" refer to AeLouHIM, but to IeHouVaH.

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Moses here concedes the plurality of AeLouHIM, (compare Paul in 1 Cor. 8:5, and Ps. 136:2, 3), and to forestall the idea of plurality in IeHouVaH, he immediately speaks of Him as the AeL, in the singular. This interpretation is simple and clear, because unbiased on the one hand by the one-sided theology of that great Jewish, anti-Cabalistic, and anti-Trinitarian party, which, especially after the advent of Christ, taught and teaches a monism instead of a unity in AeLouHIM, and on the other hand, it is unbiased by the confused theology of some Christians, who speak of the Lord as the heavenly Father, and who ought to know better, since they know that the Lord was crucified for their salvation. These false theologies produced the unnecessary and violent interpretation of the passage before us, which makes Moses apply, in the same breath, the names AeLouHIM and AaDouNoI to both the true God and to false gods, or demons. Such an unwarranted interpretation is contained in the English Common Version, by the use of capital and small letters.

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in the book of Job, which fact is one of the marks of its great antiquity. In Moses, however, we meet with this form in the singular only three times, and here is, I think, the first time, if it is not in Deut., 4:5, where it might also be read, "As IeHouVaH, my AeLouHa, commanded me."

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WAS JESUS OF NAZARETH OF SUPERNATURAL BEING.

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intellects of the world. To see Jesus the equal of the world's greatest heroes is certainly the lowest possible estimate that a rational mind can entertain of him ; such is the testimony of all who have written or spoken concerning him ; on this the believer and the unbeliever, the friend and the foe of Jesus unite. The works of Christ yet extant in the world, aside from their merit or demerit, aside from our likes or dislikes, compel the acknowledgment that Jesus was a revolutionary hero of no small magnitude ; the most casual observer cannot fail to discover this individuality and greatness in him.

That there was something extraordinary in the person and life of Jesus will also be conceded. It takes the extraordinary to isolate and elevate a man above his fellows ; it is the extraordinary that gives individuality and greatness to a man, that makes the hero. The profound impression which Jesus made upon his disciples, the magnitude and vigor of the system founded by him, and his lasting fame, indicate unmistakably the existence of the extraordinary in the person and life of Christ ; an ordinary man could never have accomplished such results with ordinary surroundings in life. It is the extraordinary in person, or personal surroundings, that give to every man his fame, to every hero his glory.

An argument opposed to the individuality of Christ's greatness is sometimes urged on the ground that he lived where and when he had the advantage of all the master minds in the world before him ; men sometimes cavil about the authorship of the golden rule and other sayings of Jesus on record in the New Testament, as though his fame rested on these alone. In reply to such arguments we submit that Jesus did not pose before the world as a philosopher, nor the author of a moral code ; he spake truths perceived priorly, or unperceived, independent of authorship ; he used principles known and unknown, maxims old and new ; but these were all incidental to, and not the object of his mission ; these were not sensational. Socrates, Confucius, Buddha, Zoroaster, Mahomet, Moses, nor Christ could have acquired their fame simply as the expounders of a moral code. The minds of these men went up from ordinary

to extraordinary things in the world of thought, hence their fame. It may be stated as a rule that the ratio of a man's fame is always in proportion to his grasp upon the extraordinary.

The moral code incorporated into any system is usually incidental to and not the purpose of its existence, nor the force that revolutionizes. The fame of Socrates is due to his argument upon the immortality of the soul. Confucius, Zoroaster, Buddha and Mahomet each undertook to reveal the unseen and become as gods. Moses had visible fellowship with God and became immortal. The power and fame of Jesus was in his ability to bring the extraordinary to the perception of his disciples. He emphasized moral purity and devotion, but these were not sensational; they had heard all this before. Moral impressions soon fade, while strange, unaccountable, mysterious events are never forgotten.

Moral disciples are uncertain quantities. The moral code of Jesus never made the profound impression upon his disciples now known to have been made; that impression, that exalted conception which the first disciples had of Jesus is conclusive evidence of the existence of the extraordinary in him. Their startling convictions, their strange conduct, and the success of his kingdom admit of no other solution. If the disciples of Jesus were deceived, the things in which they were deceived, and the success of the deception, would still prove them to have been under the influence of an extraordinary mind.

The extraordinary in the life of Christ being conceded, of necessity, from the premises, the next question is, whether this element in his life belonged to the natural or the supernatural sphere. Two things help us to determine the natural or the supernatural character of events; first, if they be the product of known natural laws, and second, if they be continuous. But there are exceptions to these rules; natural laws may produce unnatural or supernatural results; these results may be periodical, but not regular. Supernatural laws may produce natural results. The existence of law is itself a supernatural fact. The product of any law other than that which is continuous in its record is supernatural. The product of law other than its record shows to be natural, or continuous, indicates the presence

of a supernatural power as an interfering cause. Many events are supernatural, but not so perceived because of their commonness in our daily experience.

The cessation of growth in one's finger, while that of the finger-nail is continuous, is supernatural. The difference of sex, physiognomy, stature, and weight of children of the same parentage is supernatural. The cessation of growth in man and animals at a given age, while that of trees of the forest is continuous, is supernatural. The constitutional difference in animals sustained by the same quality of food, and of flowers and plants growing out of the same soil, is supernatural. The refusal of certain mongrel animals to generate is supernatural. Our philosophical reasoning upon matter is continually bringing the supernatural into view; every theory usually begins or ends with the supernatural, usually both. No process of thought can evade nor eliminate the supernatural from our surroundings.

The origin of primeval matter, the origin of life, the dissimilarity of forms of life in the vegetable, animal and mental kingdoms, the origin of species, and the constitution of man are all supernatural facts upon any hypothesis. Suppose matter did once evolve the plant, and the plant the animal, and the animal the man, by gradual development, or otherwise, the very failure of a repetition would make these events supernatural; the continuity of law would indicate a continuity of results; the process ought to be continuous; ought to be going on to-day; ought to be visible. Laws are supernatural, their orderly productions natural and their barrenness supernatural. That matter did not exist ten millions of years earlier than it did is supernatural; or, if it existed always, that the process of evolution in matter did not begin ten millions of years earlier is supernatural. If the relation between law and matter was not the same when evolution as a process began, that it was ten millions of years earlier, the change would be supernatural. The continuance of one form of matter after evolving another is supernatural. The law of evolution as seen in nature around us is, that the thing evolved lives, while that from which it evolves dies, ceases. The caterpillar ceases to exist at the development of the butterfly. According to the known laws of

evolution, all matter, being leavened with the law of development, should have merged itself into the vitalized, or vegetable state; all the vegetable thence into the animal, and all the animal thence into the human, and that at the expense, cessation, and loss of that out of which the new product came, at each new stage, or step in the process. The evolution of matter into different directions is supernatural; the continuous existence of the old forms of matter after evolving the new is supernatural; why these old forms of matter do not repeat the process, giving birth to like results is supernatural.

Supernatural facts therefore exist, and are a demonstration of the existence of a supernatural sphere; to this all lines of thought inevitably lead. The question then is, did the extraordinary in the life of Christ belong to this sphere?

We may briefly state, first, that the extraordinary in the life of Christ existed in what he said and did, the basis of which was an extraordinary mind. Jesus said many extraordinary things, under extraordinary circumstances, and with extraordinary results; he astonished his auditors; his sayings at times were startling, sensational, revolutionary; his disciples got the impression somehow that he knew their thoughts, that he could foretell future events, that he talked with God. It was a mystery to them that one raised in a rural district could possess such knowledge; he had not, to their minds, made use of schools, books, journeys, nor contact with wise men to acquire such information, and hence their astonishment; it was unusual, extraordinary. Second, corresponding to his extraordinary intelligence, he displayed extraordinary power; his disciples believed that he could control the elements; that he had power over diseases and demons. They were as much or more astonished at what Jesus did than at what he said; his works were startling, sensational, revolutionary. We do not claim that all that Jesus said and did was supernatural, but that some of his sayings and some of his deeds were, hence that he must have been a supernatural being. This we propose now to prove by those who heard his sayings and saw his works, and also by the nature and character of the sayings and works of Christ yet extant in the world.

PERSONAL TESTIMONY.

The concurrent testimony of all the immediate disciples of Christ is that the words and deeds of Jesus were supernatural. They were ear and eye witnesses, therefore better qualified to judge of the nature of what they heard and saw than those who object on no other ground than that they did not see and hear them. Had we have seen and heard these things, they would have made the same impression on our minds. The opinion of any set of disciples concerning their master has always merited respect. Their nearness to their leader better enables them to approximate the truth.

To say that the disciples of Christ were constitutionally disqualified or incompetent to judge of the nature of what they saw and heard, is a weak objection; their number destroys its force: all could not have possessed the same constitutional disability at the same time. Their activity and success in promulgating their opinion precludes the idea of inability.

They could not have been deceived in the quality of what they saw and heard. Deception is always dependent on conditions and the proper conditions or elements necessary to successful deception did not subsist in their case. They were present at the time and on the ground where the things occurred; the more remote in time and place the better the opportunity for deception. The material, the elements, the conditions and the motive for deception in this case, are all wanting. True, other disciples have held to erroneous opinions of their master, but it does not follow that all disciples are therefore wrong in their opinions. The disciples of Christ rested their cause and hope of success on the opinion they had of Christ and their ability to satisfy others of its correctness. They were able to convert multitudes of others to their opinion, on the ground where the events transpired. The enemies of the cause preached by the disciples of Christ, were not able to discover any deception or error in the opinion of these men. A vast and powerful Church respected their opinion, and to set it aside to-day, is to ignore the common sense and testimony of witnesses on all matters wherein their opinion is desirable in any historic event. There is no reason why these men should have

held to an opinion suicidal to all their native customs and interests, outside of the fact that it was their honest conviction in the matters stated.

Saul of Tarsus was a man of ability and influence ; his travels were extensive. He first opposed, then afterwards accepted Christianity ; he became one of the greatest students of Christ ; his opinion was, that Jesus was a supernatural being. Paul's opinion of Christ is as forcible and true at least as was Plato's opinion of Socrates. That we have in our records of that age the authentic opinion of these men, on the nature of the words and works of Christ, is not an open question. That their opinion is forceless, cannot be asserted ; it never was, it has always carried weight, and is to-day the weightiest opinion extant on any subject. It has had weight with great men in all ages of the world since its promulgation ; with generals, statesmen and governments. It has had weight on the field of battle and in the halls of legislation. It has had weight in all nations outside of its embodiment in the Church.

THE SAYINGS OF CHRIST.

But we are not compelled to rest the nature of the sayings of Christ, alone upon the opinion of those who heard him ; some of the sayings of Jesus are yet extant from which we can form our own opinion after proper investigation. We do not claim to have a record of all that Jesus said, nor do we claim that all of his sayings now extant are supernatural ; but, that some of the fragmentary sayings in the New Testament, attributed to him, are authentic and supernatural. That we have in the four gospels, some of the express words and sentences, spoken by Christ when on earth, will not be gainsaid. His disciples were certainly qualified to place on record some of his sayings ; as historians, there is not a thing against their credibility on this subject ; this does not involve an opinion. The sayings of Jesus reported by them are as authentic as the sayings of Julius Caesar, Alexander, Socrates or Homer. Yea more ! The only epistle ever written by Christ, to our knowledge by faith, was written with his finger on the ground ; not a book, nor a page of manuscript from his pen exists. The

sayings extant were reported by those who heard them, who give us every desirable assurance of integrity on their part as historians.

Take, then, the fragmentary sayings of Christ in the New Testament, and there is evidence of the supernatural in them. The sayings of no other person were ever so read, studied, criticized, preached, essayed, lectured, commended, booked, staged, printed, painted, engraven, loved, feared, and followed ; no other sayings ever assumed such proportions, influence, and power ; none other ever given such publicity ; none other ever became such a living, forceful factor in the well-being of the human family. The length, breadth, height, and depth of meaning in the sayings of Christ, have never been explored, because supernatural.

We have the advantage of having seen the effect of age, criticism, and opposition upon the sayings of Christ. The corrosive elements of eighteen centuries have not fossilized them ; the words and sentences of other persons have fallen and dried as the leaves of the forest, while those of Christ have remained green, vigorous, and influential. We have seen the sayings of men supplanted on all subjects, while those of Christ have remained authoritative in all ages. A contrast of the sayings of Jesus with those of all the noted men of the world indicates something extraordinary, supernatural, simply in their conflict with time, customs, criticisms, and results. The sayings of noted men are usually influential factors only in the nation to which the men belonged, while those of Christ are absorbed equally well in the mental soil of any nation. The influence of the sayings of men begin to decrease after an age, while those of Christ have been cumulative in all ages.

The supernatural in the sayings of Christ may also be seen by analyzing their nature as well as by an examination of their marvelous history in the world.

Some of the doctrines now extant in the religious world were originally spoken by Jesus. We use the term doctrines here for the purpose of detailing some of the sayings of Jesus. We do not mean that every doctrine in the religious world, nor in the Church, was originally spoken by Christ, by any means. That which is Christian may be known by contrasting present

with primitive Christianity ; anything taught as a doctrine in the Church today which was not taught in the primitive Church by apostolic authority cannot be credited to Christ. History is sufficiently lucid on some things spoken by the Lord, as to leave no uncertainty in our minds on their authorship ; of these, we submit, the treatment of enemies, remission of sins, regeneration, a holy life, the resurrection of the dead, the judgment, and the destinies of men. Incipient and suggestive thought on these subjects may have been expressed prior to the birth of Christ, but the embodiment of these sayings into one doctrine, one religious system, is peculiarly the work of Christ. The form in which Jesus set forth these doctrines to the world is original. We do not claim that originality proves supernaturality, but simply authorship.

"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you."

There is nothing in the entire moral code of Moses equal to the teaching of Christ concerning the treatment of enemies. "Thou shalt love thy neighbor as thyself", was the greatest commandment on neighborly conduct in the law of Moses, but this included neighbors only ; it excluded enemies. An eye for an eye, and a tooth for a tooth, was the law of treatment for enemies. There is nothing in the moral code of any nation anterior to Christ equal to his doctrine on this subject. There is nothing more unlikely to have been suggested by human nature nor in human experience ; nor has human nature met with a doctrine more difficult to reduce to practice. This doctrine, as taught by Christ and illustrated in his life, was a miracle in the intellectual, moral, and social world at that time. It was as dazzling and sensational as anything witnessed in the life of Christ ; nor has its sensational character ceased. Its mountain-like proportions loom up in the pathway and experience of every man and woman who attempts to cross the plain of human life in a Bible land ; it falls with the same force upon each succeeding generation of the world. All our natural instincts and impulses are opposed to an attempt to reduce it to practice ; and yet its results are wonderful. If people who are anxious to see a miracle would only give this doctrine a square, fair, honest

trial they would see one ; they would have the honor of working one. It requires a supernatural or heroic effort to make the trial, but when made the result will be correspondingly great. No other doctrine is more closely allied to the welfare of the human family ; it is the right thing to do, the best policy to pursue ; it has the commendation of all good and wise men, and the demonstration of experience to support it. It has always been startling, sensational, and revolutionary. This doctrine is opposed to sectionalism, narrowness, bigotry, and selfishness ; it means universal philanthropy to the human family. This doctrine is a larger child than could have been born from a natural mind. The mind of Christ is the only star that ever appeared above the mental horizon large enough to evolve a doctrine of such magnitude. Simplicity of action, and incomprehensibility of meaning and results were never so united in so few words. With all its opposition in human nature it has lived and is today a living principle in our social and religious life.

“ REMISSION OF SINS.”

The forgiveness of sins as a doctrine was first expounded by Jesus. The idea of remission of sins, forgiving debts and transgressions existed prior to Christ ; but the nature, extent, consequences and punishment of sins against God and men, was first fully revealed by Christ. The association of remission of sins with his own death and with blood was first taught by him.

“ It behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem.”

“ This is my blood of the new testament, shed for many for the remission of sins.”

No person other than Jesus ever claimed to be the author of the doctrine embodied in the above statements ; it is traceable to no other author in history. The doctrine of remitting sins in blood, or of purging away sin by blood, is either nonsense, or supernatural. If any relation exists between blood and sin, it is supernatural and not natural : if any relation exists between them, it requires a supernatural and not a natural mind to see

and reveal it. Natural law knows no atonement for sin, but punishment. The consequences of a sin and its punishment are essentially different. We can, through mercy, omit or withhold the punishment of a man for a sin, but on no account can we prevent the consequence of persistent sin. The remission of sins as taught by Jesus is, that upon certain conditions the effects and the punishment of sins are removed; to accomplish both of these requires supernatural power. If sins be not forgiven, the mercy of God is a mockery; if they be forgiven, we have no means of knowing it but in conformity to the doctrine of Christ; it cannot, therefore, be nonsense—it must be supernatural. The natural doctrine of atonement for sin developed from experience and practiced in the unchristianized nations to-day is that of self-torture, pain, mental and bodily privations and afflictions, pilgrimages, tedious and difficult ceremonies and such like customs. The existence of sin as an adverse factor to human happiness is a universal concession; that something ought to be done to purge sin from our character is the inner testimony of every conscience, and that the doctrine of Christ accomplishes this is the testimony of both observation and experience. The mere fact that this doctrine puts one's conscience at ease is no proof of its supernatural character; the doctrines practiced for like purposes in heathen lands do as much; but the satisfying of the enlightened conscience, followed by a corresponding development of spirituality, into noble manhood and womanhood is a proof of the supernatural in its character.

REGENERATION.

The new birth, as taught by Christ, is a supernatural doctrine.

“Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.”

Reformation is the world's highest product of thought upon human conduct, in relation to sin; to reform one's self from an evil habit, with an unchanged continuity in the elements of our being and surroundings, was the climax of human reasoning prior to Christ. Regeneration, as taught by Jesus, implies a reconstruction of human elements; a process of life, by which evil is eliminated and good incorporated, which process is aided

by the reception of a supernatural element, indwelling in the regenerated person. On the existence of the things claimed to be enjoyed and accomplished by this doctrine, the testimony of the regenerated, together with an observation of its effect upon their lives, is sufficient testimony, which being thereby supported, proves the supernatural character of the doctrine. The very promise of the "divine nature" to the regenerated makes it a supernatural doctrine, as also the means set forth by Christ, by which to bring it about. The doctrine has now been in the world long enough to manifest its true nature.

A HOLY LIFE.

"For I say unto you, that except your righteousness exceed the righteousness of the Pharisees, ye shall in no case enter the kingdom of heaven."

Probably the highest conception of a holy life produced by human reasoning was that of asceticism ; instead of eliminating sin from self, they eliminated self from the world. Christ reversed this order, by advocating the elimination of the world from self ; Christ began at the heart and wrought outwardly, whereas, all moral reformers began with the outer life first ; theirs was a hedging process, while that of Christ was pruning ; Christ advocated the use of the axe and the knife, or a personal conflict with sin, in which it was to be subjugated as a ruling factor in one's life. Christ took for granted the impossibility of living free from contact with sin, but advocated the subjugation of its power in our lives, the overthrow of its throne in our hearts. Those who have tried the doctrine of Christ have found it more successful ; they have attained to a higher degree of purity in heart, sweetness of spirit, loveliness of character and attractiveness of person than is possible by any system of legal or ceremonial or self-righteousness ; it has produced the highest types of manhood and womanhood. This doctrine has ameliorated the condition of the race wherever it has prevailed ; men become better husbands, women better wives, and all better citizens under its influence ; it has superseded all ancient systems of holy living in results ; it has outlived all rivals, and is to-day without a competitor in the light of

experience, and state of facts. The nature of its doctrine, the means supporting it and its fruits in the world all indicate a supernatural quality.

As to the doctrines of the resurrection of the dead, the judgment, and the future destinies of men, we can only say that they are either nonsense or else supernatural. The facts to be accomplished embodied in these doctrines are yet future and beyond the range of human knowledge. If they prove to be facts, as stated, no one but a supernatural person could have foreknown them. Christ demonstrated some of these doctrines to the disciples which became a basis of faith for many in them, and on which account men in all ages have continued to believe in them. Every man who examines the evidences which Christ attached to these doctrines and which has followed them to this day, of necessity believes the doctrines to be supernatural. On these evidences we can not now speak, but they have been sufficient to establish faith in the ablest, strongest and wisest minds in the present as well as all past ages since their appearance in the world. There is but one alternative; if not supernatural they are nonsense. The doctrines are extant in the words in which the Savior first embodied them, and also the evidences of their truth, and can be examined critically by any intelligent man now living. Such then is the character of some of the sayings of Christ; and if an examination of them severally, the means by which to put them in practice, their persistent disposition to live in all ages, lands and nations, and their continuous production of good results in the world, has so much to indicate the presence of the supernatural in them, or at least in their author, how much more convincing this examination of them as the component parts of a system founded by Christ.

We pass now to an examination of the works of Christ yet extant in the world. Not everything which Jesus did has come down to us in entity, nor in history. It may be objected that, for the sayings of Jesus, we are dependent upon the New Testament, which may, or may not correctly state them; while we do not believe that this objection can be maintained, yet, it can not even be made against the works of Christ now extant. We

do not mean the works of Christ, the history of which only, survives, but both the works and their history now before our eyes.

Three institutions have come down to us from the mind and hand of Jesus, to wit: Public worship on the first day of the week, Baptism and the Lord's Supper. Pre-existing and similar institutions may have given suggestions to Christ, but this does not weaken our statement on the authorship of these three institutions. The use of an old custom for a new purpose would be sufficient evidence of proprietorship. No other person than Jesus claims to have founded these institutions; their history is traceable to no other source; they have come down to us materially unchanged since Christ first gave them existence in the world. There are spurious and mutilated forms of these institutions also extant, but the originals were so clearly photographed in history that we have no difficulty in identifying them to-day.

These three institutions are three miracles. Their supernatural character appears first in the fact of their continuous existence for eighteen centuries; this is unnatural. There is nothing unnatural in the existence of the pyramids of Egypt for thirty centuries, nor in the ruins of Babylon for twenty-five, and the ruins of Rome for twenty centuries; once made, their existence became unconditional: the continuity of a building or a book from century to century is conditional. We have not a building nor a book that is twenty centuries old, as such; we have the ruins of buildings, and records transcribed from book to book of a greater age, but not a building as when built, nor the copy of a manuscript as when written. We have in history the monumental institutions of ancient nations, but only in the fossil state and not the entities they once were. Monumental institutions of a national character expired as living entities with the nations to which they belonged. The existence of the three monumental institutions named is conditional, wholly dependent on the will of the people to whom they were committed, from age to age, and from nation to nation. Seemingly at the will of the people their existence could have been annihilated at any time; and yet, they have outlived any similar or cotemporary institutions. If any religious institutions exist in

India or China, having a greater age of perpetual and unchanged existence, it is not known, and to so affirm in the absence of evidence is not argument. Some of the Jewish institutions exist and are of greater age than the three named, but there is also the claim and evidence of the supernatural in the origin and life of these, as well. But these Jewish institutions were national only, and continue with the people of that nation, whose nationality has never been lost, nor destroyed; the three institutions which Jesus gave to the world were not for any one nation, but for all nations and for all time. The nature of such institutions is to wear out, or to die out, but these have had a constant existence and a cumulative force since their appearance. They have lived despite the fickleness and frailty of human life; despite wars, famine, pestilence, and the enemies of Jesus; they have lived in all ages, lands and nations since the death of Christ. They have leaped national boundaries, scaled the highest mountains, crossed the widest oceans and found the remotest islands. They live to-day, the astonishment and wonder of all reflective people. They have refused to be hidden, suppressed, changed, exchanged, beheaded, but continue from the hand which formed them, the supernatural witnesses to the life and character of their author.

Their influence upon the mental world is a further evidence of their supernatural character. Intelligent men and women have always looked upon these three institutions as means of divine grace; they are not observed as sacrifices to appease the anger of an enraged god, but as instrumentalities through which the faithful observer is advanced in the spiritual life. This view is supported by the experience of eighteen centuries. No man can reverently observe them and not become a better man; their influence upon the living and the dying is supernatural.

An analysis of the natural elements composing the structural form of these institutions discovers no such an influential element nor the basis for one. Hunting after the intrinsic element or merit in these institutions would be as futile as that of the surgeon with a dissecting knife in the human body after the human spirit, or life element; it is invisible in both.

If the New Testament were doubtful authority on the sayings of Christ therein reported, that doubt would all be removed by the testimony of these three institutions. They have conveyed to us the ideas of Christ already mentioned, in their organic existence, as clearly as are those ideas expressed in words in the New Testament. We have, then, in the doctrines of Christ, and in the things instituted by Christ yet extant in the land, supernatural facts, veritable miracles.

What may be more properly called the work of Christ in the world is to be seen in that spiritual empire founded by him, known as Christianity, and of which mutilated forms are yet extant in the world. The mutilations, however, do not interfere with our study of that institution or system as Christ gave it to the world, for the reason that it has an outlined existence upon the historic page, as well as its present entity in the world. The cause of these mutilations does not now concern this argument; nor is the question of authorship involved in doubt. It would be as difficult to eliminate God from the universe as to eliminate Christ from Christianity.

Christianity at its birth had an organic existence in the world distinct from and independent of all other institutions, social, religious, and national. While it possessed individuality, it had catholicity. It was truly a kingdom, yet not of this world; a man could be a citizen in the kingdom of Christ and of Caesar's at the same time. Christians were disturbing elements in the Roman empire, only because opposed to its national religion, and not to its civil laws; they were punished for religious and not for civil crimes.

The feat of establishing a kingdom independent of a national fabric, which Jesus did, is unparalleled in the world's history. The conception and success of such an enterprise would stagger the strongest mind of any age. Consider what vast resources of knowledge, what perfect understanding of laws, governments and of human nature such a work implies of its author, what enormous self-confidence. As the universe bears upon its face the stamp of a supernatural mind so does the church founded by and upon Christ.

The absence of the means ordinarily used by which to establish a kingdom, in the foundation of Christianity is an evidence of its supernatural character, or at least of that of its founder. The barrenness of the literature of that age, concerning the life, person and surroundings of Jesus, indicates the absence of any revolutionary means used by him. Had he possessed unusual wealth, had he traveled extensively, had he made allies with potentates, had he marched at the head of an army or established a school of philosophy, the historian of that age could not have failed to note it. No other founder of an empire stands out in history so destitute of the means and elements essential to success; no other kingdom was ever established with such weak or invisible means. Alexander and Mahomet relied upon the force of arms for success; Jesus did not use the sword. Confucius, Zoroaster, and Buddha builded in and upon a national fabric, Jesus independent of governments. The kingdom of Christ was established with power and yet without an earthquake in or rupture of the Roman empire.

The rapidity of its growth was as supernatural as its establishment. It was established throughout the then civilized world in the lifetime of the first ambassadors for Christ. It met with no successful barriers, with no retarding obstacles. The rapidity of its growth and power is unparalleled and will always remain the astonishment of the world; aside from its supernatural character, its growth is inexplicable.

Another evidence of the supernatural character of the system founded by Christ, is its adaptation to the nature and condition of man regardless of climate, land or national differences. Christianity is consistent with every honorable vocation followed by men; its tax upon a man's time, strength and purse does not impede his progress in life. All men cannot be lawyers, physicians, merchants, statesmen, poets, nor musicians, but men in all of these callings can be and are Christians. It is not an obstacle to the development of arts and sciences, but a handmaid, or help thereunto. It is historical that arts and sciences have flourished best in Christianized nations, ages and lands. Christianity is the friend and advocate of schools, government, good laws and progress; it gives tone, purity and strength to

law, and order to society ; it meets the wants of man's nature ; it complements the longings of the soul with something worthy ; it strengthens, cheers, encourages and stimulates his energies ; it gives light in darkness, peace in war, consolation in trouble, comfort in loss, and hope in death ; it gives the highest and noblest purposes for which to live, both in time and in eternity.

Christianity is not sectional nor local ; a man can be a Christian in any land, under any circumstances, and in all ages. Christianity is not a denominational matter ; it is the same thing to all men ; it offers the same blessings upon the same conditions to the entire family of men ; it changes not, is not variable in different lands.

Other religious systems manifest some of these qualities, but in no other are so many desirable elements to be found. On a fair presentation of the form and spirit of primitive Christianity to the adherents of other religious systems, they freely renounce their native religion for that of Christ. The exodus from all other existing systems of religion to Christianity is comparatively large, while that from the Christian ranks to other systems is comparatively nothing. Christianity has always challenged a contrast with any or all other systems, in form, nature, spirit, design, growth, influence, and fruits. Such a contrast cannot but result favorably to the supernatural character of the institution under investigation as the work of Christ.

The failure of some to honor their vocation in the church, the presence of corrupt men in the church, or the perversion of church influence to an unholy cause, does not militate anything against the form, nature, design, and spirit of the church when it came from the formative hand of Christ. Wickedness is generated in the nature of man, and not in the nature of Christianity. Crimes committed in the name of the church are not chargeable to its nature, nor founder, but to unregenerated men in the church. The good results of the church, its benign influence in the world, and its holy ambition are so patent in its record, especially in the records we have of the primitive church, that its supernatural character cannot be reasonably gainsaid. The inability of a fierce opposition in all ages and lands to suppress it, evinces a solidity and firmness

more than natural ; the gates of hell or powers of darkness have not prevailed against it, nor its Founder. Its vitality to-day was never greater in its history ; it refuses to fossilize according to would-be scientific prophets ; it is not even threadbare.

There is yet another product from the person and life of Christ extant in the world, of which we must speak, to-wit, the Christine spirit. We have shown in the foregoing pages the existence of Christine doctrines, Christine institutions, the Christine church, and their nature ; we will now speak, in conclusion, of the Christine spirit, the existence of which dates from the life of Jesus. No person reading the life of Jesus can fail to note how different his disposition toward the poor, the widow, the orphan, the fallen, the sinner, the slave, the sick, the suffering, the oppressed, the unfortunate, the helpless, and the enemy, in the light of all former precedents on the part of great men and moral reformers. The conduct of Christ toward these conditions of humanity, under all circumstances, was a miracle in the social life of that age ; it startled everybody. Jesus became the great center around which clustered all the unfortunate and the downtrodden of his generation. Such philanthropy had never been witnessed before ; his great soul knew no sectional lines nor limitations in sympathy, but went out after all men ; he would stoop to the lowliest and rebuke the highest ; he opposed tyranny, selfishness, pride, oppression, and evil in every form ; he gave extensions to the humane element never before known ; he was the sinner's friend.

The disciples of Jesus imbibed this spirit, and it was by them imparted to the church. It was their ambition to imitate their Master. The reception of this spirit was the test of fellowship with Christ in the church. "If any man have not the spirit of Christ, he is none of his" was its doctrine. The sufferings and the persecutions which came upon the church show the existence of the spirit of its Lord and Savior in it. The sufferings and privations of Christians in all ages have always manifested the spirit of Christ in them. Its proportions have varied with the ages in the world, but it has never left the earth ; its presence and influence is a factor in the world to-day. Under its influence, the yoke of slavery has been broken and the condition of women improved, even in our present

civilization. It is under the influence of this spirit that our charity schools, homes, and institutions exist for the poor and the unfortunate; that sends food, clothing and money from house to house, and by the car-loads, to the plague-stricken city, district, or land. It is this spirit that opens the door, the heart, and the purse, that opposes selfishness and gives sweetness to life; "its fruits are love, joy, peace, long suffering, forbearance, temperance, patience, and such like, against which there is no law." Its presence in us, and in our lives, makes us Christ-like. Seeing all these manifestations of the presence of such a spirit, can you doubt its supernatural character, or the divine nature of him who breathed it into our sorrow-stricken world?

In conclusion, dear reader, we ask, what think ye of Christ? whose son is he? See him standing in this world among men in the majesty of simplicity; see him moving in all the confidence of a god from scene to scene in life; see his marvelous confidence in undertaking the most hazardous exhibitions of power, the failure of which, on any single occasion, would have forever wrecked his fame; see how unpretentious in the astonishing success of all he undertakes; see how his soul was unmoved by the possibility of renown resulting from the use of his power in other channels; see the multitudes who followed him, the revolutions produced by his power, the kingdom founded by him, the words, works, and spirit of Christ yet extant in the world; see all these, and ask whether Jesus was only a man.

W. W. HOPKINS.

OUR COMMENDATION.

"By the manifestation of the truth commending ourselves to every man's conscience in the sight of God." 2 Cor. 4:2.

The great apostasy of believers from the simplicity that is in Christ Jesus involves all the manifold relations that the grace of God has established among men. Man was no less incompetent to legislate terms of fellowship with his fellow-man than to

devise conditions of reconciliation to his offended God. Indeed his estrangement by sin from the great and good Creator made him alike inimical to all God's creatures. The author of our text to the subject in hand, referring to the carnal or unconverted state of man, says: "We ourselves were some time [*'afore-time,'* that is, before conversion] foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." (See Titus 3:3.) Alienated from God, man lives in malice, envy, in hatred and opposition to his fellow-man. So intense and misleading is the darkness of sin that he has no true peace and fellowship with his fellow-man till Jesus comes in. God, therefore, foreseeing the inability of men to devise terms of fellowship among themselves, in one and the same great scheme of mercy, equally provided suitable conditions of fellowship with one another, and of peace with himself through Jesus Christ, our Lord. We have no more right to dictate terms of fellowship with one another than we have to impose arbitrary conditions of salvation from sin. We have fellowship with one another, as we have peace with God, through Jesus Christ our Lord.

We are made free from sin by the Truth, (1 Peter, 1:22, and 20: 8-32); and the means and the condition of fellowship with one another is "the manifestation of the Truth to every man's conscience in the sight of God." In the language of the Apostle John the same condition is called "walking in the Light," for, "If we walk in the Light, as God is in the Light, we have fellowship with one another, and the blood of his Son Christ Jesus cleanseth us from all sin." (1 Jo. 1:7.) The darkness of sin is taken away, and the Light is found, by our doing the Truth, for, "He that does the Truth cometh to the Light." Jo. 3:21. By the very same conditions, then, that secure our peace with God, we also have fellowship with one another. This is emphasized by the beloved John in the words following: "And this commandment have we from him, that he that loveth God loves his brother also." Jo. 4:21. And, "If a man love not his brother whom he has seen, how can he love God, whom he has not seen." "He that saith he is in the Light, and hateth his brother, is in darkness even till now." "He that loveth not his brother, abideth in death." Jo. 3:14. "We

love him because he first loved us." Ch. 4: 19. These inspired communications show plainly both the source of our fellowship with one another, and its indispensable necessity to our salvation. He that walketh not in love—in fellowship—is in "darkness" and "death." We love God not by natural inclination, as a child for its parent in the flesh, but because "He first loved us." We love him because we have been born of his love, being thereby divorced from things earthly and sensual, and joined by the ties of the divine nature to things above. And by this same love, the constraining love of God in Christ, the effectual influence in our regeneration, we are joined in spiritual fellowship to one another; for, "he that loves God loves (will love) his brother also." In the unconverted state (*i. e.* in the flesh), as we have already quoted, men live in "hatred," "malice," and opposition to one another. That this malignant and combative state is modified and improved by the restraining powers of civil government, and the esthetical culture of literary and social life, is not denied or even doubted by the writer; but whatever change for good is thus wrought on the individual and on society is, at best, but a modification of the same carnal and selfish state which is not subject to the law of God, "neither indeed can be." "They who are in the flesh cannot please God," and, therefore, our conversion is the putting off of the old man with his deeds, and "the putting on of the New Man Christ Jesus." Hence peace with God and fellowship with one another are co-ordinate and coetaneous fruits of redeeming love in Jesus Christ our Lord. If, then, there is any fellowship of the Spirit—if any fellowship with the Father and with his Son the Lord Jesus Christ, there is to the same degree fellowship with one another; for we know and love one another, because we know and love the only True God and Jesus Christ, whom he hath sent.

"The world knoweth us not, because it knows not God." (See Jo. 3: 1.) Born of one father, the only living and true God; adopted through his only son into the same spiritual family, and partaking alike of the divine nature in him, walking in love, we are as really members one of another as are branches of their own vine, and by the same spiritual discernment that apprehends the only true God, we also recognize and love one

another. Now if these things are so, as our citations of Scripture plainly show, it follows that every believer walking in love—keeping the commandments of Jesus, which is love, (1 Jo. 5:3)—carries in his own life the only authorized and essential credentials of commendation to others. “By manifestation of the truth commending ourselves to every man’s conscience in the sight of God.” The manifestation of the truth, then, by the authoritative life of the apostle Paul, is the credential of commendation to others, and the condition of fellowship with one another. This strikes at the tap-roots of many positive evils and dangerous customs prevailing in modern churches (?) of Jesus Christ. 1st. The practice of testing one’s fitness for reception into congregational fellowship by a recital of experiences and feelings of heart corresponding with a traditional measure and standard provided by the wisdom of men. In this “telling of an experience” the aim is to know one another by finding within a similar state of emotions and feelings. In reality, the effort is nothing more nor less than “measuring themselves by themselves, and comparing themselves with themselves.” 2 Cor. 10:12. In doing this the apostle says, we are “not wise.” The “measure” and standard that God has given to establish fellowship among his people, consists in knowing one Lord, one faith, one baptism, one body, one spirit, one hope, one God the father of all, who is over all, and through his Son is the special Savior of all that believe. (Ephesians 4 ch.) This is a measure of principles and deeds, and not of fickle feeling. “By their fruits ye shall know them.” “Men do not gather grapes of thorns, nor figs of thistles.” “An evil tree bringeth forth evil fruit.” A good tree bringeth forth good fruit. The divine measure, therefore, by which we examine ourselves and know one another is a test of fruits which cannot deceive, and not an oral profession, which may be empty and vain. However, among the people of God the right and privilege, if not the habit, of telling to one another the mercy and goodness of God, and what he does for the faithful, have always existed. In the exuberance of his joy and gladness David exclaimed, “Come and hear, all ye that fear God, and I will declare what he hath done for my soul.” Ps. 66:16. Equally is it now the privilege of every believer in great David’s

greater son, to tell the things that grace for him hath done. In the world we have "tribulation," which "worketh patience," and patience worketh "experience." (Rom. 5:4.) As, therefore, every child of God has an experience of grace, so every one whom grace *has loosed* from the bonds of Satan, may tell the wonderful work in his own heart and life that God is doing. But to make a recital of experience a test of our brother's life, and the condition of his reception into the fellowship and membership of the fold, is an utter abuse of a privilege granted to us for his edification, and not for his destruction.

Again: To test one's fitness for church fellowship by a general correspondence of inward experiences and emotions among ourselves is to supplant and subvert the promise of God. God has not left us to grope our way in the dark, by finding a mystical correspondence within to know our peace with him and to have fellowship with one another; we are his children by promise founded on the "obedience of faith," whereby we have the knowledge of salvation through Jesus Christ our Lord." The Son of God has come and "given us an understanding, that we may know him that is true;" and we are in him that is true, "even in his Son Jesus Christ." 1 Jo. 5:20. What is it to be in Christ Jesus? It is to be personally in the holy and separate life that he lived among men. It is to be a partner with him in the life of faith in God, the life of opposition to the world, the flesh and the devil. In this newness of life and state we have peace and communion with God and fellowship with one another. This "newness of life" and relationship is entered by "obedience from the heart to the form of doctrine, form, or pattern, of teaching." Rom. 6:17. Paul teaches us in this Scripture that the believers at Rome "were made free from sin" when they obeyed from the heart that "form of doctrine." What was that form? This important question is easily answered. In the obedience of faith there is only one formal act antecedent to salvation; that act is baptism. All other acts, together with their co-ordinate influences, are inward and spiritual states of which this act, baptism, is the divinely appointed manifestation. Baptism, and it alone, involves the body proper. It is, therefore, called a "form of doctrine."

The doctrine or teaching "whereunto we all by baptism are committed," is Christ crucified, the wisdom and power of God for salvation. The form of it is our burial with him in baptism and our resurrection with him to "walk in newness of life." See Rom. 6:1-5 and Col. 2:12. It is thus that we are able to obey the gospel of Christ. We cannot literally obey his burial; we cannot literally obey his resurrection; but these foundation pillars of the Temple of Truth, in adaptation to man's condition, have been embodied in the suitable form of baptism, whereby the penitent soul, trusting in Jesus as the only Savior, makes a complete and solemn consecration of the body to God, being also raised with Christ through faith in the power of God who "raised his Son from the dead." Hence, baptism now saves us because it is grounded on the resurrection of the Lord Jesus Christ. 1 Peter 3:21. It has value exclusively by virtue of its connection with the burial and resurrection of Jesus who was "delivered for our offenses and raised again for our justification." As many, therefore, as have been baptized into Christ, having been moved to receive Christ Jesus through faith in the power of God displayed in his resurrection, "have put on Christ." A man may be buried and raised in water by the strength of arms of flesh; but only when he is under the controlling and purifying power of faith in the resurrection of Jesus, can he be baptized into "newness of life", into the name of the Father, the Son, and the Holy Spirit. Coming to Jesus by the subduing and purifying power of faith and hope in the resurrection of the dead, we leave behind us the kingdom of darkness, the world of sin and death; and by our "burial and resurrection with him" we enter into pardon and peace with God, a state and relationship scripturally called, "newness of life", or, "the kingdom of God's dear Son", which consists of "righteousness, joy, and peace in the Holy Spirit." "Or, are ye ignorant that all we who were baptized into Christ Jesus, were baptized into his death; we were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in "newness of life." For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection;

knowing this that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin." Rom. 6:3-7, Rev. Text. In these inspired verses we are taught the meaning and object of our obedience in baptism by symbols the most instructive and beautiful. (a) We are "baptized into his death", v. 3; that is, our baptism joins us to Christ crucified, so that as he by his death was completely separated from the animal life that we have in the flesh, we, by our baptism into him, are completely separated and saved from the life of sin that we formerly lived in the flesh. "We are buried with him by baptism into death", v. 4. In this expression the meaning and beauty of the metaphor is still further drawn out; for, in *immersion* the whole body is placed under water, taking the hidden condition of a dead man by burial; and when he is raised up out of the water, the body is again in the condition of the living, and by this resurrection with Christ through baptism, walk "with him in newness of life". (b) Christ was raised from the dead by the glory of the Father, (v. 4),—the "operation", or glorious power of God. Col. 2:12. So the believer is raised in baptism by faith in God's almighty power, manifesting indeed the inward hope of a resurrection from among the dead. (c) We are united to him, planted with him, and grafted in him by our baptism, vs. 5-7. We are planted with him by a "likeness of his death", which is baptism. The atoning merits and saving benefits of his death are the fruitful soil into which we are planted; and as the seed or plant derives its nourishment, growth, and mature life from the ground, so believers planted in Jesus derive their new life, their fruitfulness, their growth, and their final harvest of joy and life everlasting from the vicarious death and triumph of the Son of God. In baptism we are scions grafted into Jesus Christ, the new stock in the flesh, henceforth deriving our life from him, and growing up in him to partake at last of his unfading form and indestructible beauty, when we shall awaken in his likeness, and see him as he is. Baptism *from the heart*, is therefore our formal and personal transfer from one state into another, and from the service of one master to the service of another master. (See again v. 17.) The Romans were

servants of sin and under condemnation, as all others till they received Christ Jesus the Lord. But having "obeyed from the heart the form of doctrine", (*i. e.* baptism), they were made free from sin, and became the servants of righteousness." To them, therefore, and to all that have been baptized, the apostle's exhortation is, "Let not sin reign in your mortal body; let not sin any longer be your master"; "he that has died" is free from sin; is no longer under it as a master, is dead to it, has no connection with sin, and should have nothing to do with it.

From sin, your former master, you have been transferred to righteousness; now, therefore, on account of the obligation to consecrate yourselves wholly to God, which you took in baptism, yield yourselves unto God as those that are alive from the dead. (v. 13.) Here, again, the points of analogy in the metaphor may be clearly seen. In the new state and relationship into which they had come by baptism, they are likened to persons "alive from the dead." Wherein is the analogy? Let us see. Their death was not literal, not a separation from life in the flesh, but a separation from the sinful life of the flesh. Hence their resurrection was a coming to the "newness of life" in Jesus Christ—the life of righteousness and true holiness that is "hid with Christ in God." "Reckon yourselves dead unto sin, but alive unto God in Christ Jesus." They had obeyed from the heart that "form of doctrine"—Greek, *τύπον διδασκαλίας*—and thereby becoming servants of righteousness, were made alive to God. What was that form? *Τύπον*, (from *τύπτω*, to strike), in Liddell & Scott's Greek-English Lexicon, has the following meanings: "A blow, and that which is produced by a blow, the mark of a blow, an impression; the impress of a seal; the prints or tracks of footsteps; * * * figure; image; statue of a man; outline; sketch; draught; mark of a coin—for all of which illustrations from classic Greek writers are cited *in loco*." Some eminent scholars have translated the expression, "*Mould of doctrine*." Dr. Adam Clarke, on the verse in hand, has the following note: "Here Christianity is represented under the notion of a mould or die into which they were cast, and from which they took the impression of its excellence." "The figure on this die," he adds, "is the

image of God, righteousness, and true holiness, which was stamped upon their souls in believing the Gospel and receiving the Holy Ghost."

Accepting the word "mould" as a very suitable rendering of the original word, I am constrained to enter a protest against the learned commentator's definition of the "figure on the die." He lost sight of the apostle's metaphor in describing it to be "righteousness and true holiness", for these glorious accomplishments of the work of God in his Son, are the fruits of his redeeming grace produced in our lives by our growing up in Jesus the true and only fruitful vine. It was after they had been made free from sin, and had become the servants of righteousness, that they had their fruit unto holiness, and the end everlasting life"; (see v. 22); whereas, the form or mould of doctrine was obeyed to make them free. Were their deliverance from condemnation (*i. e.*, their reception into the one body by baptism) and the fruits of righteousness and holiness in their lives, coetaneous? Most assuredly the seed and plant need a measure of time, however small, to take root in the soil, to receive its juices and nourishment, that it may produce the "blade, the ear, and the full-grown corn" for the harvest season. Manifestly, then, that eminent critic lost sight of the apostle's metaphor in defining the figure to be God's "image consisting of righteousness and true holiness." What, then, is the spiritual reality denoted by the expression, "Form of doctrine"? That we may obtain an understanding on which no uncertainty can rest, let us conceive of each word separately and distinctly from the other.

What, then, is the doctrine? Plainly it is the tragedy of the cross, specifically consisting of the death, the burial, and the resurrection of the Son of God. The theme of the apostle in this letter, and the purport of his writing, is to show to both Jews and Gentiles that salvation can be obtained only through the Messiah, and that his gospel is God's power equally to save them both. In his letter to the church at Corinth, he is even more perspicuous with respect to the essential facts concerning Jesus. "I delivered unto you first of all that which I also received.
* * * That Christ died for our sins according to the Scriptures; that he was buried; and that he rose again on the

third day according to the Scriptures." (1 Cor. 15:3, 4). "And if Christ be not raised, our preaching is vain, your faith is vain, ye are yet in your sins, and they also who have fallen asleep in Christ, are perished." (vs. 14, 18). Writing to his son Timothy, he says: "Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel." 2 Tim. 2, 8. Why have the ambassadors of the cross so distinctly emphasized these facts, the death, burial, and resurrection of Jesus, even naming the day (it was the third day) on which he rose? Obviously because of their pre-eminent importance and superlative value to the race of man. We had no strength till Jesus, in due time, died for the ungodly; we had no hope till, by his resurrection from among the dead, hope sprang eternal in the human breast, and sweetly whispered, Here is my rest.

His death, therefore, to take away sin, and his resurrection from among the dead, to give his people life again, are the axis upon which the world to come is revolving. Now what acts in the "obedience of faith" are properly a "mould", "likeness", or "type" of these facts, the doctrine of the cross? Faith is not, for it is inward, working by love; repentance is not, and the Lord's Supper cannot be, for it is *memorial*, not *typical*. Readers, there is only one act in man's obedience to God, that can enshrine and typify these solemn and most essential facts, and that act is a scriptural baptism—the burial and resurrection of the body in water. Preparatory to this, under the preaching of the cross, the once stubborn heart is melted down into faith, tenderness and love, so that as liquified metal is cast into the mould and receives the impression that is cut therein, man's body, controlled by a believing and melted heart, is buried in water, taking the hidden condition of a body literally buried, and representing the separation or burial of Jesus from the world of sin and death; being raised "through faith", the body coming up from the concealed condition of burial, is again in the state of the living, and is as one alive from the dead, the transition formula being a close resemblance of a literal burial and resurrection. Grafting, as it does, our death to sin upon his death for sin; our burial in water upon his separation from the world of sense and sin, to live unto God, being cast, by our

resurrection with him in baptism, into "newness of life", that we may live according to God in the Spirit, we present *in act* the most *vivid picture* of the death and resurrection of Jesus, of which human life divinely controlled is susceptible. Readers, have you obeyed that form? Have you been cast into that "mould" that enshrines the doctrine of the Cross, the only ground and source of our life with God, our hope, our fruitfulness, and our eternal glory? It is not a ceremony or empty form that we are taught to obey. It is the divine form of a burial and resurrection adapted to man's condition and designed to give him "life with Christ in God", that when "Christ who is our life shall appear, we may also appear in glory with him." It contains his death to take away sin; his burial to denote our separation from the world, and our life with God above; and his resurrection from among the dead, the only anchor of hope for life again from the appalling realms of death! How then may we know that we are of the fold of Christ, and that we have the fellowship of the faithful in Jesus? Two evidences are available: the promise of faith, and the fruit of faith. The promise of faith is, "He that believeth and is baptized shall be saved." Mark 16: 16. "Ye are all the children of God by faith in Christ Jesus, for as many as have been baptized into Christ have put on Christ." Gal. 3: 26-27. "Are ye ignorant that we are baptized into his death"—to secure the benefits of his vicarious suffering and to have our lives consecrated to him, and hid within God." Rom. 6. When we obeyed from the heart "that form of doctrine" we were made free from sin, and became the "servants of righteousness"; transferred from the service of sin as a master to another master, the righteousness of God in Jesus Christ. See Rom. 6: 17.

This, reader, is the promise, which is the only evidence and assurance of our reconciliation to God in Jesus Christ. Is there any other evidence? What is pardon, or remission of sins? It is an act of Almighty God, our heavenly father, freely releasing the obedient believer from the sinful and guilty past, because he receives the Lord Jesus Christ for the propitiation of his sins, for his righteousness in life, and his passport across the chilling stream of death. It is not a physical experience, as the touch of one of the five senses, but it is an act of mercy that

takes place in the divine mind and passes thence to us through the medium of faith in God's promise and power to save. His promise, therefore, is our only evidence, our only hope of pardon! Instead, then, of seeking for evidence in the mystery of fickle feelings, involving ourselves in the bewildered condition of a poet at a point he could not determine, and in doubts he could not solve,—“do I serve the Lord or no? Am I his, or am I not?”—we take the precious promise that clears all mists away and stands fast forever! The other evidence is, “The fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” *Philippians 1:11*. These fruits, in general, are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such, says the apostle, “there is no law.” *Gal. 3:22-23*. In these fruits consist our communion with Jesus and our fellowship with one another.

The Christian life abounds in strange and contradictory parallels: in the world we have “tribulation”, yet, “joy in God by Jesus Christ our Lord.” We are ever in a fight, “the good fight of faith”, and yet, we have “peace”, not such as the world giveth, but such as the world can never know till cleansed from the love and practice of sin by the blood of the Lamb. We are “weak” and yet we are “strong”; weak in all the carnal and perishing elements, because the flesh, the old man of sin, is crucified and done away; yet very strong in the “inner man”, in the imperishable life of faith, giving glory to God for the fight that conquers death and ends in eternal victory. Reader, have you this evidence? Joy in tribulation, glory in persecution for Christ's sake, and peace within, the peace of God that passeth understanding, in a world continually convulsed by wicked wars of flesh and blood? “By their fruits ye shall know them.” “By manifestation of the truth commending ourselves to every man's conscience in the sight of God.” The only appropriate questions, then, in the awakened heart, in the enquiry-room, and in the province of the congregation, are, Have we obeyed from the heart that “form of doctrine”, the doctrine of the Cross? And, Are the fruits of righteousness manifest in our lives? If so, we can say of a truth, that “God is in us.”

II. A church letter, written by the official members of one congregation to pass the bearer into the fellowship and membership of another.

This, as a *test of fellowship and condition of membership*, is as foreign to the truth as the recital of inward experience already considered. It may be thought by some that the mention of church letters, a few times in the sacred writings, is a sufficient warrant for this method of commendation and the place it usually occupies among religious people. Let us not be hasty in our conclusion, but give to this question the candor and scriptural investigation that the authority and claims of Jesus require of his disciples. Does the fact that a recital of our experience to one another is mentioned with approval in the Word of God allow us to make that experience a test and condition of membership in the spiritual family? We have seen, clearly, that it does not. Neither does the mention of uninspired writings commendatory of one another have any essential connection with fellowship and membership in the house of God. If it be said that "some need letters of commendation", (2 Cor. 3, 1), I answer, (1). This Scripture itself shows that there was no such custom or law in the church of God to determine fellowship, for the suggestion of the apostle applies to "some" only, excluding the notion of a law or test; and even their need, as the context plainly shows, was on the ground of *inferiority*, a reflection on the custom in hand by no means complimentary. (2). The apostles, whom we are required to imitate, never used them. "By manifestation of the truth, they *commended themselves* to every man's conscience in the sight of God."

(3) The church at Corinth never used letters for the purpose for which they are now used; because they themselves were "letters read and known of all men," as all believers should be now. Christ was the writer, the apostle was the pen, the Spirit of the living God, the ink, and the believers at Corinth were the impression, or writing, which was not on tables of stone, but in "fleshly tables of the heart." This shows a spiritual reality, and a divine affinity both with God and one another wholly unattainable through the law "written on tables of stone." They were, therefore, *legible letters*. All men could read them

by the knowledge and virtues of the only true God made manifest in their lives. Nor do I forget, in writing this, that the Corinthian church a year previously had a most scandalous and grievous sin among them, (the presence of an incestuous person. See 1st letter, 5 ch.) ; but by the counsel and order of the apostle they had come to "repentance that needeth not to be repented of", and, "in everything had approved themselves to be pure in that matter." Titus had come to him at Macedonia, bringing the most welcome news of the good effect of his first letter. (See 2 Cor. 7:6.) Affording him the great consolation of knowing that by their casting out the "old leaven" among them, they had become a "new lump" in the sight of God.

Hence not alone, (nor even chiefly, as commentaries *in loco*, seem to teach), by the apostle's verbal praise of them abroad, but by their own intrinsic graces grafted on their lives by the gospel of Christ and manifested in very deed to all discerning men, they were an epistle of Christ that all could read. By manifestations of the truth they *commended themselves* to every man's conscience in the sight of God. As the work that Jesus did while manifested in the flesh "bore witness of himself, attesting him before men to be the Messiah", so the separate and holy life that the believer lives is a continual witness to his fellowship with God, and the divine credential of his membership and communion with the household of faith. Readers, the doctrine of the cross which we are required to bring, and the deeds of faith and love in which we are taught to abound, are the only required credentials of commendation to one another. These are letters of Christ satisfactory to all except scoffing infidels and men who "walk in craftiness" and handle the word of God deceitfully. The commendation of Apollos by the brethren at Ephesus has also been used to support the custom in question. "A certain Jew named Apollos, an Alexandrian by birth, a learned man, came to Ephesus, and he was mighty in the Scriptures. This man had been instructed in the way of the Lord, and being fervent in spirit, he spoke and taught carefully the things concerning Jesus, knowing only the baptism of John." (Acts 18:25-25.) Priscilla and Aquila having heard him

speaking boldly in the synagogue took him unto them, and expounded unto him the way of God more carefully." v. 26, Rev. Text.

And when he was disposed to pass into Achaia, the brethren encouraged him, (*i. e.*, to go) and wrote to the disciples to "receive him." v. 27. Instead, however, of affording support to the custom of requiring a letter as a test and condition of fellowship, it supplies us with the plainest example of fellowship and membership independently of written commendation! Who was Apollos? A stranger to the believers at Ephesus, and yet in this his first contact with them, they not only admit him to Christian labor and fellowship, but cordially commend him (corrected in his misunderstanding with respect to baptism) to the disciples in Achaia! They simply accorded to him the liberty and obligation (which are in Christ Jesus) to commend himself by the manifestation of the truth, as the apostles were all commended to every man's conscience in the sight of God. Let our people imitate this scriptural precedent. Let them allow the right and liberty to commend ourselves by the manifestation of the truth, allowing Christian labor and fellowship to go on regulated by this divinely required credential alone, and without the friction and obstruction of uninspired writings as tests of communion and co-operation with one another. How did the apostle Paul become personally and spiritually acquainted with Peter? How were they introduced into fellowship with one another? Paul went up to Jerusalem to see Peter, remaining with him fifteen days. Gal. 1:18. Their fellowship was formed by a personal application of the former to the latter. Why did he go up to Jerusalem without written credentials of his discipleship and ministry? Will it be said that he was an apostle? So was Peter, and he had the keys? Was Paul, therefore, an intrusive, presumptuous stranger in Jerusalem? He was unknown by face to the churches in Judea, for they had only heard of his preaching the faith that he once destroyed, his cruel campaign only three years prior to this visit, supported by letters of authority from the high priest Gamaliel, the head of the Jewish sanhedrim, being better known, and more likely to control their feelings toward him than hearsay evidence of his conversion. Besides this, he was just from

Damascus where he was converted, and had preached boldly to other disciples living there, a church of Christians well acquainted with him personally, and knowing full well the law of the kingdom for the formation of spiritual acquaintance and fellowship: why then, did they not accredit him with the proper credentials of custom now prevailing? If it be said, he had no need because he was an apostle, I answer, with as much reason it could be said, Jesus should not have been baptized because he was the Savior and had no sin. *If he was an apostle, he was also a Christian*, and needed to set an *authoritative example* in all the essentials required of us. As he did *not set* an example of written credentials for the important offices of fellowship, we know that such custom belongs not to the Church of God. Moreover, his solemn order to us all is, "Those things which ye have both learned and received, and heard and seen in me, do; and the God of peace shall be with you." Since then, no such custom has ever been learned, received, seen, or even heard of, in him or any other apostle, we cannot conform to it. "By manifestation of the truth through personal acquaintance, [of which one week is of more value than a hundred credentials written by man], we commend ourselves to every man's conscience in the sight of God."

III. Hierarchical ordination to the ministry of the Word is another custom in conflict with the Pauline principle and practice of commendation to others. The noun ordination does not occur in the Bible, but the verbal forms "ordain" and "ordained" occur twenty times in the received text, and only eight times in the late Revision. It is predicated and descriptive of things and persons as follows: Of things, as the apostle order, touching the relation of the believing wife or husband to an unbelieving consort, 1 Cor. 7:17; the law ordained by angels, Gal. 3:19; and, the Lord's provision for the support of ministers, 1 Cor. 9:14. Also, the decrees ordained by the apostle, Acts 16:4; the turning of the Gentiles to faith in Jesus, Acts 13:48, and the civil authorities or powers of. Rom. 1:1. It is predicated of Christ twice, as the judge of quick and dead. "Whom God hath ordained to be the judge of quick and dead." Acts 10:42 and 17:31.

In the Revised Testament, then, there is no occurrence of this word pointing to preaching merely, and no use of it in which a ceremony, as the laying on of hands by an evangelist and presbyters, can be found. Hence to ascertain its meaning and whether this ceremony has any essential connection with the authority and work of a Christian minister, a preacher of "the word", we must examine its occurrences in the apostolic church, noting carefully the objects for which it took place. Now it is a fact, full of suggestive meaning, that not one of the occurrences of this ceremony had reference to the person or persons receiving it *simply as preachers* of the *gospel of Christ*. Only five preachers are *certainly known* to have been the subjects of it, and in every instance, as we shall show, it pointed to something entirely distinct from the preaching itself. Stephen and Philip, Paul and Barnabas, and Timothy, are the preachers: Let us see the design for which it occurred. After a community of goods had obtained in the mother church, the widows of Grecians began to be neglected in the daily distribution, causing a murmuring of the Grecian Jews against the Hebrews, or natives in the land, and to secure an impartial and just supply of food to the neglected widows of the foreign-born Jews, the apostle ordered the disciples to select from among them seven men, (one man for every day of the week), whom they would appoint over that business, requiring "honest men, full of the Holy Spirit, and of wisdom." Upon the ones chosen, Stephen and Philip with five others, the twelve apostles laid their hands. For what purpose? It served the double purpose of impressing them with apostolic authority to serve exclusively, (that is, to the exclusion of all other persons, *not engagements*), in that business, and also, of stirring up the gift of the Spirit which in some degree they already possessed; enabling them as they spoke the word to show some of the "signs following" by which it was confirmed. As Joshua was full of the spirit of wisdom because the hands of Moses were laid upon him, (Deut. 33:9), so the seven were favored with new and larger measure of the Spirit's power by the hands of the apostles, by which "many signs and wonders were done." That this is reality, and not conjecture, it is immediately said, "And Stephen, being full of grace and power wrought great wonders

and signs among the people"—v. 8. Philip in Samaria, not long after, did various signs, healing the lame and palsied, and casting out devils." (Acts 8:7, 8.) While then the ceremony pointed only to that financial business, the gift that it conveyed to the seven was for the confirmation of their work in the ministry of the Son of God. The apostolic order alone for them to take that business, but the signs of an apostolic commission were necessary in their lives, and to invest them with that confirmatory power apostolic hands were placed upon them. The church made the selection, and the ones chosen already possessed all the qualifications of honesty, justice, discretion and wisdom for that business; but they needed the miraculous credentials of a divine power which the laying on of apostles' hands conferred. The hands of Simeon, Lucius, and Manaeon, prophets and teachers in the church at Antioch, were laid on Saul and Barnabas. Acts, 13:3. In this instance, the ceremony points plainly to *something different* from the *common commission* and *ministry* with which all the disciples of Jesus have been intrusted. It could not relate or contribute to their fitness for the simple proclamation of salvation though the name of Jesus, for this the Lord himself had previously called (and certainly qualified) Saul, who, with Barnabas, his constant companion, had been for several years successfully engaged in the ministry of the Word. He had preached boldly in Damascus, and for three years in the contiguous parts of Arabia. That he had seen the Lord and thus preached in his name secured for him the full recognition of Peter, who had the keys of the kingdom of heaven. (See Gal. 1:18). He was, therefore, divinely and effectually accredited in the work of the ministry at least three years before he was the subject of the ceremony in question. What, then, can it mean? It was the call of the Spirit to his peculiar work among the Gentiles, for which he was already a *chosen* or suitable instrument. The Lord had called him to be his witness among the Gentiles, "to turn them from darkness to light"; but the guiding spirit had not yet spoken—the time has come for him to enter upon his peculiar and distinctive mission, and hence the Spirit said to prophets of God, "Separate me Saul and Barnabas for the work whereunto I have called them." The Lord himself had been revealed in

him and spoken to him : but it is the province of the inspiring Spirit to guide into all the truth, and in due time he speaks to *prophets* that they may attend to the business. Notice, readers, the hands laid on Saul and Barnabas were the hands of *prophets*, not of *teachers merely*. They were hands of men speaking by immediate revelation and direction of the inspiring Spirit, hence *inspired hands*, conveying sanctions and signs of the highest order. If the hands of Ananias, placed on Saul at his conversion, could take away his blindness, and be accessory to his reception of the Holy Spirit, as Acts 9:17, 18, plainly teach, certainly the hands of prophets who are a little higher in power than a "devout servant" only convey sanctions of grace and degrees of the Spirit's power unknown to the simple and common ministry committed to all the faithful. Accordingly, as they executed this distinct work on which the Spirit had sent them, his confirmatory signs attend them, the sorcerer Elymas being struck blind at Paphos, the lame man at Lystra being healed, and many "signs and wonders being done" by *their hands* in Iconium. (See chs. 13 and 14). Is it not obvious, then, that the ceremony in this instance is inseparably connected with the miraculous mission of the Spirit?

Hence it utterly fails to be a precedent to the form of modern ordination, 1st. Because it was by the immediate revelation of the Spirit. 2nd. It was for his miraculous mission. 3d. It was the service of *inspired hands*, a medium through which signs and wonders in the primitive church were frequently done. Timothy was the subject of the ceremony in hand. 1 Tim. 4:14 and 2 Tim. 1:6. In this case it will be seen that the hands of presbyters were connected with it. Who they were further than this, that they were the older and more influential members in the church, we need not and cannot know; as, however, the miraculous gifts of the Spirit for the confirmation of the truth abounded unto many in the primitive church, it would be unsafe to say that their hands were common as ours. But we are not dependent on this to show the inseparable connection of this service with the miraculous, and to us impossible. That in this instance the design of the ceremony was to impart a miraculous endowment to Timothy, and that it

did this through Paul's hands we are plainly told. In first letter, ch. 4, v. 14, he says, "Neglect not the gift that is in thee which was given thee by prophecy, with the laying on of the hands of the presbytery." In this we learn that the gift came to him by prophecy, but in the next reference (2d letter, ch. 1, v. 6) the apostle says plainly, "Stir up the gift of God which is in thee *through the laying on of my hands*." This settles it that the apostle's own hands conveyed to him the gift, the miraculous endowment, whereby he was able to bear witness to the word of grace and confirm its claims among the people; for the great salvation, "first spoken by the Lord", was afterward confirmed by "signs following", consisting of divers miracles and gifts of the Holy Spirit, "according to the will of God." Hebrews 2: 4. Those signs and gifts were conveyed to others by the laying on of *apostolic* and *inspired hands*. Hence the design of that service was the manifestation of various and miraculous powers, showing that the hand of God was upon the minister and confirming the word of grace to which he thus bore overwhelming and irresistible testimony. The *laying on of inspired hands* is the medium through which these seals of the truth have been communicated. Jesus healed the sick by the laying on of his hands; Mark, 5: 23; and one of the great signs he enabled his ambassadors to do was, "They shall lay hands on the sick and they shall recover." Mark 16: 18. The effects of the miraculous mission of the Spirit through the "laying on of the apostles' hands" were variable as the motions of the wind. "Many signs and wonders" were done by the apostles' hands in Jerusalem, (Acts 5: 12), Samaria, (8 ch.), Ephesus, Corinth, among both Jews and Gentiles everywhere the sealing signs attesting the word of God, and confirming the faith in his dear Son. Wisdom, (miraculous), knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues and the interpretation of tongues, are enumerated as the gifts, (1 Cor. 12 ch.), and came frequently by the laying on of apostolic and *inspired hands*. Readers, we do not need the ceremony without the *substance* that was manifested by it. We have no inspired hands among us now to convey the virtue and power of the miraculous Spirit, and hence no hands that are authorized to attempt the work of inspired

confirmation. Nor do we need it. The signs and wonders done by the apostles' hands have *confirmed* the great salvation, so that a repetition of the miraculous mission could not persuade the wilfully wicked of the beauty and bliss in the mystery of godliness. The foundation has already been laid, deep and immovable on the rock of ages, and the believing are admonished to build thereon, not laying it again : not laying again the foundation for the "laying on of hands." Hebrews, 6:2. This, equally with the foundation laid for repentance from dead works, faith toward God, baptisms, the resurrection of the dead, and eternal judgment, is forever imbedded with the solid foundation to remain as a diamond in the eternity of truth. The end of the commandment *confirmed* to us is, "Love out of a pure heart, and of a good conscience and of faith unfeigned." By the wise master-builders endued with power from on high, the foundation of Zion has been laid, and all we, after a common faith, are builders upon it. The Son of God, in whom we are growing into a holy temple, has broken down the forbidding bars of surmise, jealousy and evil suspicion, and by his beautiful life and all-conquering love, he entreats us to partake of the brotherhood of man and the fatherhood of God in his wondrous work of grace. "Let us not walk in craftiness nor handle the word of God deceitfully." "Neither let us glory in men, nor in might, or wisdom, or riches, but in judgment, justice, mercy and righteousness, the things in which our God delights. Let us glory in the Cross, and for the excellency of the knowledge of Jesus our Lord, count all things but loss, walking in the light of his redeeming love, and, 'by the manifestation of the truth,' commending ourselves to every man's conscience in the sight of God."

JASPER ARMSTRONG.

A CONGREGATION OF CHRIST.

A congregation of Christ is an institution or ordinance of Christ. There never was such an institution before His time on earth. It was as original with Him and peculiar to Him and

His religion as Immersion, the Lord's Supper, systematic contribution for the poor saints, or contribution for the gospel. The synagogues were not the original or pattern of the 'church' or congregation. They were not places of worship. They were reading and teaching schools. Teaching the law and the Prophets to the people. The worship of God was in the temple, the only place during the Mosaic dispensation where worship was acceptable. Individuals might pray and sing, and did; but there was no congregational united worship but in the one place, in the temple, in Jerusalem, where the people went up to worship. "You Jews say that in Jerusalem is the place where we ought to worship." Jno. 4:20. "God is spirit, and they that worship Him must worship Him in spirit and truth." There is now no special place, no locality made holy for the service of God. God has commanded "all men everywhere to repent." Acts 17:20. The gospel was sent into all the world to every creature. "He who shall believe and be immersed shall be saved; he who disbelieves shall be damned." Mark 16:16. "Where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:20. Christ was seen in the seven congregations in Asia. Rev. 1. "I appoint, therefore, that the men pray everywhere, lifting up holy hands without wrath and disputing. In like manner the women also, in becoming attire, with modesty and soberness of mind, not decorating themselves with wreaths, or gold, or pearls, or expensive clothing, but with good works which become women undertaking the worship of God." 1 Tim. 2:8-10.

WHEN FIRST NAMED AND CONSTITUTED.

The congregation of God was first named by Christ; no human being ever thought of it. It was built by Him; it was His special work. It was as clearly announced or predicted as ever the death of Christ or His resurrection. Nathaniel was the first person to recognize the truth that on the fact "that Jesus of Nazareth was the Son of God", (John 1:50), a body of human beings would be established, and that the foundation so asserted would be the rock; the Rock of Ages. Peter afterwards declared the same truth in the words, "Thou art the

Christ, the Son of the living God." Matt. 16:16. This brought forth from our Lord the first mention of His congregation: "On this rock I will build my congregation." His disciples were thus informed for the first time that a something would be established thereafter that would endure and stand to the end of time. He referred to it again under another aspect, and one affecting the conduct of mankind in all ages. One brother in this new gathering together might trespass against or injure his brother. In such case they were instructed to settle the difficulty themselves: "between you and him alone." If this could not be done, then one or two others were to be consulted in the matter, and if they could not adjust it, "tell it to the congregation, and if he also refuse to hear the congregation, let him be to you as a heathen man and a publican." Matt. 18:15-17. A very important function given to the congregation, a time before ever the apostles knew what was talked about. They afterwards learned, and as "master-builders" under the great architect they built the very institution they were then unacquainted with. No better outside definition of a congregation of Christ can be given than that expressed by Blackstone concerning an "aggregate corporation in law" It is "one which consists of two or more persons united, whose existence is preserved by a succession of new members."

This institution was named by a word *ekkleesia*, usually said to mean "called out." This is, no doubt, the primary meaning. This, though, was not all, no more than breaking of bread is all of the Lord's Supper. It is only the beginning, the starting point. When the gospel call was heard, and those who heard responded in believing it, and repented or changed their minds on account of what they heard, they confessed the great fact, the foundation fact of the Christian religion, that Jesus of Nazareth was the Christ the Son of God; and then were in His name, or by His authority, immersed in water, into the name of the Father, the Son, and the Holy Spirit, for the remission of sins or for salvation. Such were then added to the Lord. They were thus "called out" from the world; the unbelieving and disobedient world. They were then segregated or separated. Paul "withdrew from them and separated the disciples." Acts 19:9; Acts 17:4. They were then aggregated, so on Pentecost

there were "added to them about three thousand souls." Acts 2:41. "Moreover the Lord was adding those being saved day by day together." Acts 2:47. In this way He built His congregation. They then became gregarious, a flock, (1 Peter, 5:2; Acts 20:29), under the great, good, and chief shepherd, the "Shepherd and Visitor of their souls." 1 Peter 2:25. The flock were then congregated, when "the whole congregation came together into the same place." 1 Cor. 14:23. They did various acts of worship, edification, and service internally and externally. Members were received by being added through faith in and obedience of the gospel, as stated, or by being introduced as Barnabas introduced Paul, having acquaintance with his history, (Acts 9:26, 28), or by letters of commendation, as in the case of Apollos, (Acts 18:27; 2 Cor. 3:1), or by common repute, as in the instances of the apostles. There are, therefore, various processes in the formation of this new and remarkable community. The gospel preached, the gospel believed, and obeyed; the segregation, the aggregation, the coming together, "the congregation." What name or word in the English language best represents this combination of acts and their results? I say there is no word so thoroughly does it as the word *congregation*. Assembly is too intimately associated with other objects, such as political assemblies, dancing assemblies, or other merely secular gatherings. Assembly is not the proper or best word. A "group of disciples" is weak and inapplicable. Group is "radically the same word as croup." It means a "cluster, crowd, or throng, an assemblage either of persons or things; a number collected without any regular form or arrangement, as a group of men or of trees, a group of isles."—*Webster*. Congregation, "the act of bringing together or assembling, more generally an assembly of persons; and *appropriately* an assembly of persons met for the worship of God and for religious instruction."—*Webster*. This is the appropriate word in the English language to designate those who come together into the same place to worship God, and to edify and serve another. The word "church" has so many uses that it should be rejected from this application, although it would do well enough if it were not that it represents the building; the people meeting in the building the corporate

body and the rulers of a sect, as those legally incorporated as Methodists or Presbyterians or other "churches", and the universal body of those named Christians. This is too varied and indefinite for common use.

IS THE WORD USED IN AN UNIVERSAL SENSE ?

It has been claimed that this institution called "the congregation of God" or of Christ, is universal and particular. That the term congregation sometimes means the universal body, and sometimes the local or particular body; let us enquire. The word translated "churches" in the Common Version is used in the plural thirty-six times; and of course in no instance of that kind can the term be applied to the universal or total number of Christians the world over. The singular form is used seventy-nine times, and of these the local incidents limit it beyond a doubt almost every time. There are a few instances which may possibly be understood as universal. When Christ said, "I will build my congregation," what did he do? We see what was done at Jerusalem, Antioch, Corinth and the other instances in the New Testament, in all twenty-two. There are seventeen congregations specifically named from their localities, and five are found to have met in private houses and are identified with the householder. Such an expression as "feed the congregation of God," Acts 20:28, can only refer to the congregation at Ephesus or other place. The visitors and elders had their association with one congregation only. So may also be understood 1 Cor. 10:33. Give no occasion of stumbling "either to the Jews or to the Greeks, or to the congregation of God." Wherever one might be to occasion an offence, it would be particularly to the congregation with which he was connected. One of the most striking instances is in 1 Cor. 12:28. "God has placed some in the congregation, first apostles," and so on. The apostles were for all Christians. Still, as there never was and never will be a universal gathering of all Christians in the world at one time, their value is to the congregations who do meet together, and to individual Christians wherever found. Paul persecuted the "congregation of God." Gal. 1:13, and "laid it waste." He did not persecute a universal congregation, only a small portion of the total number, and only in a few instances.

He persecuted the congregation where he found one, as in Jerusalem ; as Ananias said, "Lord, I have heard from many of this man, how much evil he has done to thy saints in Jerusalem." Acts 9:13. "Christ also loved the congregation and gave himself up for it." Eph. 5:25, is true of the Ephesian congregation to whom the epistle was addressed, and of every other congregation of Christ the world over. That language cannot be applied to a people who never congregate, who cannot make a congregation by coming together ; as the Christians all over the world cannot come together for worship and edification. They certainly have never done so, and as certainly were never asked to do so. Probably the nearest expression to involve the idea of universality is in Col. 1:18, "He is the head of the body—the congregation." The use of the word "body" indicates a unity of parts which constitute a whole ; and the use of the word "head" in relation to the "body" shows a relationship and association that give the strongest idea of universality. Still this universality is in fact only seen in particulars. Each congregation is to that extent a body. "For as we have many members in one body, and all the members have not the same function, so, we the many, are one body in Christ and members one of another." Rom. 12:9. There is no instance where certainly the word "congregation" is applied universally. It would appear clearly to be an improper use of the term ; when the fact which the term usually represents is impossible. A coming together is its usual application, a universal coming together in this world is an impossible application. There is then no universal congregation. The congregations are as we find them in fact to be, a number of disciples of the Lord, from geographical necessity or propinquity, coming together to serve God, and the Lord Christ and one another.

The terms kingdom of heaven, God, or of Christ, more suitably represent the universal idea. The King is in heaven, the uttermost parts are given to him for a possession. He says, "All authority is to me in heaven and on earth," Matt. 28:18. "Then cometh the end when he shall have delivered up the kingdom of God, even the Father. When he shall have put down all rule, and all authority and power ; for he must reign till he has put all enemies under his feet." 1 Cor. 15:24, 25.

THE LOCAL CONGREGATIONS.

The local congregation, or congregation in a specific locality or place, is proper as an expression of the facts, found over seventy times in the New Testament. The "congregation which was in Jerusalem", (Acts 11:22), is so designated from the fact, and so throughout the New Testament, including the last congregations named in the book of Revelation, the "seven congregations of Asia." We have an instance of the "congregation of the Thessalonians", (1 Thess. 1:1), also of the Laodiceans, (Col. 5:16), naming the people after the name of the place in which they met. The Christians of Corinth are spoken of as "Corinthians", 1 Cor. 2:6, and the people of Galatia as "Galatians", Gal. 3:1. There is, however, no "church of Rome" or "church of England," nor Presbyterian, nor Baptist, nor Methodist. There might have been a congregation of Christ in Rome, although it is never said so, in terms, in the New Testament; as there may be congregations of God in England, but there can be none of England, although there may be of Englishmen or Londoners. The congregation at Jerusalem was the first. The first mention of the word is in the Common Version, Acts 2:47, "and the Lord added the saved daily to the congregation." The three thousand converts were "added to them", the apostles. Acts 2:41. There was then a congregation. Before that time there never was a congregation of Christ, in fact, in the history of the world. According to modern critics the first mention of the congregation at Jerusalem is in Acts 5:11, after the events about Ananias and Sapphira it is said: "and great fear came on all the congregation and on all that heard these things." We have the plural form of the word localized by districts or countries, a number of times. The congregations of Judea, Galilee and Samaria had rest after Saul's immersion. Acts 9:31. Modern criticism says: "The congregation" in these places "had rest and was edified." So also of Syria and Cilicia. Acts 15:41. "All the congregations of the Gentiles", (Rom. 6:4), of Galatia, (1 Cor. 16:1), of Asia, (5:19), of Macedonia, (2 Cor. 8:1), of Galatia, (Gal. 1:2), of Judea, (Gal. 1:22). We have also "congregations of Christ" only once, (Rom. 16:16), "congregation of God"

nine times, (Acts 20:28, etc.), and "congregations of God" three times, (1 Cor. 11:16, etc.), and once "congregations of the saints," (1 Cor. 14:33). These are the different designations by which congregations were identified by the writers of the New Testament, guided by the Holy Spirit. They are enough, and cover all the ground, whether universal or particular. We need no other than similar names. The individual "members of the body" were known as disciples; "disciples of the Lord", (Acts 9:1); "Christians", (Acts 11:26, 1 Peter 4:15, Acts 26:28); "Brethren, Saints." The proper name is "Christian," the others are descriptions of relationship or character.

WHAT DID THE CONGREGATION DO ?

The first work we find done by those who had believed and obeyed the gospel, is set forth in Acts 2:42. The previous verse says, "Then they that gladly received His word were immersed and on that day there were added to them about three thousand souls, and they attended constantly to the teaching of the apostles, and the contribution and the breaking of bread and the prayers." There was no probation, no delays in the salvation of sinners then. The work of saving was done "on that day," and the service of worship and edification followed continuously and with regularity. The service of God was to be done "with propriety and in good order." 1 Cor. 14:40. Timothy was told how men and women were to conduct themselves "in the house of God, which is the congregation of the living God, the pillar and support of the truth." 1 Tim. 3:15. (1) The first act of worship was prayer; "I exhort, therefore, first of all, to make supplications, prayers," etc. 1 Tim. 4:1. (2) There is no intimation as to the time or order of singing in relation to the other acts of worship, but it may follow the first prayer. Congregations were instructed to sing "Let the word of Christ dwell in you richly in all wisdom teaching and admonishing one another. In psalms, hymns and spiritual songs singing with gratitude in your hearts to the Lord." Col. 3:16. "Be not drunk with wine wherein is excess, but be filled, in spirit, speaking to yourselves. In psalms and hymns and spiritual songs, singing and making melody (or music) in the heart to the Lord." Eph. 5:18-19. "Through Him, therefore, let us offer the

sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name." Heb. 13:15. There was no instrumental music used in God's praise. (3) "Then give attention to apostle's teaching. Let an apostle be heard by reading, as the voices of the prophets were read every Sabbath day in the synagogues." Acts 13:27. (4) Then to the contribution for the poor saints. 1 Cor. 16:1. (5) Then to the "breaking of bread," or the Lord's Supper. 1 Cor. 11:23 to the end. Acts 20:7. (6) Then to the prayers. Two or three prayings as needs and circumstances indicate. (7) Then singing again, as it is always in order to praise God when other established service does not interfere with it. (8) Then to the public reading. 1 Tim. 5:13. "And when the letter has been read among you, cause that it be read in the congregation of the Laodiceans also; and see that you also read the letter from Laodicea." Col. 4:16. "That you may be mindful of the words formerly spoken by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." 2 Peter 3:2; Jude 17. (9) Then to exhortation. "Exhort one another and edify one another as you also do." 1 Thes. 5:4; Heb. 10:24. "Let two or three prophets speak and let the others discriminate, for you can all prophesy, one by one, that all may learn and all may be encouraged." 1 Cor. 14:29-31. He that prophesies speaks to men, so as to build them up, exhort and comfort them." 1 Cor. 14:3. (10) Teaching. "Teaching and admonishing one another." Acts 11:25; Col. 3:16. (11) Distribution for the poor and needy; "and distribution was made to each, according to his need." Acts 4:35; Rom. 12:8. This is "pure and undefiled religion," James 1:27, and the final basis of judgment. Matt. 25:34. (12) Contribution for the gospel was attended to from the first day until Paul wrote to the Philippian. Phil. 1:5. They were joint contributors. Congregations united their funds for the poor, Rom. 15:26, and for the gospel. 2 Cor. 11:7-8. But without conventions, societies, or boards, each congregation raised the money and paid it by their own "public servant", (Phil. 2:25), or messenger. (13) Announcements; singing a final hymn and thanksgiving may close the exercises.

In the congregation there is the equality in privileges and blessings. There are no classes, ranks, officers, nor emoluments. They are all "one in Christ Jesus"; even to the extent of disallowing the distinction of sex. There is "neither male nor female." This is the general rule; the exception is, "I suffer not a woman to teach nor to usurp authority over the man", (1 Tim. 2); and she is prohibited from creating confusion by asking questions in the congregation. 1 Cor. 14:35. In these things she is to be silent. She can prophesy; "all can prophesy." 1 Cor. 14:3; pray, 1 Cor. 11:5. Sing, read, partake of the Lord's Supper, contribute to the poor and to the gospel, visit the needy. Teach the young women and do all other acts of a Christian. The privileges are equal with restraints. Every one must "speak as the oracles of God", 1 Peter 4; and to edification seek to "excel to the edification of the congregation." 1 Cor. 14. If these things are not attended to or attained, or if disorder or improprieties or confusion intervene, then the congregation has the power to regulate and restrain. There is no "call" to teach; no one brought in. They may receive one sent to aid, but not to "call" him. If one speaks, but not to edification, then he should "submit." 1 Cor. 14:26. The president, (Rom. 12:18), for the time being, should be submitted to. He should be one of the "presiding elders." 1 Tim. 5:17.

THESE SERVICES WERE ON THE LORD'S DAY.

"On the first day of the week, when the disciples came together to break bread", (Acts 20:7), Paul discoursed to them. "On the first day of every week let each one of you put by itself, treasuring up whatsoever he may be prospered with, lest whensoever I may come then collections may be in progress." 1 Cor. 16:2. "Not forsaking the assembling of ourselves together, as is the custom of some, but exhorting one another, and so much the more as you see the day approaching." Heb. 10:25. "When, therefore, you assemble yourselves together, it is not possible to eat the Lord's Supper, when one is hungry and another is drunken." 1 Cor. 11:20. "If then the whole congregation come together into the same place." 1 Cor. 14:23, 26. "For in the first place when you come together in the congregation." 1 Cor. 11:18; 1 Cor. 14:26.

MEETING IN VARIOUS PLACES.

The Christians met in private houses, (1 Cor. 16: 19 ; Col. 4: 15), in an upper chamber or hall, (Acts 20: 8), in a school house, (Acts 19: 9), or in their own synagogue or meeting-house. (James 2: 2).

VARIOUS MEETINGS.

Besides the meeting of brethren for worship and edification, as set forth, there were other meetings of Christians for various purposes. They met together socially, and from house to house (Acts 2: 46), and in the temple. The apostles Peter and John, after their release from the sanhedrim, met their "own colleagues" and prayed (Acts 10: 23). The meeting to select brethren to meet the "emergency" that arose about the distribution to the widows (Acts 6), meeting at the death of Dorcas (Acts 9: 40), meeting about the famine in Judea (Acts 11: 28), meeting to send Barnabas to Antioch (Acts 11: 22), meeting at the house of Mary for prayer (Acts 12: 12), meeting of the prophets and teachers to send away Barnabas and Saul (Acts 13: 1), meeting when the apostles "called together the congregation" to report the progress of the Gospel (Acts 14: 27), meeting to send brethren with Paul and Barnabas to Jerusalem about the customs of Moses (Acts 15: 2), meeting of the congregation to receive them (Acts 15: 4), the meeting to deliberate about that question (Acts 15: 6), meeting to send Judas and Silas to Antioch with the letters from Jerusalem (Acts 15: 22), meeting at Antioch to receive the letter (Acts 15: 30), meeting to bid farewell to Paul (Acts 20: 1), meeting of the elders to hear Paul at Miletus (Acts 20: 17), meeting of apostles and elders at Jerusalem to hear from Paul (Acts 21: 17, 18), meeting for discipline (1 Cor. 5: 4-13), meeting in Macedonia and Achaia to contribute to the poor saints in Jerusalem (Rom. 15: 26), and for the gospel. Phil. 1: 7. These references do not include meetings to preach the Gospel in various places and at various times as set forth in the Acts of the apostles; they would come under another heading.

WHAT IS SAID TO HAVE BEEN DONE BY A CONGREGATION.

The first thing distinctly said to have been done by a congregation is in sending Barnabas by the congregation at Jerusalem to Antioch. Acts 12:22. The congregation sent him. It was the "ears of the congregation" that heard and "they sent forth Barnabas." He exhorted the brethren and "a great multitude was added to the Lord," and he "taught a great multitude" in the congregation. Acts 11:26. He was called an apostle, or one sent, twice. Acts 14:4, 14. There were also "apostles of congregations"; indicating a recognized class sent by congregations. 2 Cor. 8:23. Epaphroditus was the apostle of the congregation at Philippi. Phil. 2:25. There were also "messengers of congregations." Rev. 1:20. "By the messenger of the congregation at Ephesus write" (Rev. 2:1), and so by the six other messengers. There was a congregation in Jerusalem. It is so stated plainly. There was a persecution against "the congregation that was in Jerusalem." Acts 8:1. In connection with the history of the sending of Barnabas it is expressly said, "the report concerning them came to the ears of *the congregation that was in Jerusalem.*" Acts 11:22. These statements are too clear as to the existence of a congregation at Jerusalem to admit of any disputation. The congregation prayed for Peter. Acts 12:5. The congregation conducted Paul, Barnabas and others to Jerusalem. Acts 15:3. They were received of the congregation. Acts 5:4. The "whole congregation" joined in the letter. Acts 5:22. Phoebe was a servant of the congregation. Rom. 16:1. All the congregations of the Gentiles gave thanks. Rom. 5:4. The congregations of Christ saluted the brethren. Rom. 16:16; 1 Cor. 16:19. The congregations of Macedonia gave a gift for the poor. 2 Cor. 8:1. They chose a messenger. 2 Cor. 8:19. No congregation but the Philippians contributed to Paul at one time. Phil. 4:15. The congregation was not to be charged with the support of widows who had relatives to help them. 1 Tim. 5:16. The Philippians jointly made contributions for the gospel. Phil. 1:5, 7. That congregation appointed and sent Epaphroditus their public servant to meet Paul's wants. It sent twice to him at Thessalonica. Phil. 4:15.

to end. Other congregations united and contributed to him wages for preaching the gospel. 2 Cor. 11:7, 8. Barnabas as an apostle or missionary of a congregation stood on the same footing in this respect. 1 Cor. 9:6.

ELDERS AND JUNIORS WERE IN THE CONGREGATION.

Elders are repeatedly stated to have been in the congregation at Jerusalem. Acts 11:30. Paul called the "elders of the congregation" at Ephesus to Miletus. Acts 20:17. James spoke of the "elders of the congregation." James 5:14. Peter addressed the elders. 1 Pet. 5:1. The juniors were to submit to the elders. The elders were to "tend the flock" (1 Pet. 5), and do other services. Elders *were never elected* by the congregation, *were never ordained* by the laying on of the hands of elders, and *were never paid* or remunerated. Paul and Barnabas selected or elected elders for every congregation. Acts 14:23. Whatever voting or election or selection was done Paul and Barnabas did. The congregation did not vote or elect or select. There was no laying on of hands by any one. The appointment was with "prayer and fasting and commendation to the Lord," not to men. Elders never laid hands on elders for purposes of ordination. Elders are commanded to feed the flock, "not for shameful gain but of a ready mind." 1 Pet. 5:3. They were to work with their own hands and not only follow the example of Paul in that respect, and earn their own living, but were to aid the infirm and to "remember the words of the Lord Jesus, how he said it is more blessed to give than to receive." Acts 20:33-35. These words of the Lord, a class of elders or teachers, pastors, parsons and priests always disregard and despise. They often wish that such words were not in the book. There are no bishops nor evangelists now, nor can there be; they were miraculous. The foregoing are some of the features of a congregation of Christ that cannot be successfully controverted; any other system of work or service or of action is in opposition to Christ. There was uniformity. Paul taught the same things "everywhere in every congregation", (1 Cor. 4:17). Other customs and practices are not allowed. If any one contends for them the answer is with Paul, "we have no such custom, nor have the congregations of

God", (1 Cor. 9:16). Paul commanded the same thing "in all the congregations", (1 Cor. 7:17). The "custom" of the congregations was recognized, (Heb. 10:25). That custom or practice developed under the teaching of the apostles. It was the manner or style of God's arrangement. The congregation, the temple of God, the house of God, cannot be the "ground and support of the truth," and at the same time misrepresent the truth as it is in Jesus and mislead the ignorant and those that are out of the way. Those who do this are as bad as Balaam and as vicious as Diotrephes. They are rebellious and stubborn against the will of God, and will suffer the just indignation of a righteous Judge, who is now a Savior, but a Savior in His own way, which He will not suffer to be dispised without punishment.

JAMES BEATY.

TORONTO, CANADA.

THE UNITY OF THE GOSPELS.

(Continued from Page 378, Vol. VII.)

36. *Peter, Andrew, James and John Called.*—NEAR CAPERNAUM.

[Matt. 4:19-22; Mar. 1:17-20; Lu. 5:10, 11.]

And Jesus said to Simon, "Fear not; henceforth you shall catch men." And He said to them, "Come with me, and I will cause you to be fishers of men." Immediately they left their nets, and followed Him. Passing on a little, He saw other two brothers, James, son of Zebedee, and John, his brother, who were mending their nets in a bark with their father, Zebedee; and He immediately called them. And immediately leaving the bark and their father, Zebedee, in the bark with the hired servants, they accompanied Him. And having brought their barks, they forsook all, and followed Him.

37. *Healing a Demoniac in the Synagogue.*—CAPERNAUM.

[Mar. 1: 21-28; Lu. 4: 31-37.]

And they went to Capernaum, and on the Sabbath He repaired directly to the synagogue, and instructed the people, who were struck with awe and filled with admiration at His manner of teaching; for He spoke and taught as one having authority, and not as the scribes. Now, there was in their synagogue a man possessed by the spirit of an unclean demon; who roared out, saying, "Ah! Jesus of Nazareth, what hast thou to do with us? Art thou come to destroy us? I know who thou art—the Holy One of God." And Jesus rebuked him, saying, "Be silent, and come out of him." On this, the unclean demon, having thrown him into convulsions in the middle of the assembly, and raising loud cries, came out of him without harming him. At which they were all in amazement, and said one to another, "What does this mean? What new teaching is this? For with authority and power He commands even the unclean spirits, and they obey Him and come out." And thenceforth from that time His fame spread through all the region of Galilee, and was published in every corner of the country.

38. *Peter's Mother-in-law and Others Healed.*—CAPERNAUM.

[Matt. 8: 14-17; Mar. 1: 29-34; Lu. 4: 38-41.]

As soon as they were come out of the synagogue, they went with James and John into the house of Simon and Andrew, where Simon's wife's mother lay sick of a violent fever, of which they immediately acquainted Jesus; and they entreated Him on her behalf; then Jesus, having entered Peter's house, saw his wife's mother lying sick, and He came, and standing near her, rebuked the fever; and having touched her hand, the fever left her. And taking her by the hand, Jesus raised her. Instantly the fever left her, and she instantly arose and entertained them. In the evening, after sunset, all they who had any sick, of whatever kind of disease, brought and presented them to Him; and He laying His hands on every one, the whole city being assembled at the door, healed many persons afflicted with various diseases, and cured all the

sick ; thus verifying the saying of the Prophet Isaiah, "He has himself carried off our infirmities, and borne our distresses." Demons also came out of many demoniacs, crying out, "Thou art * the Son of God !" But He rebuked them, and He expelled the spirits with a word, and would not permit them to speak, because they knew Him, that He was the Messiah.

39. FROM CAPERNAUM THROUGH GALILEE.

[Matt. 4 : 23-25 ; Mar. 1 : 35-39 ; Lu. 4 : 42-44.]

On the morrow, having risen before the dawn, when it was day He went out and retired into a solitary desert place, and prayed there ; and Simon and his company went in quest of Him ; and having found Him, said to Him, "Every person seeks you." Jesus said, "Let us go to the neighboring boroughs, to make proclamation there also." And the multitude sought Him out, and came to Him, and urged Him not to leave them. But He said to them, "I must publish the good tidings of the Reign of God in other cities also ; because I came out with this design, and for this purpose I am sent." Accordingly He made this publication, and proclaimed in their synagogues throughout all Galilee ; and expelled demons.

Then Jesus went over all Galilee teaching in their synagogues, and proclaiming the glad tidings of the Reign, and curing every sort of disease and malady among the people. And His fame spread through all Syria, and they brought to Him all their sick, seized and tormented with various distempers, demoniacs and lunatics and paralytics, and He healed them. And vast multitudes followed Him from Galilee, Decapolis, Jerusalem, Judea, and from the banks of the Jordan.

40. *Healing a Leper.*—GALILEE.

[Matt. 8 : 2-4 ; Mar. 1 : 40-45 ; Lu. 5 : 12-16.]

When he was in one of the neighboring cities, a leper, a man covered with leprosy, happening to see Him, came to Him, who presenting himself before Him, threw himself on his face,

* "Christ."—Lu. iv : 41.—*Interp.*

and besought Him, and on his knees entreated Him, saying, "Master, if you will, you can cleanse me." Jesus had compassion, and stretching out His hand and touching him, said, "I will; be you clean." This He had no sooner uttered, than immediately, that instant, the leprosy departed from the man, and he was cured of his leprosy. Then Jesus, strictly charging him, He commanded him to tell no person, and dismissing him, said to him, "See you tell nothing of this to any man; but go, show yourself to the priest, and make the oblation, and offer for your cleansing the things prescribed by Moses, for notifying to the people that you are cleansed." But the man, as soon as he was gone, began to blaze this story, talking openly everywhere; and so much the more was Jesus everywhere talked of, that vast multitudes flocked to hear Him, and to be cured by Him of their maladies; insomuch that Jesus could no longer publicly appear in the city, but He withdrew into, and remained without in solitary places, and prayed; whither the people resorted to Him from all parts.

41. *Healing a Paralytic.*—CAPERNAUM.

[Matt. 9: 2-8; Mar. 2: 1-12; Lu. 5: 17-26.]

After many days He returned to Capernaum; and when it was known that He was in the house, such a multitude flocked thither, that there was no room for them, not even near the door; and He taught them the Word.

One day as He was teaching, and Pharisees and doctors of law, who had come from Jerusalem and from every town of Galilee and Judea, were sitting by, the power of the Lord was exerted in the cure of the sick. And behold, a man afflicted with the palsy was then brought to Him, laid upon a bed carried by four men, who endeavored to bring him in and place him before Jesus; but finding it impracticable, not being able to come nigh Him, by reason of the crowd, they got upon the roof, uncovered the place where Jesus was, and through the opening let down the couch on which the paralytic lay, through the tiling, with the little bed in the midst before Him. Jesus perceiving their faith, said to the paralytic, * "Son, take courage; your sins are forgiven you." On which some certain

* "To him."—Lu. 5: 20.—*Interp.*

of the Scribes and the Pharisees who were present, reasoned thus within themselves: "This man blasphemeth. Who is this that speaks blasphemies? How does this man speak such blasphemies? Who can forgive sins except God?" But Jesus, immediately knowing in himself their thoughts, and that they made these reflections, addressed himself to them, and said, "What are you reasoning in your hearts? Why do you reason thus within yourselves? Why do you harbor evil thoughts? Which is easier to say to the paralytic, 'Your sins are forgiven,' or to say (with effect), 'Arise, take up your couch and walk?' But, that you may know that the Son of Man has power upon the earth to forgive sins,—Arise, then," He said to the paralytic, "I command you to take up your bed and return to your home." Accordingly, that instant he arose in their presence, took up his bed, walked out before them all, and returned home, glorifying God. And the people saw and wondered, insomuch that they were all struck with amazement and reverence, and glorified God, who had given such power to men, saying, "We have seen wonderful things to-day. We never saw anything like this."

42. *The Call of Matthew.*—CAPERNAUM.

[Matt. 9:9; Mar. 2:13, 14; Lu. 5:27, 28.]

Again, after this, as Jesus departed thence He went out toward the sea; and all the multitude repaired to Him, and He taught them. And passing along, He saw a publican, named Matthew Levi, son of Alpheus, sitting at the toll-office, and said to him, "Follow me." And he arose, left all, and followed Him.

CHAPTER IV. FROM JESUS' SECOND PASSOVER
TILL THE THIRD.

43. *Pool of Bethesda. Infirm Man Healed.*—JERUSALEM.

[John 5:1-13.]

Afterwards there was a Jewish festival, and Jesus went to Jerusalem. Now there is at Jerusalem, nigh the sheep-gate, a bath, called in Hebrew Bethesda, which has five covered walks.

In these lay a great number of sick, blind, lame, and palsied people, waiting for the moving of the water. (For a messenger at times descended into the bath and agitated the water, and the first that stepped in after the agitation of the water, was cured of whatever disease he had.) Now there was one there who had been diseased thirty eight years. Jesus, who saw him lying, and knew that he had been long ill, said to him, "Do you desire to be healed?" The diseased man answered, "Sir, I have no person to put me into the bath when the water is agitated; but while I am going, another gets down before me." Jesus said to him, "Arise, take up your couch and walk." Instantly the man was healed, and took up his couch and walked.

Now, that day was the Sabbath. The Jews, therefore, said to him who was cured, "This is the Sabbath. It is not lawful for you to carry the couch." He answered, "He who healed me, said to me, 'Take up your couch and walk.'" They asked him then, "Who is the man who said to you, 'Take up your couch and walk?'" But he who had been healed knew not who it was; for Jesus had slipped away, there being a crowd in the place.

44. *Jesus Defends His Sabbath Working.*—JERUSALEM.

[John 5: 14-27.]

Jesus afterward finding him in the Temple, said to him, "Behold, you are cured; sin no more, lest something worse befall you." The man went and told the Jews that it was Jesus who had cured him. Therefore, the Jews persecuted Jesus, because He had done this on the Sabbath.

But Jesus answered them, "My Father works until now; I also work." For this reason the Jews were more intent to kill Him, because He had not only broken the Sabbath, but by calling God His real Father had equaled himself to God. Then Jesus addressed them, saying, "Most assuredly I say to you, the Son can do nothing of himself, but as He sees the Father do; for what things soever He does, such does the Son likewise. For the Father loves the Son, and shows him all that He himself does. Nay, and will show Him greater works than these, which will astonish you. For, as the Father raises and quickens

the dead, the Son also quickens whom He will; for the Father judges no person; having committed the power of judging entirely to the Son, that all might honor the Son, as they honor the Father. He who honors not the Son, honors not the Father who sent him. Most assuredly, I say to you, he who hears my doctrine, and believes Him who sent me, has eternal life, and shall not suffer condemnation, having passed from death to life. Most assuredly, I say to you, the time comes, or rather is come, when the dead shall hear the voice of the Son of God; and hearing, they shall live. For as the Father has life in himself, so has He given to the Son to have life in himself; and has given Him even the judicial authority, because He is a Son of Man. Wonder not at this, for the time comes when all who are in their graves shall hear His voice, and shall come forth. They who have done good, shall arise to enjoy life; they who have done evil, shall arise to suffer punishment. I can do nothing of myself; as I hear, I judge; and my judgment is just, because I seek not to please myself, but to please Him * who sent me. If I alone testify concerning myself, my testimony is not to be regarded; there is another who testifies concerning me; and I know that his testimony of me ought to be regarded. You yourselves sent to John, and he bore testimony to the truth. As for me, I need no human testimony; I only urge this for your salvation. He was the blazing and shining lamp; and for a while you were glad to enjoy his light. But I have greater testimony than John's; for the works which the Father has empowered me to perform, the works themselves which I do, testify for me that the Father has sent me. Nay, the Father who sent me, has himself attested me. Did you never hear His voice, nor see His form? Or, have you forgotten His declaration, that you believe not Him whom He has sent forth? You search the Scriptures, because you think to obtain by them eternal life. Now these also are witnesses for me; yet you will not come to me, that you may obtain life. I desire not honor from men; but I know you, that you are strangers to the love of God. I am come in my Father's name, and you do not receive me; if another come in his own name, you will receive

* For "the Father"—John 5:30—read "Him."

him. How can you believe, while you court honor one from another, regardless of the honor which comes from God alone? Do not think that I am he who will accuse you to the Father. Your accuser is Moses, in whom you confide. For if you believed Moses, you would believe me; for he wrote concerning me. But if you believe not his writings, how shall you believe my words?"

45. *Jesus' Disciples Pluck Grain on the Sabbath.*—EN ROUTE TO GALILEE.

[Matt. 12 : 1-8 ; Mar. 2 : 23-28 ; Lu. 2 : 1-5.]

Once, at that time, on the Sabbath called Second Prime, as Jesus was walking through the cornfields, His disciples, being hungry, began to pluck the ears of corn as they went, and rubbed them in their hands, and ate them. The Pharisees observing this, said to Him, "Lo ! your disciples are doing what is not lawful to do on the Sabbath. Why do they that?" Jesus, replying, said to them, "Did you never read what David and his attendants did when they were hungry ; how he entered the tabernacle of God, in the days of Abiathar, the high priest, and took and ate the loaves of the presence, and gave also of this bread to his attendants, which was not lawful for him nor his attendants to eat, and which none but the priests could lawfully eat? Or have you not learned from the law, that the priests in the temple violate the rest to be observed on Sabbaths, and are blameless? Now, I affirm that something greater than the temple is here. But had you known what this means, 'I desire humanity, and not sacrifice,' you would not have condemned the guiltless." He added, "The Sabbath was made for man ; and not man for the Sabbath. Therefore, the Son of Man is master even of the Sabbath."

46. *Healing a Withered Hand on the Sabbath.*—GALILEE.

[Matt. 12 : 9-14 ; Mar. 3 : 1-6 ; Lu. 6 : 6-11.]

Leaving that place, it happened also on another Sabbath, that He went into the synagogue and taught, when a man was there whose right hand was blasted. Now the Scribes and the Pharisees watched to see whether He would heal the man on the Sabbath, that they might find matter for accusing Him.

They asked Jesus, with a design to accuse Him, "Is it lawful to heal on the Sabbath?" But Jesus, knowing their thoughts, He said to the man whose hand was blasted, "Arise and stand in the midst." And he arose and stood. Then Jesus said to them, "I would ask you, what is it lawful to do on the Sabbath? Whether is it lawful to do good on the Sabbath, or to do evil; to save, or to destroy? What man is there among you, who having one sheep, if it fall into a pit on the Sabbath, will not lay hold on it and lift it out? And does not a man greatly excel a sheep? It is lawful, therefore, to do good on the Sabbath." But they were silent. Then looking round on them all with anger, being grieved for the blindness of their minds, He said to the man, "Stretch out your hand." And he stretched it out. And as he stretched out his hand, in doing this, his hand was restored.* It became sound like the other. But the Pharisees were filled with madness, and went out immediately and consulted together what they should do to Jesus; and conspired with the Herodians against Jesus, to destroy Him.

47. *Followed by Multitudes.*—SEA OF TIBERIAS.

[Matt. 12:15-21; Mar. 3:7-12.]

But Jesus knowing this, departed and withdrew with His disciples toward the sea, whither a vast multitude followed Him from Galilee, from Judea, from Jerusalem, from Idmnea, and from the banks of the Jordan. They also of the territories of Tyre and Sidon, having heard what wonders He had performed, flocked to Him in crowds. Then He ordered His disciples to get a boat to attend Him, because of the multitude, lest they should throng Him; for He had healed all their sick; which made all who had maladies press upon Him to touch Him. And the unclean spirits, when they beheld Him, prostrated themselves before Him, crying, "Thou art the Son of God!" But He strictly charged them, enjoining them not to make Him known. Thus the word of the Prophet Isaiah was verified: "Behold my servant whom I have chosen; my beloved, in whom my soul delights. I will cause my spirit to

* "Whole as the other." Mar. 3:5.—*Interp.*

abide upon Him, and He shall give laws to the nations. He will not contend nor clamor, nor cause His voice to be heard in the streets. A bruised reed He will not break, and a dimly-burning taper He will not quench, till He render His laws victorious. Nations also shall trust in His name."

48. *The Twelve Chosen.*—SEA OF GALILEE.

[Matt. 10:2-4: Mar. 3:13-19: Lu. 6:12-19.]

Afterwards, in those days, Jesus retired to a mountain to pray, and spent the whole night in prayer to God. When it was day He called to Him His disciples, whom He would, and they went to Him; and of them He selected twelve, whom He named Apostles, that they might attend Him, and that He might commission them to make proclamation; empowering them to cure diseases and to expel demons. Now these are the names of the twelve Apostles: The first Simon, whom He also surnamed Peter; and Andrew, his brother; and James, son of Zebedee, and John, the brother of James; these He surnamed Boanerges (that is, Sons of Thunder); and Philip and Bartholomew; and Thomas and Matthew, the publican; and James, son of Alphens; and Lebbeus, surnamed Thaddeus or Judas, brother of James; and Simon, the Canaanite, called the Zealous; and Judas Iscariot, he who proved a traitor, and betrayed Him.

Afterward, Jesus coming down with them, stopped in a plain where a company of His disciples, with a vast multitude from all parts of Judea, Jerusalem, and the maritime country of Tyre and Sidon were come to hear Him, and to be healed of their diseases. Those also who were infested with unclean spirits, came and were cured. And every one strove to touch Him, because a virtue came from Him which healed them all.

49. *Sermon on the Mount.*—NEAR CAPERNAUM.

[Matt. 5:1-8:1; Lu. 4:20-49.]

Jesus, seeing so great a multitude, repaired to a mountain, and having sat down, His disciples came to Him. Then fixing His eyes on His disciples, breaking silence, He taught them, saying:

"Happy the poor, who repine not! for the Kingdom of Heaven is theirs. Happy they who weep now and mourn! for they shall receive consolation; they shall laugh. Happy the meek! for they shall inherit the land. Happy they who hunger now and thirst for righteousness! for they shall be satisfied. Happy the merciful! for they shall obtain mercy. Happy the pure in heart! for they shall see God. Happy the peacemakers! for they shall be called sons of God. Happy they who suffer persecution on account of righteousness! for the Kingdom of Heaven is theirs. Happy shall you be when men shall hate you, and shall revile and persecute you, and separate you *from their society*; yes, reproach and defame you, and accuse you falsely of every evil thing on account of the Son of Man! Rejoice and exult on that day, and triumph; knowing that your reward in heaven is great! For thus did their fathers treat the Prophets; thus the Prophets were persecuted who were before you. But alas! for you rich; for you have received your comforts. Alas! for you who are full; for you shall hunger. Alas! for you who laugh now; for you shall mourn and weep. Alas!* when all men shall speak well of you; for so did their fathers of the false prophets.

"You are the salt of the earth. If the salt become insipid, how shall its saltiness be restored? It is thenceforth fit only to be cast out and trod under foot. You are the light of the world. A city situate on a mountain must be conspicuous. A lamp is lighted to be put, not under a vessel, but on a stand, that it may shine to all the family. Thus let your light shine before men, that they, seeing your good actions, may glorify your Father who is in heaven. Think not that I am come to subvert the law or the prophets. I am come not to subvert, but to ratify. For indeed, I say to you, heaven and earth shall sooner perish, than one iota or one tittle of the law shall perish without attaining its end. Whosoever, therefore, shall violate, or teach others to violate, were it the least of these commandments, shall be in no esteem in the Reign of Heaven; but whosoever shall practice and teach them, shall be highly esteemed

* "To you"—Lu. 6:26.—*Interp.*

in the Reign of Heaven. For I tell you, that unless your righteousness excel the righteousness of the Scribes and Pharisees, you shall never enter the Kingdom of Heaven.

"You have heard that it was said to the ancients, 'You shall not commit murder; for whosoever commits murder, shall be obnoxious to the judges.' But I say to you, whoever is angry with his brother unjustly, shall be obnoxious to the judges; whoever shall call him 'fool,' shall be obnoxious to the council; but whoever shall call him 'miscreant,' shall be obnoxious to hell fire. Therefore, if you bring your gift to the altar, and there recollect that your brother has ground to complain of you; leave there your gift before the altar; first go and procure reconciliation with your brother; then come and offer your gift. Compound speedily with your creditor, while you are on the road together; lest he deliver you to the judge, and the judge consign you to the officer, and you be thrown into prison. Indeed, I say to you, you will not be released until you have discharged the last farthing.

"You have heard that it was said, * 'You shall not commit adultery.' But I say to you, whoever looks on another man's wife, in order to cherish impure desire, has already committed adultery with her in his heart. Therefore, if your right eye ensnare you, pluck it out and throw it away; it is better for you to lose one of your members, than that your whole body be cast into hell. And if your right hand ensnare you, cut it off and throw it away; it is better for you to lose one of your members, than that your whole body be cast into hell.

"It has been said, 'Whoever would dismiss his wife, let him give her a writ of divorce.' But I say to you, whoever shall dismiss his wife, except for whoredom, is the occasion of her becoming an adulteress; and whoever marries her who is dismissed, commits adultery.

"Again, you have heard that it was said to the ancients, 'You shall not forswear yourself, but shall perform your oaths to the Lord.' But I say to you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither shall you swear by Jerusalem, for it is the

* "By them of old time,"—Matt. 5:27.—*Interp.*

city of the great King; nor by your head, because you cannot make one hair white nor black. But let your yes be yes; your no, no; for whatever exceeds these, proceeds from evil.

“You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ But I say to you, contend not with the injurious. But if any one shall strike you on the right cheek, turn to him also the left. Whoever will sue you for your coat, let him have your mantle likewise. And if a man constrain you to go one mile with him, go two. Give to every one who asks you; and him who would borrow from you, put not away; and from him who takes away your goods, do not demand them back.

“You have heard that it was said, ‘You shall love your neighbor, and hate your enemy.’ But I say to you—I charge you, my hearers—love your enemies; bless them who curse you; do good to them who hate you; and pray for them who traduce you and arraign and persecute you; that you may be children of your Father in heaven, who makes His sun arise on bad and good, and sends rain on just and unjust. For if you love those only who love you, what thanks are you entitled to, since even sinners love those who love them? What reward can you expect? Do not even the publicans so? And if you salute your brothers only, wherein do you excel? Do not even the Pagans as much? And if you do good to those who do good to you, what thanks are you entitled to, since even sinners do the same? And if you lend to those from whom you hope to receive, what thanks are you entitled to; since even sinners lend to sinners, that they may receive as much in return? But love your enemies; do good and lend, nowise despairing; and your reward shall be great; and you shall be sons of the Most High; for he is kind to the ungrateful and malignant. Be you therefore perfect, be therefore merciful, as your Father in heaven is perfect and merciful.

“Take heed that you perform not your religious duties before men, in order to be observed by them; otherwise you will obtain no reward from your Father who is in heaven. When, therefore, you give alms, do not proclaim it by sound of trumpet, as the hypocrites do, in the assemblies and in the streets, that they may be extolled by men. Indeed, I say to

you, they have received their reward. But you, when you give alms, let not your left hand know what your right hand does ; that your alms may be in secret ; and your Father, to whom nothing is secret, will himself recompense you.

“And when you pray, be not like the hypocrites, who affect to pray, standing in the assemblies and at the corners of the streets, that men may observe them. Indeed, I say to you, they have received their reward. But you, when you would pray, retire to your closet ; and having shut the door, pray to your Father ; and your Father, to whom, though He is unseen himself, nothing is secret, will recompense you. And in prayer use not a multiplicity of words, as the Pagans do, who think that using many words will gain them acceptance. Imitate them not, for your Father knows what things you want, before you ask him. Thus, therefore, pray you :

“ ‘ Our Father who art in heaven, thy name be hallowed ; thy Reign come ; thy will be done upon the earth as it is in heaven ; give us to-day our daily bread ; forgive us our debts as we forgive our debtors : and lead us not into temptation, but preserve us from evil.’ *

“ For, if you forgive others their trespasses, your heavenly Father will also forgive you ; but if you forgive not others their trespasses, neither will your Father forgive your trespasses.

“ Moreover, when you fast, look not dismal, as the hypocrites, who disfigure their faces, that men may observe that they fast. Indeed, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, that your fasting may not appear to men, but to your Father ; and your Father, to whom, though he is unseen himself, nothing is secret, will recompense you. †

“ Amass not for yourselves treasure upon the earth, where moths and rust may consume it, or thieves breaking in may steal it. But provide for yourselves treasure in heaven, where

* “ For thine is the kingdom, and the power, and the glory, forever, Amen.”—Matt. 6:13.—*Interp.*

† “ Openly.”—Matt. 6:18.—*Interp.*

are neither moths nor rust to consume it, nor thieves to break in and steal it. For where your treasure is, your heart will also be.

"The eye is the lamp of the body. If, therefore, your eye be sound, your whole body will be enlightened; but if your eye be distempered, your whole body will be dark. And if even the light which is in you be darkness, how great will the darkness be!

"A man cannot serve two masters, for either he will hate one and love the other; or at least he will attend to one and neglect the other. You cannot serve God and Mammon. Therefore I charge you, be not anxious about your life, what you shall eat or what you shall drink; nor about your body, what you shall wear. Is not life a greater gift than food, and the body than raiment? Observe the fowls of heaven. They neither sow nor reap; they have no storehouse; but your heavenly Father feeds them. Are you not much more valuable than they? Besides, which of you can by his anxiety prolong his life one hour? And why are you anxious about raiment? Mark the lilies of the field; how do they grow? They toil not, they spin not; yet I affirm that even Solomon in all his glory was not equally adorned with one of these. If, then, God so array the herbage, which to-day is in the field, and to-morrow will be cast into the oven, will he not much more array you, O, you distrustful? Therefore, say not anxiously (as the heathens do), 'What shall we eat, or what shall we drink, or with what shall we be clothed?' For your heavenly Father knows that you need all these things. But seek first the kingdom of God and the righteousness required by him, and all these things shall be superadded to you. Be not, then, anxious about the morrow; the morrow will be anxious about itself. Sufficient for every day is its own trouble.

"Judge not, that you be not judged: and you shall not be judged; for as you judge, you shall be judged; condemn not, and you shall not be condemned; release, and you shall be released; give, and you shall get; good measure, pressed and shaken and heaped, shall be poured into your lap; for the very measure which you give to others, the same you yourselves shall receive."

He also used this comparison : " Can the blind guide the blind ? Will not both fall into a ditch ? The disciple is not above his teacher. And why do you observe the mote in your brother's eye, but are insensible of the splinter in your own eye ? Or, how can you dare say to your brother, ' Brother, let me take out the mote which is in your eye,' not considering that lo ! you have a splinter in your own eye ? Hypocrite ! first take the splinter out of your own eye ; then you will see clearly to take out the mote which is in your brother's eye.

" Give not things holy to dogs, and cast not your pearls before swine, lest they trample them under foot, and turn upon and tear you.

" Ask, and you shall obtain ; seek, and you shall find ; knock, and it shall be opened to you. For whoever asks, obtains ; whoever seeks, finds ; and to every one who knocks, the door shall be opened. Who of you men would give his son a stone when he asks bread ; or a serpent, when he asks a fish ? If you, then, though evil, can give good things to your children, how much more will your Father who is in heaven, give good things to them who ask Him ? And as you would that other men should do to you, do you likewise the same to them ; for this is the law and the prophets.

" Enter in through the straight gate ; for wide is the gate of perdition, broad is the way leading thither ; and many are they who enter by it. But how straight is the gate of life ! how narrow the way leading thither ! and how few are they who find it !

" Beware of false teachers, who come to you in the garb of sheep, while inwardly they are ravenous wolves. By their fruits you shall discover them. For every tree is known by its own fruit. Figs are not gathered off of thorns, nor from thistles ; nor grapes off of a bramble-bush, nor from thorns. Every good tree yields good fruit ; and every evil tree evil fruit. That is not a good tree which yields bad fruit, nor is that a bad tree which yields good fruit. A good tree cannot yield evil fruit, nor an evil tree good fruit. The good man out of the good treasure of his heart brings that which is good ; the bad man out of the bad treasure of his heart brings that which is bad ; for it is out of the fullness of the heart that the mouth speaks.

Every tree which yields not good fruit, is cut down and turned into fuel. Wherefore, by their fruits you shall discover them. But why do you, in addressing me, cry 'Master, Master,' and obey not my commands? Not every one who says to me, 'Master, Master,' shall enter into the Kingdom of Heaven; but he who does the will of my Father who is in heaven. Many will say to me on that day, 'Master, Master, have we not taught in thy name, and in thy name performed many miracles?' To whom I will declare, 'I never acknowledged you. Depart from me, you who practice iniquity!' Therefore, whoever comes to me, and hears these my precepts, and practices them, I will compare to a prudent man. I will show you whom he resembles. He resembles a man who built a house, and digging deep, laid the foundation upon the rock. For although the rain descended, and the rivers overflowed, and an inundation came, and the winds blew and beat upon that house, it fell not. The torrent broke upon that house, but could not shake it; for it was founded upon the rock. But whosoever hears these, my precepts, and does not practice them, shall be compared to a simpleton; he resembles a man who, without laying a foundation, built a house upon the earth. For when the torrent broke against it, when the rain descended, and the rivers overflowed, and the winds blew and dashed against that house, it fell and became a great pile of ruins."

When Jesus had ended this discourse, the people were struck with awe at His manner of teaching; for He taught as one who had authority, and not as the Scribes.

W. R. HARTPENCE.

EDITORIAL.

REPENTANCE—A CRITICAL STUDY.

"And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, Repent ye; for the kingdom of heaven is at hand." Matt. 3:2.

"And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Acts 2:38.

From these two quotations, the one from the beginning of John's ministry, and the other from the beginning of the apostolic ministry, we learn that "to repent" was a command, a command to do a specific act. We use the term *act* as applicable to either mental or physical exertion. As this command to do a specific act meets us upon the very threshold of these two ministries, we naturally desire to know what is contained in it; and as this thing that is commanded is, by the apostle who either individually or representatively is holding the keys of the kingdom, made a condition prerequisite to the remission of sins, our interest in this word is correspondingly increased. Whether we are standing mentally with those people to whom Peter addressed this language, or claiming to be the children of God and brethren of the Lord Jesus Christ, we are equally interested in this study; for if we are standing with the former we wish to know, as they did, what we must do; if with the latter, then we wish to know, so as to be satisfied that we have obeyed the command. It may seem to most of us as so plain a matter that time is wasted in a study of it, but any subject that is differently understood is not too plain to be studied; in fact all questions connected with salvation should be studied until we all see alike.

Suppose a company of men practically familiar with the construction and rendering of the Greek language were assembled, and for the first time in their lives a New Testament was in their possession, and in the company there were an English Version of 1611, one of 1881, and a Greek New Testament, with the text revised by Westcott & Hort; these men set themselves to the task of studying this book, what would be their plan of procedure? They would first read the book entirely through to obtain a general idea of its contents; then they would read it more carefully; then they would commence an analysis of it, determining, if possible, by whom, for whom, and for what each separate book was written. These preliminaries having been accomplished, a special and critical study is commenced. This command, given by John and Peter, arrests their attention. They find that the word "repent" is of French and Latin origin, and was adopted into the English about the 13th century, certainly between A. D. 1200 and 1500. The Latin construction is *re*—again, and *pœnitere*—to grieve, and hence the meaning when adopted into the English language was "to feel sorrow for what one has done, to rue," and this idea of sorrow has lingered in the word and in our thoughts in connection with this word to the present time. Such an impression is in the mind of our students, and when they read, "Now when they had heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost", they are somewhat confused, for the expression "pricked in their hearts" implied to their minds "sorrow", "contrition", the very impression that they had from the word "repent." Not being able to understand how or why Peter could command men who were already sorry and contrite, to be sorry again, they are confused and seek an interpretation of the phrase "pricked in their heart", for they have no suspicion of difficulty in the term "repent." The Version of 1881 gives them no assistance and they turn to their Greek text, and they find the word *κατενύγησαν* (3 per. pl. 2 Aor. Ind. pass.—

κατα-νύσσω), which means *to prick, pierce*, and metaphorically, *to pain the mind sharply, agitate it vehemently*; used especially of the emotion of sorrow. They find this Greek word nowhere else in their Greek New Testament, and find the verb *νύσσω* or *νύττω* but once—John 19: 34, “and one of the soldiers with a spear pierced (ἐννέεν) his side.” They conclude that there must be some mistake about the meaning of the Greek word that is represented by the word “repent”, and commence an investigation of that. They find that in these two passages, the Greek words are *Μετανοείτε* and *Μετανοήσατε* the first is a present imperative of John, and the latter a subjunctive aorist of Peter, both from *Μετανοέω* compounded of *Μετὰ* and *Νόέω*. The question now is, what does *Μετανοέω* mean? They would conclude, that *Μετὰ* in connection with a word denoting a mental action, would denote *after* or *reversely*, and that the verb connected with it would take its second meaning, to think upon, to heed, ponder, consider, and would formulate the verb—thought into *to think differently*, and the noun form into *change of mind*.

It would be expected now that our company of students would re-read the New Testament with this definition in their minds, to see whether it would in every place harmonize with the context. In these two passages they substitute their meaning: “And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, Think differently to what you have been thinking, for the kingdom of heaven is at hand.” That seems a natural and reasonable command of John, the forerunner of the Messiah, to insist that the Jewish people who had gone off into all manner of wickedness thinking that the bridegroom tarried, that they should think differently then because the bridegroom was even then approaching.

“And Peter said unto them, Think differently to what you have been thinking, and be baptized every one of you in the name of Jesus Christ.” These people had been listening to Peter, who had been trying to convince them that Jesus of Nazareth was the promised Messiah. They had not thought so, but had thought him to be an impostor and on that supposition had put him to death. Peter tells them, “Let all the house of Israel therefore know assuredly, that God hath made him, this

Jesus whom ye crucified, both Lord and Christ." This positive and emphatic declaration of Peter, made under such peculiar circumstances, agitated them mentally very much. The thought flashed through their minds as a spear thrust, "suppose this Jesus whom we have put to death is the Messiah, and has risen from the dead!" and involuntarily, and it may be almost unconsciously, they cry out, "What shall we do?" What would Peter most naturally answer? "Think differently to what you have been thinking about this Jesus." They have expressed no settled belief about Jesus, and Peter knowing the unsettled condition of their minds produced by his speech, follows it up by commanding them to change the doubt into a certainty. "And with many other words he testified, and exhorted them." "They then that received his word were baptized." It will be noticed that "pierced to the heart" is not equivalent to "receiving his word", and if "receiving his word" is equivalent to "believng" of the commission, then "being pierced to the heart" does not signify that they believed. Peter's other words of testimony and exhortation induced some of them to think differently, and those that were so influenced were baptized; but some of them were not convinced by his further preaching, and did not think differently and were not baptized.

Matt. 4:17; 11:20, 21; 12:41; Mar. 1:15 and 6:12, accept this meaning readily, and they are the only places where this Greek word is used by these two writers. We come now to Luke 10:13. "Woe unto thee, Chorazin! woe unto thee, Bethaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes." The thought is clear if we substitute "thought differently" for "repented"—"they would have thought differently long ago." That is precisely what Jesus was saying. But it is suggested that, "sitting in sackcloth and ashes", signifies that there is sorrow, grief, penitence, in the word. Not at all, as I understand it. This thinking differently led them to acts of penitence, but there was no penitence in their mental condition, the mental condition led to a peculiar emotional condition and to acts in harmony with it.

Pursuing their investigation they found no use of the word that presented any apparent difficulty until they came to Luke 16:30, the parable of the rich man and Lazarus. "And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." Here repent and persuaded are made equivalent to each other. The one is active and the other is passive. The rich man is arguing that if further evidence is submitted to his brethren, they would think differently, that the trouble with them was that the evidence was not sufficient, but Abraham insists that the evidence was sufficient, and claims that they were so alienated from God that even if this further evidence was presented, they would not allow themselves to be influenced to think differently. The rich man claimed that the evidence was not sufficient, Abraham claimed that it was hardness of heart.

They read Luke 17:3, 4: "Take heed to yourselves; if thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him." Some thought that "thinking differently" would not exhaust the meaning of the word in this passage, that there was some sorrow and expression of reformation in it. The "thinking differently" could be known to another person only by some statement or action of the person who had undergone this change; and in the next sentence the manner of this expression is indicated—if he *turn* to you, saying, I think differently concerning my conduct towards you, then you must forgive him. The sorrow and expression of reformation is in the turning, the *ἐπιστρέφω*, and not in the *μετανοέω*.

The next appearance of the word is in Acts 2:38, the passage with which we commenced this study, and then we come to Acts 3:19. Luke is giving the account of Peter's healing the lame man at the temple, and is reporting Peter's speech, in which he is presenting evidence of the divinity of Jesus, and appeals to them in the command: "Repent ye therefore, and turn again, that your sins may be blotted out." Let us consider this speech of Peter. Why do you wonder at this man who is healed, or at us

who have healed him ? There is nothing to wonder at in this. We did not do it, but Jesus, whom ye delivered up to Pilate as an impostor, did it. That Jesus whom ye thought was an impostor and a blasphemer, that same Jesus is the Messiah that you have been looking for so long. He was the Prince of life, and this miracle is an evidence of it, and you killed him ; now think differently about Jesus, consider him to be the Messiah, the Prince of life, and turn, live different lives, so that your sins may be blotted out.

Our students have found no difficulty in using the actual meaning of the Greek word in every passage where it occurs, but now they raise the inquiry, Does not the New Testament itself give a definition of the word ? They commence an investigation for this purpose. They turn to 2 Cor. 7:8-10 : " Though I made you sorry with my epistle, I do not regret it, though I did regret ; for I see that that epistle made you sorry, though but for a season. Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance : for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing. For godly sorrow worketh repentance unto a salvation which bringeth no regret ; but the sorrow of the world worketh death." Here we have sorry and sorrow—*ἐλύπησα* ; regret, *μεταμέλομαι* ; and repentance, *μετάνοιαν*. Now this is conclusive, that repentance is neither sorrow, nor regret ; and it is explicitly stated that godly sorrow *produces* repentance. In Acts 3:19, we have, " Repent ye therefore, and turn, that your sins may be blotted out." " Repent", then, is not a turning, a reformation. Repentance is not sorrow, it is not regret, it is not reformation ; it is to think differently—a change of mind.

While godly sorrow may lead to a change of mind, it is not necessary, for a change of mind may be brought about by very opposite causes. In Heb. 12:17, we read that Esau, " when he afterward desired to inherit the blessing, he was rejected ; for he found no place for repentance, though he sought it diligently with tears." The repentance was not with Esau, but with his father. Esau had sorrow *because* his mind *had* changed concerning the inheritance, and he was having additional sorrow because his father could find no excuse to justify him in changing his mind about the bestowal of the inheritance. In this we

have the exact meaning of *μετάνοια*. Isaac desired to change his mind, but he found no place, ground, reason, excuse for so doing; he had blessed Jacob, and his blessing could not be recalled.

What now is the conclusion of our Bible students about this statement of Peter in Acts 2:38, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins"? What are they to do? If, before this time they had been unbelievers in the divinity of Jesus, if they had rejected him as an impostor, but by reading Peter's speech they had become seriously concerned in their minds as to the correctness of their former opinions, they are now to think entirely differently from what they had been thinking, which would require as active belief in him now as before it had been disbelief, and then they were to be baptized. Repentance requires a change of mind, it may be the rejection of a proposition as well as its reception. When Jesus preached in Galilee that they should repent, and believe the gospel (Mark 11:14), the repentance, the change of mind was in reference to one matter, and the belief was in reference to another matter. Repentance may signify belief when the proposition to be believed has been rejected, and, hence, in connection with remission of sins, it signifies belief, and wherever used in this connection it may be so rendered. In this passage, then, we may say that Peter's command was, "Believe, and be baptized." This statement of Peter was in perfect harmony with the commission that he had received: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned"; (Mar. 16:16); and "Then opened he their mind, that they might understand the Scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and (or unto) remission of sins should be preached in his name unto all nations, beginning from Jerusalem." Luke 24:46, 47. With this understanding of *μετάνοια* these three statements harmonize, and there is no question as to whether faith precedes or follows repentance, for the two are one.

WHAT BAPTISTS BELIEVE.—This is the title of a little book by J. L. Burrows, D. D., of Norfolk, Va., and published by R. H. Woodward & Co., of Baltimore, 1888. We suppose that it fairly presents the tenets of the Baptists. In the prefatory note by the Hon. Horatio Gates Jones, it is stated that it “is just what is needed at this time by our pastors to circulate among young converts, who generally know very little about the principles and practices of Baptist Churches. If carefully studied, it cannot fail to make them understand the reason of their faith, and will prevent them from wandering off to other folds.” This shows the value placed upon the book by a prominent Baptist, and it is a confession of an inexcusable ignorance on the part of those who become members of the Baptist church. It seems almost criminal to receive persons into a fellowship, about the principles and practices of which they were quite ignorant. It seems to us that it would be more honest to give them this book *first*, and then try to persuade them to unite with the Baptists.

From this book we learn that the Baptists hold to much of Scriptural teaching in common with other religious organizations, and that they teach and practice in several particulars in accordance with the utterances of the New Testament. The points of difference between the various religious organizations are where one or more of them add, or subtract from, or change, something of the Bible. The Episcopal organization differs from the Baptists in practicing sprinkling instead of immersion, claiming that it had the right, as the Custodian of the Faith, to change it. The Baptists teach that Baptism is not *for* the remission of sins, notwithstanding the Bible says so, claiming that it is repugnant to human reason to make a spiritual change depend upon a physical act. The Methodists differ from the Baptists and Presbyterians in having an executive board of superintendents, now called by them bishops, claiming no Scriptural authority for it, but having them as a matter of expediency.

Our author states: “There are interpretations and applications of Scripture teachings which Baptists regard as necessary to the completeness, the rounded harmony, of the system of church edification revealed in the New Testament. * * *

One peculiarity in which Baptist churches differ from other sects is this: *They have no formulated common creed*, subscription to which is necessary to the union and fellowship of the separate churches. We recognize no human authority having the right to frame articles of faith, laws, canons, or rites for local churches. There is no ecclesiastical congress or parliament, outside the local church, whose authority to legislate in matters of doctrine or policy for our churches we recognize." The reader will notice that he recognizes the Baptist churches as *sects* when he says "Baptist churches differ from other sects", the word "other" necessarily makes the Baptist churches sects. We suppose, of course, that he does not use the term in any offensive sense, but in its natural meaning. This book was published in 1888. He knew that there were probably more than 600,000 persons in the United States, worshipping in congregations, having houses of worship, who had no formulated common creed, who had spoken and written more in opposition to formulated creeds than the Baptists, who refused to wear a party—human name, and asked to be known as "disciples", "Christians", "saints", and yet he says that this is a Baptist peculiarity. He may not call these persons a *sect*, and they are not, but whether they are a sect or not, this objection to and rejection of formulated creeds, is not peculiar to the Baptists.

He goes on to say: "Do not, however, misunderstand me here. *We have a creed*—a very full, perfect and authoritative one, to which all our churches must heartily subscribe in order to gain or retain union and fellowship with us. But it is no human formulary, binding by any ecclesiastical authority. It is to be found in no Book of Discipline, no Directory, no Church Canons, no Confession of Faith, of human authorship. It contains no speculations, no imperfections; it is of supreme and unquestioned authority in all our churches. It is more widely published and circulated than any other volume. It is simpler and more easily understood and interpreted, and more practical than any formularies ever devised by mortal wisdom or piety. It is called the 'New Testament.' It comes to us straight from the hand of the Allwise God."

We have made this quotation so that it may be seen that the standard by which we propose to measure "*What Baptists Believe*" is suggested and accepted by this representative man. The New Testament, then, shall be the standard that we will use.

"Another difference between Baptists and other Christian churches is found in the number and manner of appointment of *church officers*. We know of but two classes of church officers—bishops and deacons. Under the generic term bishops, we include elders or presbyters, evangelists and preachers and pastors—all of *equal official standing*. Differences of capability, of piety, of influence, there are, of course, but all belonging to one order. The terms in the New Testament are used interchangeably. The same man is called indifferently elder or bishop." We deny that by his *creed* he has any authority to say that "under the generic term bishops, we include elders or presbyters, evangelists and preachers and pastors." We suppose that by the term "bishops" he means *episkopoi*, which can be rendered correctly only by "*overseers*." He has no authority in the New Testament for including under the term *overseers*, evangelists; and we know of no statement in that book that authorizes him to make a distinction between overseers, elders, and pastors. An elder or bishop is never called an evangelist, and an evangelist is never called a pastor, or elder, or bishop.

"Every pastor of a local church is a bishop in the scriptural application of that term." This is true, but do the Baptists use the term "pastor" in a scriptural sense? The Baptists have only one pastor to each congregation. If the term is equivalent to *episkopos* and *presbuteros*, then the qualifications and characteristics must be the same. Among the qualifications of a bishop as given by Paul, he must be the husband of one wife, one that ruleth well his own house, having *his* children in subjection with all gravity, and he must not be a novice; then no man can be a pastor who is not the husband of one wife having his children in subjection, and not a novice. The Baptists "ordain" young unmarried men, novices, to be pastors, and set them over the congregation. Pastors, bishops, teachers, elders, all refer to the same class of men, each giving special prominence to a special work to be done by the same persons.

Pastors signifying shepherding ; bishops, overseeing ; teachers, imparting instruction ; elders, experience. Then, judged by our common standard, the Baptists are unscriptural in their pastorate.

Again : this class of men in connection with the congregations is always in the New Testament spoken of in the plural—a plurality of elders in every congregation, “and ordained them elders in every church.” The Baptists have only one in each congregation. The teaching of the New Testament is that the elders were selected and set apart by each congregation out of its own membership for service in that congregation, but the Baptists teach and practice that they are selected and ordained for general service wherever they may be called, and that once *ordained* they remain elders during life and good behavior. No such teaching can be found in the New Testament. There is no account in the New Testament where an evangelist was a pastor, elder, bishop—in a local congregation. The Baptist elder is either ordained an evangelist or an overseer—he must be set apart as one or the other, if as an evangelist he can not, *ex officio*, be an elder in a congregation ; if as an overseer, then he is not an evangelist. One man may be both an evangelist and an overseer, but he is not either because he is the other. “The only ecclesiastical offices he [the Lord] ordained were those of elders and deacons, and these to be elected by the local churches they serve.” A Baptist congregation does not elect, in the sense of appoint or ordain, the elder that is to serve it, for he comes already ordained, and it merely *employs* him.

“Baptists differ from all other evangelical churches except the Congregationalists (and ‘Disciples’ who as originally Baptists, retain the same essential features of government and discipline) in denying any binding authority to human formularies,” etc. Our author contradicts one of his noted theological professors, Prof. Whitsitt, who derives the “Disciples” from the Mormons. But Prof. Whitsitt has not much weight as a historian or logician since Dr. Vedder sat down on him so heavily. We desire to say that the “Disciples” were not originally Baptists. It is true that many Baptists came away from that organization, and took their stand on the Bible alone, respecting its silence as well as its speech ; but there were many from the

Presbyterians, and many from the world. We desire to say that we object to the name "Disciple" being used to designate the Church. We individually claim to be disciples, saints, children of God, brethren, Christians, and to be citizens of the Kingdom of God, of the Kingdom of His Son, and members of the Church of God, the Church of Christ; but we know of no "Disciples' Church", or "Brethren's Church".

"Baptists differ from all other denominations in having no such aggregate organization as a church with legislative or executive powers over the local churches. Our associations are purely voluntary assemblies, co-operative and advisory, without legislative or disciplinary functions. We have local churches, but no general organization known as a church." He is correct as to *denominations*, but my brethren have no ecclesiastical organization with legislative or executive powers. We have no associations except the local congregation, but we regret to be forced to confess it, that some of our brethren have gone off from New Testament teaching after Baptist teaching, and have organized associations of various kinds for various purposes. It will be news to many Baptists, that there is no "Baptist Church". We would like to ask our Baptist friends and our brethren who are patterning after the Baptists in this matter, If these associations are desirable, why did not the apostles introduce them? Can we not get along without them as well as did the early disciples? If we can, would it not be more consistent for the people that profess to have no other guide but the New Testament, to do without them?

"We differ from all other sects, save the Congregationalists, with whom we essentially agree as to doctrine and government, in that each local church is independent and self-governed, diverging from them (the Congregationalists) only as to membership of infants and to form of baptism." It is a compliment to our brethren not to be counted a sect, and the above can only be correct on that supposition. "We differ from all other sects," is a mistake if we are counted a sect, for we teach and practice to a greater degree than do the Baptists that each local congregation is independent and self-governed. "The rite that initiates one into church membership is baptism, and baptism always supposes regeneration. He that believeth and is

baptized shall be saved.' 'Repent and be baptized every one of you.' Now, if baptism precedes membership, and if conversion precedes baptism, then how is an unconverted person, according to gospel sequences, to get into a church?" Bearing in mind that "church membership" in this quotation means membership in a local congregation, we are ready to deny that baptism is the rite that initiates into the church. A man must believe AND be baptized before he is pardoned, how then can conversion precede baptism, if baptism precedes pardon? There is a great deal of confusion about the terms regeneration and conversion. "For though ye should have ten thousand tutors in Christ, yet *have ye* not many fathers; for in Christ Jesus I begat you through the gospel." The gospel then is the begetting agency. We are born of water and spirit. We are pardoned, have remission of sins when we are begotten and born again. We convert ourselves, for convert means "to turn", not "to be turned", but "to turn one's self." The verb is always active in the New Testament. A man believes the gospel, he is baptized, his sins are pardoned, he is a child of God, a member of the Church of Christ, and a citizen of the Kingdom of God. "Just here is a very important theoretical and practical difference between Baptists and all other evangelical churches. 'They first gave themselves to the Lord, and then gave themselves to us (the church) by the will of God.' Hence we do not recognize hereditary members, nor members by probation, nor seekers as members, nor honorary members, but only members through the new birth, professing to be converted disciples of Jesus Christ." He says that in this particular there is a very important theoretical and practical difference between Baptists and *all* other evangelical churches. He is not ignorant of the existence of our brethren and their teaching and practice, and he knows that they do not recognize hereditary members, nor members by probation, nor seekers as members, nor honorary members, but only members that have been born again. For him to make such a statement is not fair and as candid as we would have expected from a man of his age and piety. And his quotation and application of this Scripture is not commendable,—“They first gave themselves to the Lord, and then gave themselves to us (the church) by the will of

God." He knew when he made the quotation to prove that persons should first give themselves to God and then become members of a local congregation, that the writer had no such thought in his mind, and he also knew that he had no authority for substituting "the church" for "us", and that by so doing he was making Paul say what he was not saying. This is reprehensible.

He devotes his fourth discourse to the consideration of the question, *The Place of Baptism in the Gospel System*. We have read and re-read it very carefully, and as we understand his language, can endorse almost all of it most heartily as being what we have always believed and taught. There are some expressions in it that may mean more than they say, and of course we can not endorse such expressions; and as an example of such expressions, we quote: "Some, bewildered and confused by the various theories advanced and defended, have come to regard baptism as of little importance, something that may be neglected entirely without guilt, something that has but little practical influence upon faith and life. They say, and say truly, that there are doctrines more essential to the renewal and spirituality of heart and life. So much more important are the doctrines of repentance, regeneration and faith in Christ Jesus, as the only Sacrifice and Redeemer, that Baptists will not accept any person for baptism and membership who does not profess entire faith and practical reception of these doctrines." There is nothing clear in this. No one can say positively what it means. Can any one say positively what is meant when he says: "that there are doctrines more essential to the renewal and spirituality of heart and life," and that these more important doctrines are the doctrines of repentance, regeneration and faith in Christ Jesus, as the only Sacrifice and Redeemer? What are the doctrines of repentance, regeneration and faith in Christ? And how are these doctrines more essential to the renewal and spirituality of heart and life? And what is meant by the renewal and spirituality of heart and life? All of this is Baptist jargon, to which any meaning may be attached. Speaking of baptism and the Lord's Supper, he says that, "they are tests of our obedience and submission to Christ." That statement is plain, and from it we can readily

see the place that baptism occupies in the gospel system. No one knows how he stands on any question until he has stood some kind of a test. A man may think that he has animal courage, but he does not know it until he has been tested. A man may think that he has moral courage but he does not know it until he has stood a test. A man may think that he has renounced the flesh and the devil, and has become a child of God, but he does not know it until he has stood the test, until he has done those things that will make him a child of God, and so those things become tests. God says, If you will believe and be baptized you shall be saved, now belief and baptism are conditions of salvation, and the doing them becomes a test of obedience. And so the Lord's Supper becomes a test of continued and continuing fellowship with God.

Again : he illustrates the place that baptism occupies in the gospel system, by the command of God to the children of Israel to bring a red heifer, without spot or blemish. He calls this a positive institution, and argues that it must be obeyed precisely as commanded or the purification will not follow, and says that the Lord's Supper and baptism are the positive institutions of the New Testament. Now, let us inquire : Was the person purified *before* the red heifer was brought, and killed, and burned, and the ashes mingled with water, and sprinkled, or after ? Was all this done *because* they had been purified, or *in order* that they might be purified ? As our writer illustrates baptism by this, there is no mistaking where he places baptism in the gospel system, which is correct, but different from the usual Baptist teaching on the subject. The Baptist practice is, that when a person presents himself, he is asked, "Do you believe that Jesus is the Christ, the Savior of sinners, and that God for Christ's sake has forgiven your sins ? ", and then a vote is taken whether he shall be permitted to be baptized and be received into the fellowship of that local congregation. Of course there is no Scripture for this, and we hope that the position taken by our author may be accepted by his brethren ; and this unscriptural practice abandoned.

Speaking of the *symbols of baptism*, he says : " And now, being thus dead, I am here to be buried. * * * Here in this burial, I declare myself separated from the world in all its

ungodliness, selfishness, pride, and groveling, narrow spirit. I have gone over the dividing stream." A burial means the death of the thing buried; we bury a person because he is dead. If there is anything in baptism denoting a burial, it must signify that the person is dead, that decay is certain to follow from the death and he is buried because the decay follows the death. He is not buried because he is dead unto sin, that is that he is no more under the bondage of sin, for such a condition as that would have no decay in it, but life, spiritual life, and we would not bury such a person. But if baptism is a burial, the person must be dead in sin, dead spiritually. If there is a resurrection idea in baptism it is because the person when baptized was dead, if not he could not be resurrected. If he was buried because he was free from the consequences of sin, then he could not be resurrected. If in baptism "I have gone over the dividing line", on one side was sins, and on the other was remission of sins,—precisely what the Bible teaches. We are glad our author has had the ability to see so clearly through his surroundings, and the courage to speak so scripturally.

"Now follows a third article in the baptismal creed—*The emerging by a new birth into a new life*. As plainly as if uttered in words, the candidate proclaims in symbolic language, 'I am born again; I enter into a new life.' Before he was baptized he did not have this new life, therefore, baptism is not *because* of remission of sins, but *for, in order to* remission of sins, and the Baptist practice of requiring the individual to say, "I believe that God for Christ's sake has forgiven my sins", before he is baptized, is incorrect, because it destroys this symbol of baptism. His last discourse is devoted to the consideration of the LORD'S SUPPER. From a careful perusal of it, as we understand his language, and from private correspondence with him, we are prepared to accept his positions. He says: "The main design of this discourse is to show that in the Lord's Supper we hold communion with Christ, not with Christians; that the supper was not instituted to express affection or fellowship of the disciples of Jesus for one another, and that consequently all the charges of illiberality and bigotry, made against Baptists on this ground, are baseless and unjust.

Our Lord never intended that this ordinance should be a test or expression of mutual regard of Christians for each other, but simply a commemoration of his sufferings and death for our redemption." This we have ever held.

"The Lord's supper is very generally called 'the communion' by Christians at the present day. It is not so called in the Scriptures, in anything like the sense now affixed to that term. The word communion is only used in one passage in connection with the Lord's supper, and in that passage it refers to communion with Christ. 1 Cor. 10: 16. In partaking of the Lord's supper, we profess to be in communion with our Lord and Saviour Jesus Christ; we declare our fellowship with him. Every reference to the supper in the New Testament connects it with Jesus. It is partaken in remembrance of him. It is commemorative of his sufferings and death." "If we worthily participate, our minds are not wandering from him to fix upon one or another who may be sitting with us at the table; not upon the church local nor upon the church universal; not upon baptized nor unbaptized disciples of a common Lord, but specially and solely upon Jesus our sacrifice." "With this view of the real significance of this ordinance, how narrow is that notion which regards it as an expression of affection and fellowship of Christians for one another. Many do seem thus to conceive that the Lord's supper is a ceremony, in the observance of which they show their confidence and love for those who assemble with them at the sacred board. They call it the communion, and then restrict the word communion to personal religious sociability or confraternity. Instead of observing it 'in remembrance of' Jesus, they observe it in remembrance of one another. Instead of communing with the blood and body of the Christ, they think of it as communion with each other. Is there the slightest hint in the New Testament that the supper was ordained that in its observance the disciples of the Lord might express their fellowship for one another?"

Speaking of the charge that is made against Baptists, that which is called their "close communion", "for this we are stigmatized as narrow and bigoted, uncharitable and selfish," he says: "Let us, then, look a little into this complaint. What

antecedents are needful to a proper participation in the Lord's supper? There certainly must be some limitation to its ministration. It cannot be thrown open indiscriminately to all comers, like a political barbecue or a free lunch. There must be some precedent qualifications for participating in this solemn feast. What are these qualifications? Where shall we find them? Certainly not in any regulations of human invention. It is the *Lord's* table, and only he can prescribe the prerequisites to approach it. He has prescribed them. They are included in the solemn charge he gave to his disciples, and through them to us, in the hour of his ascension: 'Go ye and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.' Here, then, are three things required in consecutive order: first, discipleship, which is equivalent to conversion; second, baptism, following the faith that makes them disciples; third, observance of the commandments of Christ."

Excepting the incorrect statement that discipleship is equivalent to conversion, the above statement is correct, and we accept the whole of the foregoing quotation. He proceeds, and after quoting from several pedit-baptist writers to show that all agree to the principle that baptism comes always before the Lord's supper, says: "But where, then, is the difference, the point of separation, between us? It is as to what constitutes baptism. We are close only in our faith and practice concerning baptism. We do not regard anything less than immersion as baptism at all. * * * Baptists are close, not in their views of what is requisite to participating in the Lord's supper, but in their convictions as to what is essential to baptism. * * * We do not accept anything as baptism except the immersion, the burial of the subject in water. That is what the Scriptures teach, and we cannot conscientiously recognize anything else as baptism."

These statements are correct, and my brethren hold to them as firmly as do the Baptists, but they will not partake with us of the Lord's supper, or invite us to eat with them. He asks, where then is the point of separation between Baptists at the Lord's supper? and he answers, that it is at what constitutes

baptism. We are just as positive about immersion as any people can be, and yet the Baptists will not eat with us. Either the author is ahead of his brethren, or else his book does not correctly represent him. From a personal letter from him, we are satisfied that the former supposition is correct; in fact, he so plainly states it that there can be no misunderstanding.

In his letter he says: "No inconsistency can be greater, as I look at it, than that of your people, with their strict interpretation of the manner and design of Baptism, throwing open the Lord's table to the unbaptized or the unregenerate." *We think so too.* We know that it has been the habit of our brethren to be so free with the Lord's table as to make pedo-Baptists believe that they were welcome, and we have known a pedo-Baptist to be invited to return thanks for the loaf; but the editor of this magazine has never endorsed it. He has always been in favor of limiting the invitation to immersed believers, and regards any other position as inconsistent.

We are glad the book was written, and trust that it may work some needed changes in the teachings and practices of the Baptists.

THE TEXAS PULPIT, *Edited by Lawrence W. Scott, author of "Hand-Book of Christian Evidences."* Published by the Christian Publishing Co., St. Louis. Cloth, pp 400, 1888. Price \$2.00. This book contains sermons by T. W. Caskey, Dr. C. Kendrick, Richard M. Gano, Dr. J. W. Lowber, E. L. Dohoney, J. C. Mason, H. Ab. Smith, F. G. Ribble, S. L. Barker, and two by its editor. The sermons cover a wide range of subjects, some treating of the whole Bible, some of the Old Testament, of Christ, the elements of the gospel, Christian duties, the Reformation, and of Future Things.

The editor has made for himself a literary reputation, his work on *Evidences* having met with a liberal reception, and he is known throughout Texas as a strong debater. Those who have a taste for sermon reading will find in this volume much to instruct and entertain.

THE CHRISTIAN NATIONAL LESSON COMMENTARY, FOR 1889. *By B. W. Johnson*, author of several books. Published by the Christian Publishing Co., St. Louis, pp. 409. Price in cloth, per copy \$1.00, per doz. \$8.00; boards, per copy 75 cts., per doz. \$6.60.

THE LESSON HELPER, FOR 1889. *By W. W. Dowling*, pp. 282. Published by same. In boards: single copy, 25 cts., per doz. \$2.40.

THE LESSON PRIMER, FOR 1889. *By same*. pp. 169. Published by same. In boards: Single copy, 25 cts., per doz. \$2.40.

These three books constitute the *Christian Publishing Co.*'s series of Sunday School books for 1889. They have been issuing such books for seven years, and have given very general satisfaction.

The lessons for the first six months of 1889, are in Mark's Gospel; the last six months in the books of Samuel and Kings.

The three books seem to be well adapted to the several purposes for which they are intended as indicated by their titles. The *Commentary*, is liberally supplied with *helps*, and the explanations given by its author, are generally correct and show familiarity with the latest criticisms and phases of thought.

The two primary books are simple in their teaching, and apparently well adapted to the wants of those for whom they were prepared.

The author of the *Commentary* is not a careful writer, either in style or statement. In his *Introduction*, as an example of his carelessness, he writes: "His mother's name was Mary, and we learn from Col. 4:10, that she was the sister of Barnabas, the companion of Paul's first missionary journey." He means that Barnabas was Paul's companion on his first missionary journey. We do not learn from Col. 4:10, that Mary was the sister of Barnabas, but that Mark was the cousin of Barnabas; for, as far as this statement is concerned, their fathers may have been brothers. "He was converted through the instrumentality of Peter (1 Peter 5:13)." It is only a supposition. Peter may have called him "my son" because he was with him a long time as a pupil.

"He became a minister (Acts 12:25) and attended Paul," etc. The term "minister" is indefinite here. He became the *companion* of Barnabas and Saul.

A word to our readers: Study the lessons first in your Bibles, then read all the helps you can, then re-study the lesson in the Bible, then leave all your *helps* at home and go to school with the Bible only.

THE MISSOURI CHRISTIAN LECTURES. *Selected from the courses of 1886, 1887, and 1888.* Published by the Standard Publishing Co., Cincinnati, Ohio. 1888. pp. 339. Price 65 cents.

We have this book on our table by purchase, it is for the public, and we propose to review it. It contains eleven lectures which were delivered before this Association as indicated in the title, on subjects as follows: I. The Gospel's place in the development of humanity, by B. J. Radford; II. The grounds of Christian Fellowship, by Isaac Errett; III. Pastoral Visiting, by M. M. Davis; IV and V. The Hebrew Poetry of the Old Testament, by C. L. Loos; VI. What is it to be a Christian? by S. R. Reese; VII. Materialistic Evolution, by George Plattenburg; VIII. The Son of God, by Erastus B. Cake; IX. Probation, by J. W. Monser; X. Missions and the United States; Or our progress in the evangelization of the world, by J. W. Ellis; XI. The Christ, by A. F. Smith.

Defective proof-reading is noticeable, showing haste of publication, and inexperience in matters of publication by the committee having the work in charge.

The first lecture, by B. J. Radford, is readable and shows careful preparation. The "running head" to the lecture is *The Development of Humanity*, and is quite misleading, as his subject is, "The Gospel's place in the development of humanity." He presents five points: 1. That Christianity claims to be, and is, the highest and final stage of human development. We think he errs in this statement, and what is true would be stated thus: Christianity produces the highest and final stage of human development, for we do not admit that man has or can develop himself. 2. That the gospel not only affords a revelation of God to man, but the fullest conceivable revelation

of God. 3. Nor is the gospel less comprehensive and final in its method of applying this divine power to the regulation of humanity. He claims that, if man is redeemed and controlled, the power must reach every faculty, and in the natural order, the Intellect, the Emotions, and the Will. He shows how the gospel may engage only either one of these faculties and not gain control of the man, and the necessity of all of them being under its control, and in the natural order. "He is to be taught and convinced; he is to be persuaded and touched; he is to be commanded and subdued." Would it not be more correct to say: He is to be taught in order to be convinced—faith comes by hearing; he is to be persuaded in order to be touched or *turned*, for he is touched when he is convinced; he is to be commanded so that he may be taught obedience? He says: "There are faith, repentance, and baptism—a judgment, a feeling, a volition; for to believe is to surrender the reason to divine truth; to repent is to surrender the emotional nature to divine love; to obey is to surrender the will to divine authority." Is he not careless or hasty in this statement? Is it correct? Is "to repent" to surrender the emotional nature to divine love? Is repentance an emotion? What is repentance? It is not "being pierced to the heart", it is not sorrow, it is not a turning—what is it? It is not to surrender the emotional nature to divine love. Is it true that "there are faith, repentance, and baptism"? Are there "born of water" and baptism? We know that faith and repentance are both commanded, but are they ever united by the copulative "and"? Born of water and be baptized are both commanded, but are never joined in the same command. How would it do to say that: with the intellect man weighs evidence and decides; with his emotions he makes it part of himself, or accepts it; and with his will he acts?

4. "We shall find that the gospel is not less perfect and final in what we may call its objective ethics." Under this division he states that a perfect system of ethics must define the duties depending upon the various relations sustained, and attempts to show the difference under the gospel and before the gospel, in the relation of enmity—the treatment of enemies. Before the gospel the relation of enmity was thought to involve

the duty of retaliation, and he says: "there are only two things to be done with him [an enemy]; he must be destroyed, or conquered. Hate seeks to do the one; love to do the other." Human nature, before the gospel, said, we must destroy or conquer our enemies; the gospel said, we must love them, and reconcile them to us. Love never said, we must conquer our enemies.

"A perfect system of ethics must prescribe the *manner* in which duty shall be performed." This is true. It is made our duty to worship God in the assembly of the Saints—the *manner* is prescribed, and any manner not prescribed is a violation of the divine will. It is made our duty to disciple the world, and the manner is prescribed, and any manner not prescribed is in violation of Christian ethics.

"Law properly understood is but a system of ritual; a defining of the manner in which the citizen's duties shall be discharged." This is not comprehensive enough; it commands, defines, what a citizen may and must do, and also what he must not do.

5. "Christianity not only provides this perfect and final system of ethics, but insists that ethics shall have chief and dominant place in its Sociology." We suppose he means that Christ's system of ethics shall have chief place. We are inclined to doubt this. Christianity deals with men as individuals, and defines their duties in their several relations, but does not deal with Society in the aggregate, for Society embraces saints and sinners, and Christianity prescribes no rules to govern sinners.

In endeavoring to show that Christianity's place in the development of humanity, is to exalt conscience above the physical and intellectual, he makes the executive, the legislative and the judicial, correspond with the physical, the intellectual, and the moral. He claims that the executive is what is left of the despot, representing power, force; that the legislative represents policy, what is best for the nation regardless of the rights of others, or justice; and that the judicial, when properly understood, represents conscience, and is to decide questions entirely from the standpoint of right. This is a pretty conceit, but it is not correct. The executive does represent power, and his natural function is to enforce law; but the legislative is not

supposed to be influenced entirely by selfish considerations, by policy ; and the judicial does not decide questions from the standpoint of conscience, but entirely and exclusively from the standpoint of accepted principles of the nation to which it belongs. Christianity, the gospel, occupies the place in the development of humanity, of furnishing a revelation of a future life, and the way to make that life supremely happy. Such a revelation develops humanity in its better elements, and incites it to higher principles of life.

The second lecture is by Isaac Errett, editor of the *Christian Standard*, on *The Grounds of Christian Fellowship*. The first part of the lecture is devoted to the consideration of untaught questions as grounds or tests of Christian fellowship. He says: "Even we, who in the light of the nineteenth century, profess to have returned to apostolic unity and catholicity, sadly mar our work by strifes over untaught questions, and by insisting on terms of fellowship not only without authority in the New Testament, but at war with the spirit of New Testament teaching—questions of expediency, of methods of working, and of the details of church government, which, while they ought to be decided in harmony with scriptural teaching concerning Christian liberty on the one hand, and Christian love on the other, are turned into shibboleths and erected into tests of orthodoxy."

This statement is true, and the question is, Who is to blame? Our brethren came into fellowship upon the declaration to speak when the Bible spoke, and *to be silent when it was silent*. There has been no controversy among us about things of which we have agreed that the Bible speaks, but the discord has arisen over untaught questions, as some claim them to be, and now who is to be blamed? Those who have remained silent about these untaught questions, or those who have introduced this class of questions? We were at peace, these questions were introduced, and discord followed, who was guilty? A family is living in harmony, having certain domestic arrangements to which husband and wife agreed at that marriage. A brother of the wife visits the family, maybe without an invitation, and persistently insists upon a change in their arrangements, claiming that his plan would accomplish the

purpose better. The husband objects and asks him to let the old family arrangements remain unmolested, but he persists until the wife is persuaded, and she attempts to put the new arrangements into operation. Discord follows—who is to blame? The husband who asks to be undisturbed in the old order of things, or the brother who suggested them, or the wife who consented? Are our brethren who are introducing these new plans and practices against the protests of other brethren, to blame, or are the protesting brethren to blame? We were at peace when these restless spirits commenced their work, now we are in turmoil and strife. Our lecturer says that the old land-markers should accept of all new things without a murmur, and if they do object they are making unwarranted tests of fellowship! *Bosh!*

The second part of his lecture is devoted to the consideration of the question whether we shall make *immersion* a test of fellowship. He gives an unequivocal answer that we must. He makes several quotations from Alexander Campbell to show that he was not willing to make non-immersion a bar to fellowship. Campbell, in 1837, did not see as clearly as he saw afterwards, and in some things he was never able to free himself of his Presbyterian education. We suppose that there is not a brother of medium intelligence who would attempt to defend the article from which the extract is taken.

He gives an extract from Jacob Creath for the same purpose—to show that he, as well as Campbell, would not make non-immersion a bar to fellowship. The extract as given does not correctly represent Brother Creath. He was not writing of fellowship at all, but of uniting with some of the sects in a union prayer-meeting! He was not writing about receiving unimmersed persons into Christian fellowship. But the lecturer is opposed to the reception of the unimmersed into our congregational Christian fellowship. He says: "My own conviction, not hastily reached, is, that we cannot consistently receive into fellowship in our churches the unimmersed."

We desire special attention to the following extract from this lecture:

"Sometimes we are asked if, in case all other obstacles to union were removed, and baptism alone remained to be settled, and it should be proposed, in a convention representing all evangelical parties, that hereafter the immersion of believers should be the general rule, but that the rule should not be retro-active so as to require immersion of those who were satisfied with their sprinkling, and could not, therefore, conscientiously submit to be immersed—if, in such cases, we would not agree to the compromise. To me, without indicating my own opinion, this is an unwise question, since this supposed condition of things is unlikely ever to be realized."

W. T. Moore made just such a suggestion, and stated that he would agree to union on those terms, using these words: "If there are any pedo-Baptists who are satisfied with their baptism, and could not conscientiously be immersed, it would be wise to leave that matter to themselves, to be settled afterwards in such a way as they might determine." For this suggestion, and for this position, F. G. Allen, in the *Old Path Guide*, criticised W. T. Moore, and Isaac Errett, in the *Christian Standard*, defended him, and a very bitter controversy was inaugurated. George Darsie, another one of his Society missionaries, while in Boston in the employ of one of the Societies, said that, "possibly about as good a way to enlighten any one in our distinctive views as can be found is first to receive him into membership, and then * * * to let the clearer and fuller light shine in. I am, therefore, not very careful to make a broad chasm between us and others when privately talking over the question of their coming among us as members, believing that even important doctrinal differences do not seriously impair Christian fellowship." When we criticised this, an associate editor of the *Christian Standard* flew to his defence, and we would have been punished if he had had the power. We are glad to see our lecturer occupying such conservative ground now; now he is speaking as a Christian individual, then he was speaking as an official of a human society that had sent Moore and Darsie as missionaries to England and Boston; a striking illustration of what humanisms—human expedients—will force upon individuals.

We desire to call attention to several statements in this lecture. He says: "The one condition of entrance into this fellowship is faith in Jesus, the Christ, the Son of God. Whether right or wrong about other matters, if they are right about Jesus—if they accept his thoughts and enter into his purposes, and cherish his affections, and trust in him as their Lord and Savior, on this simple faith, as the begotten of God, they are entitled to admission into this divine fellowship." This is precisely what most of the sectarians teach, and is what our brethren have been combating. Ten pages further on, speaking of baptism, he says: "It formally introduces its subject into the family and kingdom of God—into the fellowship of the Christian community." On page 43 he says: "The one condition of entrance into this fellowship is faith in Jesus the Christ, the Son of God"; and on page 53 he says, "It [baptism] formally introduces its subject into the fellowship of the Christian community." On page 61 he says, speaking of the unimmersed: "Logically, we are compelled to reason that since they have failed of the *formal* obedience which the gospel requires, we are compelled to withhold the *formal* fellowship which they seek."

On page 54, he says: "One baptism stands along with one Lord and one faith among the *essentials* of Christian unity. We may no more ignore it or pervert it, than we may ignore or pervert the one Lord or the one Faith. If we consent to disregard it, we discard one of the divinely recognized essentials of Christian unity and fellowship, and to that extent preach 'another gospel.' This, with me, settles the whole question."

"2. This question of baptism is much broader than the simple question of *mode*. It embraces the question of *subjects* as well. With sprinkling and pouring is associated the question of *infant membership*. When you consent to surrender immersion, you consent at the same time to surrender faith as a necessary qualification for baptism, and the 'one faith' is yielded along with the 'one baptism', for probably nine-tenths of those who would apply for admission to fellowship without immersion, were sprinkled when they were infants, incapable of faith or repentance. How is it possible to surrender here, when

faith is clearly the *one essential condition of admission to baptism*, without such a surrender of the terms of Christian fellowship as to subvert one of its essential characteristics?"

On page 57, he says: "More than this. The *design* of baptism is also subverted. You must accept the doctrine of baptismal regeneration, or you must countenance the errors and delusions that find the evidence of forgiveness in dreams, visions, voices, impressions, special revelations, etc., to the utter subversion of gospel teaching. Baptism to the believing penitent 'for the remission of sins', must be abandoned. [If we receive the unimmersed into Christian fellowship.] We must look at the entire breadth of consequences resulting from the concession when we become 'liberal' enough to tone down the divine requirements concerning baptism to meet the demands of human opinion and prejudice.

"3. It is a mistaken supposition that to yield at this point would forward the interests of Christian union. It would, in individual cases, secure additions to our membership, but we have good reasons for the opinion that it would not do so on any large scale, and that we should lose more than we should gain by such a concession."

On page 58, continuing the argument, speaking of certain instances where this liberal policy was pursued without success, he mentions the case of the Campbells, and says: "The Campbells at the outset, held the same position. [Left the question of baptism untouched]. They had not investigated the question of baptism, and could not be charged with the exclusiveness or uncharitableness that are [is] charged against immersionists. Yet they made almost no impression on the religious world. It was not until they taught and practiced the immersion of believers that their work began to prosper; and when they proclaimed baptism for remission of sins, they began to shake whole communities, and we all know what the marvelous results have been up to date."

In the light of the teaching of the latter part of the lecture, we wish to look a little more closely at the first part. On page 44, speaking of the early disciples and the apostolic teaching, he says: "When united in a visible fellowship as churches, these disciples were taught that there was just one bond of fel-

lowship by which they were to be held in union, namely: *Obedience to the authority of the Lord Jesus*. If they continued to confess Jesus as their Lord and Savior, and obeyed his commandments, they were all one in Christ Jesus. If any denied the Lord that bought them, or persisted in disobeying him, they forfeited their right to fellowship."

"There were necessarily many things in which the converts were still under the dominion of error and prejudice. * * * If one had even foolish prejudices about eating meats or herbs, or about the observance of certain holy days, no one was allowed to disturb him so long as he honored Christ and kept his commandments; but he must not attempt to force his notions or practices, in these indifferent things, upon others. Christian Jews still kept the Sabbath and practiced circumcision, but there was no interference with them *until they attempted to force these observances upon others*. Then they violated the terms of Christian fellowship, and were at once arrested in their factious course."

"Then, again, there were many things left undecided by Jesus and his apostles, which nevertheless, in carrying out the high aims of this fellowship, must be decided. How is the harmony of this fellowship to be affected by these things? We answer that in all these things, where the ways and means to be adopted must necessarily vary with time and place and circumstances, Christians are instructed by example and precept, to decide as emergencies arise, and in deciding, to be subject to one another, each deferring to the judgment of his brethren, and all studying the things that make for peace and edification."

This is all in condemnation of his brethren who protest against the introduction of instrumental music into the public worship, and the formation of societies, under the authority of the civil government, for the evangelization of the world, and for the substitution of the clerical pastor for the congregational pastors. As he says, the disciples, when united in a visible fellowship, were under but one law of fellowship—*obedience to the authority of the Lord Jesus*. Then, if these things are not by his *authority*, they should not be made tests of fellowship, and whoever brings them in makes them tests of fellowship. He

says that in all things not by the authority of the Lord, each disciple must defer to the judgment of his brethren and study those things that make for peace. But his party, who are introducing these new things, will not defer to the judgment of their brethren, and will persist in their practices when they know that they are destroying the peace of the congregations. His attempt to make the condition of the early Jewish disciples a precedent for us in these things is unwarranted. Those things had been in operation for ages, and with their understanding of the relation of Christianity to Judaism, it was reasonable for them to cling to all their Jewish customs until commanded to give them up. They insisted upon circumcision being a test of fellowship because it had been for ages, but when it was authoritatively declared not to be, had any one years afterwards insisted upon it, then he would have been a disturber, and would have been treated as such. So with holy days and eating meats. Until it was divinely prohibited to do those things, a Jewish disciple could circumcise his own children and observe as many holy days as he pleased, but he must not bind it upon others. These practices that are now being forced upon us, are the old things of sectarianism that we decided to abandon when we commenced our reformation, and they were not so much as named among us for nearly half a century. It is too late now for these men to ask that we yield to their suggestions for the sake of peace. If the Jewish disciples are a lesson to us, they teach that these things must not be forced upon us. They were in the religious organizations all around us, when we deliberately said that we could not be in fellowship with them, we left them and left all these things with them; and whatever we conscientiously left behind us, no one has now a right to thrust in upon us. Whoever does it is a disturber of the peace, and is erecting new tests of fellowship, according to the logic of this lecture.

The third lecture, "Pastoral Visiting," by M. M. Davis, is unscriptural from beginning to end. "The object of this paper is not to discuss pastoral work in general, but to call attention in a practical way to 'Pastoral Visiting'; the work of the preacher outside of the pulpit and from 'house to house.'" Here is the one man pastor, the clerical pastor innovation, pre-

sented unblushingly. A man that claims to be presenting to the world the teaching of Jesus as revealed in the New Testament, to write such *clericalism* as this lecture contains, does neither his head nor his heart any credit. A beardless boy fresh from a theological school *pastorating!* Does not M. M. Davis know what "pastor" means in the New Testament, and to whom it refers? Does he not know that the word pastor (singular) does not occur in his English Bible, and that "pastors" (plural) only once, and that it represents the Greek word that is, in every other place where used in the New Testament, represented by "shepherd"? Does he not know that the terms pastors, bishops, overseers, and elders refer to the same class of disciples—men who have been selected to do certain work for the congregation of which they are members? If he does not, he had better study his New Testament more before he poses as a teacher.

The fourth and fifth lectures are by C. L. Loos, President of Kentucky University, on "The Hebrew Poetry of the Old Testament." His reputation for scholarship in this particular department makes anything that he may write valuable.

The sixth lecture is by S. R. Reese, and the subject is, *What is it to be a Christian?* He says: "A Christian is any one who so believes in Christ as to have the believer's life conformed to the life of Christ," and the aim of the lecture is to prove this proposition, and in which effort he succeeds very well. Some of his statements are incorrect, and while his conclusions may be correct, his manner of reaching them may not always be correct.

He says: "Three New Testament terms should here be considered. First, the term *believe* and its derivatives, which occur in more than two hundred passages used by Christ and his apostles. In Acts 17:4, and three other passages, it means 'to be persuaded.' As described in these terms, to be a Christian is, first, to be persuaded of the truth of God's word concerning Christ as the Savior. The opposite of this thought is set forth in John 3:36: 'He that believeth not [remains unpersuaded] shall not see life.'" He failed to notice that the word in Acts 17:4 is not *πιστεύω*, but *πείθω*, which means to *persuade*, and not to *believe*; and in John 3:36 the two words are used: "He

that believeth—πιστευων—on the Son hath eternal life; but he that is not persuaded—απειθων—concerning the Son shall not see life." His conclusion does not, therefore, follow, that "clear persuasion of the truth is the beginning point, the mental state from which the soul proceeds in believing unto righteousness"; in fact, the very opposite is correct, that *believing* is the beginning point, the mental state from which the *persuasion* comes.

He says: "More than two hundred times the Greek word *pisteuo* is rendered believe, and in each passage means to trust, to rely on." What will he say to: "King Agrippa, believest thou the prophets? I know that thou believest"; or, "Thou believest that there is one God; thou dost well: the demons also believe, and shudder." Not much trust, or rely on, in these two passages. Again: "We find three passages in the fifth chapter of John's first letter in which *believe*—from *pisteuo*—means 'to remain steadfast': 'He that believeth on the Son of God [*i. e.*, remains steadfast] hath the witness in him'." This Greek word does not mean "to remain steadfast", and he has no authority for his statement. He has no right to fasten a meaning upon a word that does not belong there. *Thayer* says that in this passage it means, *to have a faith directed unto, believing or in faith to give one's self up to, Jesus, etc.*"

He says: "And fruit-bearing is the test of discipleship." We think, rather, that fruit-bearing is a *result* of discipleship. He quotes John 15:4: "As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in me." He makes it read, "except it abide in the vines", whether intentionally or not we do not know. He quotes it to prove that fruit-bearing is a *test* of discipleship, but any one can readily see that it is not correct. Luke and John both give the *tests* of discipleship: "By this shall all men know that ye are my disciples, if ye have love one to another"; and, "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."

One more quotation: "To be scripturally a *Christian*, * * * we are taught in the closing words of the commission: 'Teaching them to observe all things whatsoever I have commanded you.'" For fear that this would debar him from doing

some things which the Master did not command him to do, he hastens to add: "Yet, if new modes of sin are to be encountered, if new instrumentalities for good be found, and new necessities arise out of the world's progress, and the word does not specifically cover the grounds, one resource the Christian still has—one way for abiding in Christ, which he himself pointed out in these words: 'Why judge ye not of your own selves what is right?' This must be taken as pointing out the sufficient natural resource and competent authority for the adjustment and settlement of every question with which Christians must grapple in encountering new modes of sin and new appliances in Christian work." We can say that this application is entirely original, even if it be not correct. No one before, we suppose, ever imagined that such an application could be made of this statement. It is original. It can be found in Luke 12:56, and we ask our readers to read it and see if they can so apply it.

The seventh lecture is by George Plattenburg, on *Materialistic Evolution*. It is a splendid presentation of the subject; a review of it that would do it justice, could not be less than the reproduction of the entire lecture. We will say to our readers, that if you have any fancy for such trash as the Evolution theories, and have not studied them very carefully, read this lecture, and you will have the whole thing in an hour's reading.

The eighth lecture is *The Son of God*, by Erastus B. Cate. From notes furnished us at the time of its delivery, we gave our opinion of it. A careful reading of it has intensified those opinions. Why the Association ever invited him to be one of the lecturers we cannot imagine, as he has never had any reputation for scholarship, and why the invitation was not withdrawn when the character of the essay was known is a mystery, and after it was delivered, the greatest mystery is, that it was selected for publication. It was put in the hands of George Plattenburg, the critic of the Association, with the other essays of that year, and he prepared a review of it which is published with the lecture; this may account for its appearance—the poison with the antidote.

The reviewer opens his criticism with this statement: "The teaching of this paper, as it seems to me, is destructive of all that is fundamental or essential in the religion, prefigured by the Old, and developed in the New Testament; a denial of the Soteriology unfolded and defined in the Christian Scriptures; a complete abandonment of the distinctive reason of our separate existence as a people; the doctrine of the atonement, with its cognate questions, a pure, unmitigated fable, and the passages asserting it, tissues of senseless babble. It is to be greatly regretted that your lecturer has elected to present the matter in this shape, for certainly he cannot hope to benefit us by degrading our conception of the dignity of Jesus: and he will learn to his own detriment, that the great mass of Christian people will deem that the proper arena of the propagator of such views is elsewhere than in a Christian pulpit." The prediction of the last sentence should prove to be correct, but we doubt it. A great many "Christian people" are very indifferent to the teachings of the Bible; their reverence for it has been greatly shaken by a certain class of teachers that prate persistently about Christian liberty and sanctified common sense. We have heard, that since this lecture was delivered, Mr. Cake has been chosen president of the University that his brethren are preparing to build at Nevada, Missouri, and which may be adopted as the "Christian Church University" of the State! Mr. Plattenburg and the editor of this magazine are behind the "Spirit of the age" in holding to the New Testament. We do not remember to have seen a word of protest or criticism of this lecture from a single one of his brethren who are editing papers professedly in the interest of apostolic teaching and practice. Is not this significant?

The ninth lecture is by J. W. Monser on *Probation*. As we understand it, on account of his known ability, this gentleman was requested to prepare this lecture. He has done his work well, but the late day at which it was done, causes us to think of Falstaff's attack on Percy. Our lecturer has made a valiant attack on *Probation* and has bodily carried off the corpse on his back! It is not "stone dead", there are yet some convulsive twitchings, but it is so nearly dead that it has but few to do it reverence. Prof. Smyth still keeps poor Noyes

before the Prudential Committee, to worry them, but with no expectation of his being accepted. The lateness of the review may make it the more valuable, as the lecturer has the advantage of all that has been said on both sides, and after the smoke has cleared away he can have a clearer understanding of the arguments advanced by both sides. We may be excused for giving his analysis of the subject: "Sec. 1. What does the term 'Probation' mean? Sec. 2. The state of things required for securing a period of Probation. Sec. 3. Probation and Retribution are distinctly different in their nature and conditions. Sec. 4. The supposable ground of a Future Probation." He puts Webster's definition of Probation into the form of a proposition, as follows: "Probation is that state calculated for testing us, with a view to moral improvement." It seems to us that this is not as clear as it might be. "Calculated" means adapted to some end, "testing" means to try by a standard, then the proposition would read: Probation is that state adapted to the end or purpose of trying us by some standard, with a view to moral improvement. Probation does not mean that; it means, a period of time given in which we may establish characters in harmony with certain principles.

Under this proposition, as he has worded it, he enquires as to "the state of things required for securing a period of probation." In his proposition, probation is a "state", and here he ask about a "period" of a "state"; then he affirms: "Then-1. A sphere in which probation is to flourish, must be one of either unmixed good nor unmixed evil." It will be noticed that, probation is first a *state*, then a *period*, then a *sphere*. But, it will be noticed that this last statement, when taken in connection with the first, makes a "state" flourish in a "sphere"; and this last statement, it will be observed, does not say what we suppose the writer intended, and in fact it does not say anything that is intelligible, on account of, we suppose, a typographical error, that we do not feel at liberty to correct. Another statement, equally unguarded as it appears to us, we find at the close of the second section: "After mercy has had full time to sue at the doors of humanity, justice drops the curtain and declares, 'It is done.'" We admit that

we do not know what the lecturer means by that. We understand that the Almighty is abounding in justice and mercy, but we never heard of mercy pleading *with* the culprit—mercy pleads with the judge *for* the sinner. We cannot understand how mercy could sue at the doors of humanity, although love might do it. Love might plead with the sinner, obdurate in his evil ways, to beg the judge for mercy, but we can not understand why or how mercy could.

On page 270, he says: "Again, what is it we mean by the word 'saved'? Is it simply forgiveness? But this is a small part of salvation"; and then he goes on to show that much renunciation, much consecration, a patient growth and a thrifty life, are needed to obtain salvation. Is it simply forgiveness? It may be, and it may not be. Will any one claim that Paul meant any thing more than "forgiveness" when he said to the jailer, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house"? And does any one deny that those "who gladly received his word and were baptized", would have been received into heaven if they had died then and there, without any further renunciation, any more consecration, or a patient growth and a thrifty life? The argument that he makes that much *time* is needed for probation, is not, therefore, conclusive.

On page 273, we find this statement: "Not according to the knowledge men possess will they be judged, but by their deeds." Jesus seemed to have a different understanding of the matter. "And that servant, which knew his Lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes*; but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*." This looks as if the knowledge that this servant possessed, had a good deal to do with that part of the judging that was most material to him.

On page 278, he says: "Mysterious allusions to unknown events are scattered throughout the Scriptures. Thus we read of the angels of our little ones ever standing before the Father," etc. We suppose he alludes to the statement in Matt. 18:10. "See that ye despise not one of these little ones; [which believe on me]; for I say unto you, that in heaven their angels do

always behold the face of my Father which is in heaven." Surely, we cannot say, that "these little ones" are "our little ones."

On page 282, we read : " Before we pass from *aionios*, it may be well to criticize a course adopted by those who would vindicate the idea of everlasting punishment. It is said that if *aionios* is merely 'age-lasting', in the limited sense, it affects the length of our happiness as well as that of our misery. This appears to be shrewdly put, and yet the thought itself is inconceivable."

As we have pursued this course in a pamphlet on *Endless Punishment*, published about ten years ago, we feel included in this criticism, and beg to say that we still think our course is correct. If *aionios* is limited when applied to future punishment, it must also be when applied to future happiness; and because it is inconceivable that future happiness can end in misery, is no reason why we should not insist upon the fact that the same word must have the same significance in both connections, the inconceivableness in the case of happiness, requiring it to be inconceivable in the case of misery. There is one suggestion that we made in our treatise that we think is entitled to some consideration, and it is this : that *aionion* signifies *endless duration*, and has in itself the thought of *ever-going*, and always means that until *something steps in to stop its going on*. Some have derived *aionion* from *aei*, which means *always*, and *on*, which signifies *being, existing*, coming from *eimi*, which means *I am, or I exist*, and hence the compound word *aion* means *always-existing*; but we understand that *aion* is not actually a compound word, but that it is from *aei*, but *aei* itself is a made up word, the *ae* being simply prefixes, and the *i* is the true root, and this *i* (*iota*) in the original languages, from which the Greeks obtained it, meant the *ever-going*; and it always keeps this idea wherever used, until some word or circumstance is placed in its way to stop it.

The tenth lecture is by J. W. Ellis, and his subject is, *Missions and the United States*; or, *Our progress in the evangelization of the world*. The lecturer, although an educated gentleman and an educator, seems to have the most limited conception of Christianity. It is his conception that sectarian-

ism and Christianity are convertible terms, and that a Christian nation means a nation of Christians. It would be unprofitable to enter into any discussion of his positions, as they are all based upon an entire misconception of the "Church", and of personal Christian obligation.

The eleventh, and last, lecture is by A. F. Smith, and his subject is THE CHRIST. A noble and inspiring theme, and the lecturer has given us a well written essay, containing many elevating and practical suggestions, though familiar, but there is nothing in it to entitle it to a place in a course of lectures of a clerical Association, where we would expect originality and breadth of thought.

Our estimate of the book as a whole, is, that it should not have been published; that while the lectures of Errett, Loos, Plattenburg, and Monser, with the defects already noted excepted, are well studied and well presented, and are well worth careful reading, the others are either of little worth or are decidedly injurious.

"THE OLD TESTAMENT IS FOR OUR TIMES *An Evidence of Christianity*. In this it fits into a special need of to-day which calls so loudly for the foundations of belief, and demands a review of all testimonies for truth. Blot out the Old Testament, then we blot out one of the strongest reasons why we should accept the statements of the New and believe that Jesus of Nazareth was both man and God. The resurrection of Christ needs the evidence of the Old Testament looking forward to that event. I need not recall how often it is appealed to in the New Testament. Neither also is the belief in the incarnation easily reasonable without the preparation for it found in these old writings. The words, the thoughts of Israel's prophets, the significant events of Israel's history, the belief, the hope of that ancient people there embodied, are historic facts, and stand as an impregnable fortress of our Christian faith. These sacred records were written long before Christ came, and their testimony of him is unshaken by any school of criticism. For how ever men may distort their narratives and shift from century to century their composition, still here they are, written, I repeat, long before Christ came, and presenting a won-

erful correspondence between Him and them. No criticism can ever wash that out. Suppose Moses did not write the proto-evangelium, or the promise given to Abraham (although the evidence points to their origin in Scripture through him), yet some one wrote them, *SOME ONE*, and even at the time of the exile, then by the power of God, knowing the purpose that God did have at the beginning of man's history and Israel's history; giving also that which is a beam of hope, a ray of light, must have been there, for there was one, ever advancing, growing brighter and brighter in anticipation, taken up by one and another in story and song, until at last it broke forth realized in the one who said: "I am the light of the world," and to whom we now look back, as they looked forward. Suppose Isaiah did not draw that wondrous portrait of the man of sorrows, acquainted with grief, who should yet see of the travail of his soul and be satisfied, yet some one did. The picture was given by the power of God, revealing a divine purpose, dimly understood and comprehended, it may be, until there appeared its counterpart—the vicarious, suffering Messiah, the risen and glorified Redeemer. Thus it is with all Old Testament teachings and history. The lines of their prefigurement of and preparation for Christ and Christianity can never be obliterated. They are like the stars set in the ethereal blue. They shine undimmed and undisturbed by theories of astronomers. Prof. Patton has well refused to make even the utterly unwarranted reconstructions of Jewish history proposed by Kuenen and Wellhausen, the logical warrant for denying the supernatural character of Christianity, saying: "For Judaism, however explained, is genetically related to the Christian religion." "Men may refuse to believe that God appeared to Moses and delivered to him a most complete system of jurisprudence and a complex sacrificial ritual. But they cannot ignore the correspondence between the Old Testament and the New." The candid historical scholar cannot resist the belief that Jewish history was a series of preparations for Christ's advent. Even if one should endeavor to reject the inspiration of the book that records this history, he cannot doubt the inspiration of the history itself.

God was there. Finding God thus in the history will lead one also to find him in the writing of the Book. For the Book and the history are one.

This study of the Old Testament will do then for apologetics that which has been accomplished by the recent study of the New. This latter has given us the true historic Christ. This former will give us the true historic Israel, prophetic of Christ." *By Prof. E. L. Curtis, in Old Testament Student.*

VOLUME VIII, 1888. Yes, we have given SEVEN YEARS to this work! And now commencing the *eighth*! Sometimes we have felt that we were doing too much work, but there is such a pressing demand for so much work in the line we are working, that we cannot get our own consent to give up any. In fact, we feel that we would prefer to have a weekly publication, but we would have to have such kind of assistance in that work as is difficult to obtain. We preach from one to three sermons each week, hold two to four protracted meetings during the year, do all the work of the publication except printing and first proof-reading, besides our secular business; and we do all, except the last, without one cent of pecuniary compensation, and yet we are denounced as anti-missionary! Not one of those that so denounce us would do one-tenth of the work without good pay. Some of the congregations, those that are able, to which we preach give us as much money as is usually given to preachers, but it is given, and we receive it, with the distinct understanding that it goes to the support of evangelists laboring in places where they need assistance. This magazine has paid its expenses, with a small margin of profit, and this profit goes for the purpose just mentioned. We have mentioned these things, not to boast, but to show how unjust is the charge that we are anti-missionary. We are anti-clerical-ecclesiasticism, as manifested in Societies, Clerical Associations of all kinds, and clerical pastors. We are giving a large part of our time and strength to the work of presenting Christianity in its purity, to holding back those who would pervert its teaching and mar its beauty, and we pray God to bless us during the coming year, giving us physical strength to carry us through.

SINCE our remarks about E. B. Cake's lecture went into type, we learn, that although he is advertised on the cover of the pamphlet of the *Minutes of the Missouri Christian Convention* for 1888, as President of *The Nevada Christian University*, he is only President of the Executive Committee of the University Association. This is not quite so bad, but it is bad enough. If his belief as set forth in his lecture, as Bro. Platenburg says, "is destructive of all that is fundamental or essential in the religion, prefigured by the Old and developed in the New Testament", his connection with any congregation of disciples or any enterprise endorsed by Christians, is an inconsistency and a condemnation of his associates.

BIBLE BAPTISM NEVER IMMERSION, by George C. Bush, is on our table, from the author, for review. We have prepared a rather lengthy review, but it is crowded out. It will appear in the April number.

By an oversight of the editor, the *fourth* article of Dr. Epstein's discussion of *Moses' Idea of God*, is published in this number, instead of the *third*. We regret it, but as each article is complete in itself, no inconvenience will result to our readers. The third article will appear in the April number. These articles have interested Bible students, and we have received letters from gentlemen who are Hebraists, highly commending them. The Doctor will contribute regularly during this year.

SEVERAL articles and quite a number of pages of editorial could not find room in this number, but all that is deferred will keep. As we can speak to our readers only once in three months, we feel as if we wanted to say a great deal, but our space is limited. While we can not in each number always crowd in all that we would like to from our associates and contributors, we can after awhile, and we hope that those who have contributed and others will not be discouraged. We have no desire to limit any one as to space, for we wish all subjects discussed in our pages, to be thoroughly presented; but, at the same time, we would advise as much *pruning* as possible.

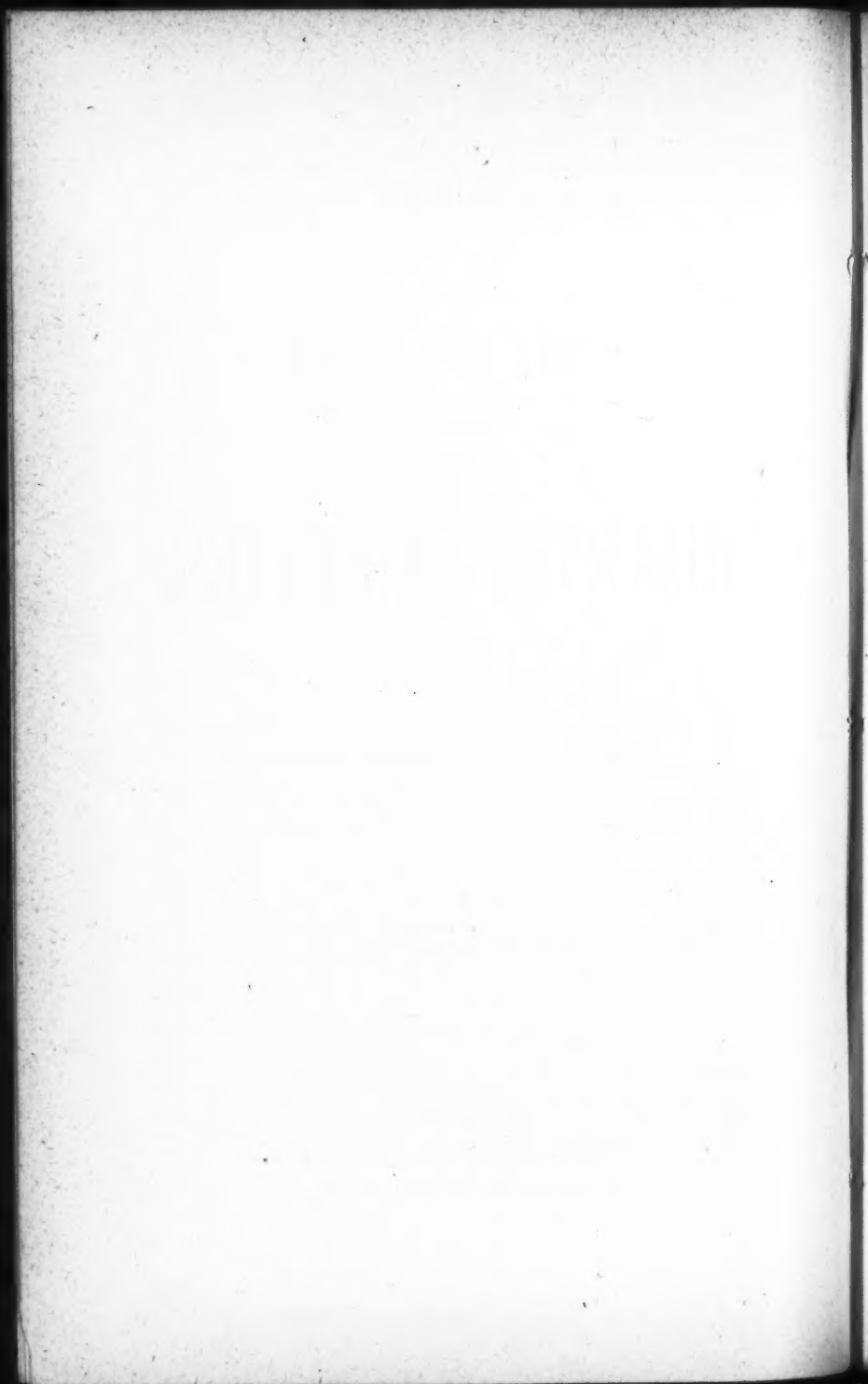
1889.

THE CHRISTIAN
QUARTERLY REVIEW.

“Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε.”

EDITED BY
E. W. HERNDON.

VOLUME VIII.
PRICE: TWO DOLLARS A YEAR.
COLUMBIA, BOONE Co., Mo.





THE REVIEW.

APRIL, 1889.

MOSES' IDEA OF GOD, DEDUCED MAINLY FROM
THE NAMES, WHICH HE APPLIES TO HIM.

THIRD ARTICLE.

[*Continued from page 501, Vol. VII.*]

The unbiased examination of the book of Genesis forced the convictions upon my mind : (1) that Moses conveys the information, that *IeHouVaH* was known as a God of the plural Deity *AeLouHIM*, both among Shemites and non-Shemites ; (2) that *IeHouVaH* strove in some measure to make Himself known as such to the descendants of Abraham, but they did not recognize Him generally ; (3) that the name *IeHouVaH*, and His adoration, became extinct among the Israelites during their sojourn in Egypt.

With these very important points of information from Moses, I proceed to the further examination of his record in the book of Exodus, in order to find out his idea of God.

Exodus 1 : 17, 20, 21. Twice *AeLouHIM* with the definite article, and once without it. Moses must have had a special intention in this use and non-use of the definite article in connection with *AeLouHIM*. When he says in verses 17, and 21, that the midwives feared *the AeLouHIM*, he evidently desires to say that they feared some certain God, or Gods, whom they adored. Equally so when he says in verse 20, that *AeLouHIM*

dealt well with those midwives, he must desire to convey the idea, that the plural Deity as a whole, and not certain ones of the plural Deity, acted in that way. This corroborates once more the fact, that Moses did not regard the Deity, AeLouHIM, as consisting of one, but of more than one person.

2 : 23, 24, 25. Here again we have AeLouHIM, once with (23), and twice without the definite article. And since this narration is from Moses' own consciousness, he must have meant to say in verse 23, that the cry of Israel was heard by a certain one of the plural Deity first, and then the entire Deity heard, remembered, saw, and knew the case.

3 : 1. Here the definite article does not belong to AeLouHIM, but to the preceding noun, HaR, and is to be rendered "The Divine Mountain," *i. e.* the mountain known by that name.

3 : 2, 4. The words MaLaACh IeHouVaH, might be rendered in the constructive genitive case, viz., "A minister of IeHouVaH," but from verse 4, it is evident that that minister was IeHouVaH Himself, and therefore it must be rendered "Minister IeHouVaH." This corroborates again the fact which we have met before in Moses' narrative, viz., that he regarded IeHouVaH as the executive of AeLouHIM.

3 : 6, 7. There is no grammatical necessity for rendering the words in verse 6, in apposition, but on the contrary, the definite article with AeLouHIM in this verse, and the name IeHouVaH in verse 7, necessitate the rendering in the constructive genitive case, viz., "I (am) of (the) AeLouHIM of thy father of (the) AeLouHIM of Abraham," etc., etc.

3 : 11. Here AeLouHIM with the definite article clearly refers to IeHouVaH, for he is here the speaker, but Moses records here the precise condition of his mind at *that* time, when he did not yet know IeHouVaH as a distinct person in Deity.

3 : 12. It is of the utmost importance here to pay the closest attention to the catechetical instruction, which Moses received from God in reference to his name as the God of Israel. No words of mine can adequately express my pains at the grievously wrong rendering of the verses here by the English Common Version. I shall, therefore, give what I humbly

think is the true rendering. And first I notice, that the word AeHieH, = "I will become", had a double meaning in IeHouVaH's mouth, but Moses did not know it then, until he was told, which it was in verse 14. AeHieH may be a verb, "I will become", but it is also the name of IeHouVaH, as in verse 14, "AeHieH (= I will become) sent me unto you." Moses said to the person of the Deity, who spoke to him, that he is not fit for the mission given him, "and" (the Deity giving the reason for his fitness) "He said: 'For I will become with thee; and this is the sign for thee, that I have sent thee, in thy bringing forth the people from Egypt, ye shall worship even the AeLouHIM by this very mountain.'" Which person of the AeLouHIM is not said, because God spake then according to the then limited knowledge of Moses.

3:13. "And Moses said unto the AeLouHIM: 'Behold now I am coming unto the Sons of Israel, and said unto them: 'AeLouHIM of your ancestors sent me unto you', and they said unto me: 'What is His name'? 'What shall I say unto them?'" I notice here that Moses is not satisfied with the general name of Deity, AeLouHIM, for it does not signify and guarantee the special intervention of Deity in the matter at hand. He evidently did not understand AeHieH of verse twelve as being a proper name.

3:14. "And AeLouHIM said unto Moses: 'AeHieH AaiHeR AeHieH' (= I will become He that I will become). And he said: 'Thus shalt thou say unto the Sons of Israel: 'AeHieH (= I will become) sent me unto you.'" The significant and guaranteeing name of the Deity in this instance of the redemption of Israel is, therefore, according to Deity's own declaration, "AeHieH" = "I Will Become."

Apart from the false English Common Version's rendering of AeHieH, which is a future, by the present tense "I am", I can see how unsatisfactory such a name would have been in this instance to both Moses and Israel; for it says no more than that Deity exists, and that neither of them doubted, while the momentous question in this instance was, whether He would be with Israel in the great undertaking of becoming a free and established nation in a land of their own. On the other hand, the name "I Will Become" must have been full of

promise to Moses ; for it would signify that He would become Israel's redeemer, provider, leader, and defender in all future time of need and trouble. But we have seen often before this, that IeHouVaH in endeavoring to obtain the Divine adoration and worship due unto Him, frequently refers to AeLouHIM, of whom he is a part, which reference lies in the very frequent name, IeHouVaH of AeLouHIM. Here, however, he refers to Himself only in the Name AeHIeH, = "I Will Become." But this is only for a moment, for in the next verse He gives His name more fully.

3 : 15. "And AeLouHIM said moreover unto Moses : 'Thus shalt thou say unto the Sons of Israel : IeHouVaH of AeLouHIM of your ancestors, of AeLouHIM of Abraham, of AeLouHIM of Isaac, and of AeLouHIM of Jacob, sent me unto you ; this my name is forever, and this my memorial is for generation of generations.'"

There certainly ought never to have been another idea, but that the name IeHouVaH is as much a derivative from the more ancient verb "HaVoH", as the verbal name "AeHIeH" is a derivative from the more modern but same verb "HoIoH" = "He became." Compare the words "HHaI" = "he (or she) liveth", "HHaIaH" = "a living being", with "HHaVaH" = "Eve", the wife of Adam, in Genesis.

3 : 20. Theological bias, prejudice, and superstition, both orthodox and rationalistic are not satisfied, however, with these plain lexical elements before the eyes of us all. I have learned to unlearn all these when I was made free in Christ Jesus my Lord. Let me then observe that while "AeHIeH" = "I will become", is in the first person future, "IeeHIeH" or "IeeHVeH", which means "He shall become", is in the third person future. Now while a person can name *himself* "AeHIeH" = "I will become", he cannot name himself "IeeHVeH" = "He shall become", but there must be a second person, who thus could name another person. The Deity, therefore, who in this verse spake unto Moses, declared to him, that He, who is sending him on the mission of redeeming Israel, is "IeHouVaH", = "He Shall Become", this being his perpetual name, which Deity themselves had given

Him for all the world's eternity. From all eternity this *was* His name, hence it includes his existence in the past of eternity, as it, therefore, includes his present being, and declares promiseful His becoming to the world in all the future, all that the world needs. *O sancta simplicitas!* O how simple are these sacred words of AeLouHIM! What subtlety of Satan deprived my Israel of this simple meaning of this promiseful name, "IeHouVaH" = "He Shall Become", so that he deprived Him of His name, and changed it into the profane "Kyrios" = Lord? Neither this, nor AeHIeH, is the perpetual name of Israel's God for all the future of the world.

3:16. Here, as elsewhere, the Divine names are in the constructive genitive case, and not in apposition.

3:18. The same as above.

4:1-9. In this narration Moses recognizes that it was IeHouVaH, who spoke to him.

4:10, 13. Moses addresses IeHouVaH with the more familiar name AaDouNoI, since the name IeHouVah, was forgotten in Israel, as I have shown above.

4:16. We see here, that Moses understood, or better said, that Deity declares the office of AeLouHIM to be legislative, and not executive.

4:20. From the use here of the definite article with AeLouHIM, we see once more, that this form of the word denotes a certain one of Deity, for in 4:2-17, it is IeHouVaH, and not AeLouHIM, who speaks to Moses.

4:22. IeHouVaH declares Himself to be the Father of mankind, and of Israel as His first-born.

4:27. Compare note to 3:1.

5:1. The compound Divine name is in the constructive genitive case.

5:3. That Moses and Aaron should have said to Pharaoh, who was a polytheist, that this One IeHouVah was many Gods, is unnatural. I must, therefore, understand this part of the conversation as follows: Moses and Aaron say to Pharaoh, that IeHouVah said so and so; then Pharaoh asks, Who is IeHouVah? and they answered him, "Of (the) AeLouHIM of the Hebrews"; and with this agrees the compound Name at the end of the verse.

5 : 22. Moses addresses IeHouVaH with the more familiar name AaDouNoI.

6 : 2. AeLouHIM reassures Moses, that He and IeHouVaH are the same in this redemption. A similar reassurance is to be found in the case of Jacob, in Gen. 28 : 10.

6 : 3. See the explanation of this verse in the July, 1888, REVIEW, pp. 368-370.

6 : 4, 5. The force in the beginning of these verses lies in the "I", which in verse 5, is repeated twice in the original. IeHouVaH presses the fact home, that it was He who from the time of the Patriarchs up to the present provided for the establishment of Israel as a nation in a land of their own. Comp. 2 : 23. Therefore

6 : 6. Announce to Israel, that I am IeHouVaH, (the Name being significant of His ever presence in the future;) and I will bring you out from under the burdens of Egypt; etc., etc.

6 : 7. "And I will take you unto me for a people, and I will be unto you for AeLouHIM, and ye shall know, that it is I your IeHouVaH of AeLouHIM, who is bringing you out from under the burdens of (the) Egyptians;"

6 : 8. "And I will bring you unto the land, which I lifted my hand to give it unto Abraham, unto Isaac, and unto Jacob; and I will give it unto you an inheritance; I IeHouVaH!"

No language could make the fact more clear, that IeHouVaH is a special person of the Deity, and that as such He is Israel's AeLouHIM. But

6 : 9. Israel's faith in Him staggered on account of the adversity in which they were.

6 : 10-13. Moses thinks he is to go singly to Pharaoh, and he protests his unfitness, therefore, IeHouVaH, appoints Aaron too on the mission to Pharaoh. Compare 4. 15-16.

6 : 28-7 : 5. IeHouVaH reassures Moses, that it is He who speaks to him, and takes no excuse because he is a stammerer, for he is to be the legislative AeLouHIM over Pharaoh, while Aaron is to be the executive speaker. He also announces beforehand, that He will harden Pharaoh's heart for the purpose of

punishing the Egyptians until they shall know, that He is their punisher, and He is Israel's Redeemer. Thus IeHouVaH strives to demonstrate His personal Deity. So also in

8:4, 6. In this and in all the other plagues, as well as in their removal, Moses records them as the works of IeHouVaH, and in

8:11. Moses records that things transpired just as He said, and of course his faith in IeHouVaH became confirmed.

8:18, 19. The personal expressions here are most remarkable, yet in

8:21, we see, that Pharaoh does not recognize the person of IeHouVaH.

8:22-25. Moses uses the compound Name in speaking to Pharaoh, who is compelled by force of circumstances to acknowledge IeHouVaH by the use of the same compound Name. Then

8:25, Moses declares, that IeHouVaH is the hearer of prayer, and to Him sacrifices will be made.

9. Throughout this chapter IeHouVaH asserts His personal power, especially in verses 13-16, and in verses 27, 28. Pharaoh is at last forced to acknowledge the person of IeHouVaH, so that Moses becomes bold enough to tell Pharaoh, in verses 29, 30, that Egypt is not his, but IeHouVaH's, and before long he and his Egyptians will tremble before Him.

In verse 35, Moses makes a confirming record, as in 8:11, above.

10:1, 2. IeHouVaH's purpose of His wonder-working is, that Israel's generations to come, should know Him as IeHouVaH.

10:7. The court of Pharaoh acknowledge IeHouVaH tremblingly.

10:9. Moses declares that the feast they are about to celebrate is specially that of IeHouVaH, at which,

10:10, 11, Pharaoh answers with contempt against Him.

10:18-20. IeHouVaH is the actor, as in all these transactions.

11:4-8. Moses does not record that IeHouVaH told him before what he is now announcing to Pharaoh ; his confidence in, and intimacy with the person of IeHouVaH reached a wonderful height. Notice his boldness in verse 8.

12:12. In smiting the first born of the cattle and doing judgment among the gods of Egypt, one is naturally reminded, that the chief gods of the Egyptians were the Apis, a first born bull, in their various cities and temples. The personal individuality of IeHouVaH, in this hand to hand combat with the false gods, as here recorded by Moses, is most significant.

12:21-28. Comparing these verses with what IeHouVaH said to Moses in verses 3-11, we see, that Moses was commenting upon the original ordinance, such was his authoritative inspiration.

12:29-36. IeHouVaH is the sole actor, and so in

12:51. He is the sole Redeemer.

13:1-16. Throughout IeHouVaH demands worship to Himself as the Redeemer and as the Giver of the promised land. But in

13:17-22, It is suddenly AeLouHIM. Why ? There is a reference here to Joseph, who (Genesis 50:24, 25) referred to the possession of the promised land by AeLouHIM, and asked for his interment there. The diversion then to the wilderness must have been to fulfill Joseph's will, who most likely was buried in the Pyramid region, and thither they went, in fulfilment of the divine purpose mentioned in verse 17. But, says Moses, while AeLouHIM thus mysteriously directed their unexpected march, it was (verse 21) IeHouVaH, who went before them with, or in, the pillar of cloud by day, and of fire by night, to show them the way constantly.

14:1-18. IeHouVaH is the sole actor. In verse 10, we see Israel crying to Him in distress.

14:19. The Minister of AeLouHIM appears from verse 4, to be IeHouVa.

14:25. He is acknowledged by the Egyptians.

14:26-31. He acts, and Israel is convinced, and believes in Him and Moses.

15:1-19. A distinct acknowledgment of the divine personality of IeHouVaH.

15:2. IaH, occurs here for the first time, and must have been coined by Moses as an abbreviation of the full Name IHVH. "This is my God, and I will cherish Him; (the) God of my ancestry, and I will extol Him." Israel here accepts Him in response to His proffer in 6:7.

15:3. These are very strong expressions of incarnation. It may be paraphrased thus: "Do you ask, Who is our general? I tell you His Name is IeHouVaH," not only AeLouHIM, or AeL SHaDaI, names of divine attributes, but the Name significant of His promise to become for us all we need.

15:11. "Who among the AeLs is like thee?" Moses knew of an Ael GHHeLIvOuN, (Gene. 14:20), and of AeL SHaDaI, whether he regarded them as distinct persons in Deity, or as only different names of one and the same person, he certainly regards IeHouVaH here as a distinct personal individuality. "Glorified in the holy (place)," *i. e.* Heaven. "Terrible in (the) praises", given Him, because "Doing wonders", such as were just seen at the sea.

15:16-19. IeHouVaH *purchases* a nation, transplants it into an *inherited* mountainous land, which He makes as an establishment for His residence, and for His Sanctuary as the AaDoNaI (= The Lord) of it, where He will be King for ever. With us it has become familiar to think of IeHouVaH as God the Spirit, but in this Song of Moses, we see Him in His incarnation as a man, and Bible-Christians ought not to overlook this momentous fact.

16. IeHouVaH is here the actor throughout.

17:9. See note to 4:20.

18:1. Here we meet again with the Mosaic idea, that AeLouHIM is the legislative, and IeHouVaH the executive Deity; the doings of the former consisted in the latter's bringing forth of Israel from Egypt. The little *italicised* word "*and*" in the Engl. Com. Vers. destroys the true meaning of the sentence.

18:4. AeLIGHHeZeR = Eliezer, a name composed of AeLI = My AeL (= God), and GHHeZeR = Help, and not of any part of IeHouVaH, because Moses did not know that Name yet when this child was born.

18:5. See note to 3:1.

18: 8. Moses ascribes the Redemption to IeHouVaH.

18: 9, 10, 11. Jethro acknowledges IeHouVaH in the presence of Moses. But

18: 12, does not sacrifice to Him. Moses is not present at the feast, a fact which may find its explanation in 22:19.

18: 16. The definite article belongs to "Statutes", and not to AeLouHIM; Jethro means to say "the divine statutes."

18: 19. AeLouHIM with the definite article has reference to the special God, who inspires the law.

19: 3. The same as before, with reference to IeHouVaH, who called to Moses.

To the end of the chapter it is all IeHouVaH, but

20: 1, it is AeLouHIM indorsing IeHouVaH's claim and authority.

20: 2, 5, 7, 10, 12. In Hebrew, the pronouns which are attached to the nouns, can not be attached to proper names, hence, as it could not be said "thy IeHouVaH", therefore the generic name AeLHouIM is joined to the proper name and the pronoun is then attached to AeLouHIM, and so we have the formula "IeHouVaH AeLouHeICHo = "Thy I. of A."

The first three words of the Deckalogue can be rendered in three different ways: (1) I am Jehovah thy AeLouHIM, (comp. 6: 7); (2) I Jehovah am thy AeLouHIM; (3) I am thy I. of AeLouHIM. The difference is small, for in each of these the emphasis is on the peculiar relation of I. to Israel.

20: 3. Not other AeLouHIM, but the one of whom IeHouVaH is a person.

20: 5. "For I thy IeHouVaH of AeLouHIM am a God = AeL (singular) of vengeance." The singular AeL here, as applied to IeHouVaH, shows as clearly as language can show, that I. is a special, individual person of the plural AeLouHIM.

20: 11. This is a comment on Gene. 2: 1-3, as in verse 4 there is a comment on the then preceding history of the creation, with reference to the person of the Creator. See notes to those passages in the July, 1888, REVIEW, pp. 370, 371, 372.

20: 19, 20, 21. The people use the generic name AeLouHim as more familiar to them, while Moses uses here in answering them the same name, but with the definite article, the import of which I have shown repeatedly.

20:24. IeHouVaH demands altar and sacrifices to Himself exclusively. I regard this fact as most important for a just and true understanding of the very foundation of both the Mosaic and the Christ religious system of salvation. More about this I shall endeavor to write in a note to 22:19.

21:4, 6, 8. For the use of AaDoNaI with a pronominal suffix, see notes to Genesis 49 and 50.

21:13. AeLouHIM here, with the definite article, means the special Providence; so also, in

22:7, 8, with the article, refers to a special court, and without it to any court generally.

22:10. An oath by IeHouVaH's name is binding.

22:19. If this verse does not mean just what it says, that any one sacrificing to the true AeLouHIM, except it be to IeHouVaH alone, such an one shall be laid waste, then we are reduced to the blasphemous thought that IeHouVaH is here using misleading language. When, in 20:3, the having of false AeLouHIM is prohibited, then there is the clear expression used, "*other* AeLouHIM"; so, also, in 23:13; why, then, is it not used similarly here? Of course the difficulty here is not great, under the current conception of the personal identity of AeLouHIM and IeHouVaH. But I think I have shown clearly enough from many passages that this current idea is false. Then the passage here means just what it says, and gives us a new idea of the intention of sacrifices in their restriction to IeHouVaH alone. The difference between sacrificing to AeLouHIM, or to IeHouVaH alone, is all the difference between Deism and revealed Biblical religion. This new idea, which is as old as Moses, is of vital importance, not only to the Mosaic cultus, but equally vital to the Christ truth of salvation by His sacrifice on the cross, for the question arises, who of the AeLouHIM is the Christ, the Son of AeLouHIM? The reader must see how far this new idea may lead, but which I cannot pursue here for the present.

22:27. From the parallelism of "Prince", in the second clause, we may reasonably assume that AeLouHIM here means "Judges", or "Law-makers", who are legislative in their office.

23:13. Compare the original for the verb "mention" with 3:15, the original there for the noun "memorial."

23:17. Most surprising here is the rendering of the English Common Version of AaDouN. IeHouVaH = the Lord IeHouVaH, with the "Lord God"! Here we see, indeed, the very meaning of AaDouNaI = MeLord, for He is the Lord of every person and thing; and since we cannot say in Hebrew, "My IeHouVaH", (see note to 20:2, etc.), therefore we say AaDouNaI = MeLord, and leave out His proper Name.

23:20-22. Moses tells us here that IeHouVaH can delegate His divine authority, but at the same time He says that the delegate cannot remove sin, an information which will give us a correct explanation of 34:8, 9.

24:8. Moses teaches that IeHouVaH covenants with blood.

24:10, 11. The representatives of the Priesthood and of the people do not see IeHouVaH, but only AeLouHIM, while Moses is,

24:15-18, permitted to see the glory of IeHouVaH.

25:30. Throughout these chapters it is IeHouVaH for sacrifices; the real centre of all the Tabernacle worship are as we have seen above, to IeHouVaH alone.

31:3. The spirit of AeLouHIM, and not the spirit of IeHouVaH, because as He is of the AeLouHIM, so is the Spirit of, and not identical with.

31:18. "With the finger of AeLouHIM"; compare note to 20:1-5. The people want a god of their own make, and Aaron makes them the chief god of the Egyptians, the Apis, and compromises by calling a IeHouVaH feast for next day.

32:10, 14. The expressions, "Let me alone" and "Repented" are those of incarnation, and not merely figurative anthropopathic.

32:16. See note to 20:1.

32:26, 27. The offence was not so much against AeLouHIM as it was against IeHouVaH.

33:2, 3, 5. In the reason given here for sending a minister and not going Himself, IeHouVaH gives Moses to understand His terrible, consuming intolerance of idolatry.

33:7. With the original for "*the* Tabernacle", in the first clause, compare the original for "*into the* tent", in 18:7, and it will become plain that in both places the reference is to Moses' own tent, and not to any sanctuary. Moses thought that IeHouVaH gave up the building of the Tabernacle, since he would no longer be in the midst of Israel, (33:3), and as a place of communication with IeHouVaH was necessary, so Moses removed his own tent outside of the camp, and called it "AouHeL MVoGHHed" = "Tent of Assembling".

33:14, 20. Moses is taught that IeHouVaH can only be invisibly present, for the human species cannot see Him in this life.

33:17, 18. These explain that by "*thy way*", in verse 13, Moses did not mean merely the march-route in the wilderness, but God's ways with man.

33:19. IeHouVaH announces his absolute, arbitrary sovereignty.

34:6-7. IeHouVaH announces his character; He is an AeL = God, who is BaHHVooM and HHaNVooN. These words are passive and reflexive participles, not present participles only, which would denote a quality acting on a given occasion only, but these are permanent characteristics, viz.: "*Merciful* and gracious, (=full of grace), or pity *full*"; of AeReCH AaPaIM = "Long of Wrath", *i. e.*, keeping His wrath from execution for a long time; and of RaVHHSeD = "Much Loving Kindness", and of AeMeTH, = "Truth", *i. e.*, never failing to fulfill either His promises or threats; "Preserving Loving Kindness unto Thousands; Bearing Iniquity and Transgression and Sin; And Clearing He would not Clear; Visiting Iniquity of Ancestors upon Children, and Children of Children upon third ones and fourth ones." These characteristics in One Person is indeed a mystery to the human mind, but Moses was satisfied with the announcement, and, therefore,

34:8, 9, he asks that He, AaDoNaI, = MeLord, should go with them, *i. e.*, and not the minister he spoke about, in 23:20, 21, who does not forgive sin, for sin Moses expected to take place in the camp, and this he wanted to be forgiven at once.

34:14. Exclusiveness of the One to whom alone sacrifices are to be offered. No false monotheism.

34:23. See note to 23:17.

35. When the matter of IeHouVaH's personal presence in the marching camp was favorably settled, (33:17), then the Tabernacle, the dwelling of Him in the midst of the people, (25:8), became a necessity again, (compare note to 33:7), and Moses gives, therefore, new orders concerning it.

40:34-38. The place of the pillar of cloud and fire was changed from the front of the camp, as we read in 13:21, to the midst of the camp, where the Tabernacle was now situated, and all over it, for the glory of IeHouVaH, which no man, and not even Moses, could see and live, filled the inside of the Tabernacle.

EPH. M. EPSTEIN.

THE CHRISTIAN'S RELATION TO CIVIL GOVERNMENT.

In the October, 1888, and January, 1889, numbers of this magazine, were published two articles on *The Origin, Mission, and Destiny of, and the Christian's Relations to, Civil Government, from the Old and New Testaments*, written by DAVID LIPSCOMB, editor of the *Gospel Advocate*, and an associate editor of this magazine. His known ability and the position occupied by him entitle him to an attentive hearing on any subject that he may discuss, and no one should differ hastily from his conclusions. The conclusions reached by him in these two papers we can not accept, and thinking that we have solid reasons for our dissent, we do not hesitate to present them.

It is an important question if our essayist is correct; not so important if he is not correct; we should, therefore, carefully examine his positions to see if he be correct.

We state some of the conclusions of his first article in his own words.

"1. God created man as his own servant, to govern and control him ; and in pursuance of this design has at all times kept in existence a government of his own, changing it to suit the changed condition and character of those willing to submit to him, reaching from the beginning until the present time.

"2. That institution gave room for no human legislation ; God ruled in it to guide and bless his children.

"3. Man, in the spirit of rebellion against God and, with the view of living free from the control of God, and independent of his authority, instituted governments of his own, and those governments in their changing forms have existed from the days of Nimrod to the present time.

"4. God, from its beginning, recognized this human government as rebellion against him, and as the organized effort to throw off his authority and to conduct the affairs of the earth free from God's rule and dominion.

"5. Regarding them thus, God always forbade that his subjects should join affinity or affiliate with the subjects of the human government, or that they should make any alliance with, enter into, support, maintain, and defend, or appeal to, or depend upon, these human governments for aid or help. * * *

"9. The builders, rulers, and supporters of these governments were wicked, rebellious men. * * *

"12. The government of God and those of man were antagonistic, each contending for the rule and dominion of the world. Between them there was an irrepressible conflict."

In reference to the *first*, we wish to say that God did *not* create man as his servant. He created man in his own image and gave him dominion over all animals, but why he created him we know not, not for the exclusive purpose of governing and controlling him. Man was created with the faculty of Will, the capacity of deciding upon a course of conduct, of making a choice when there was an alternative ; hence, in order to exercise that Will, God provided alternative paths of life. God has kept in existence commands, changing them from time to time, to give exercise to this faculty.

His *second* conclusion, that the government that God gave to man left no room for human legislation, seems to us a serious mistake. God did, and does rule in his government to guide

and bless his children, but that fact does not prove that there is no room in the life of man for human legislation. The two occupy different spheres, not necessarily at all in conflict. God gave the command to Adam and Eve that they should not eat of the fruit of certain trees; that was divine legislation, and that was all of it. Adam and Eve must have had some other legislation of their own, or they could not have lived harmoniously together. The next legislation of God was: "Cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken." Here the legislation was, labor or starvation, and that was the whole of it as far as the record goes. When children were born, there was necessarily human legislation; there could not have been the family without human authority, human legislation.

"3. Man, in the spirit of rebellion against God and with the view of living free from the control of God, and independent of his authority, instituted governments of his own, and those governments in their changing forms have existed from the days of Nimrod to the present time." The first clause we must regard as a mistake; we cannot so understand the record as to admit that man, in the spirit of rebellion and with a view of living free from God's control, instituted governments of his own. We will examine his reasons for this conclusion. He says: "The first account we have of organized human government is in Gen. 10:8." This refers to Nimrod, and says: "The beginning of his kingdom was Babel," etc. It is a matter of no special importance, but to be accurate, we must understand that Cain went out and set up for himself, married and builded a city. Noah had just as much a kingdom as Nimrod. "Kingdom", in the expression, "And the beginning of his kingdom was Babel," means more *tribe* or *family*, than *kingdom*. He quotes from Gen. 11:4, "Let us build us a city, and a tower, whose top *may reach* unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth," to show that his government was founded in rebellion to God. Whether they thought that they could

reach unto heaven, or whether the language was hyperbolic, we do not know. The *Septuagint* justifies the English rendering, "before we are scattered abroad." The thought in the mind of the people seeming to be, that as they increased, the "plain in the land of Shinar" would not support them and they would have to scatter, *before* this time came they would build a tower that would preserve their name and be the rallying point for the family. There is not the least intimation that we can see of any spirit of rebellion against God. The Lord thought it best to scatter them more rapidly, to form numerous centres of growth instead of one, so that the country would be more rapidly brought under cultivation. We can see wisdom in God's plan, but there is nothing to show that the tower-building was in any sense an act of rebellion, or as indicative of a spirit of rebellion.

Josephus (*Ant. B. 1, ch. 4*) says: "Now, the plain in which they first dwelt was called *Shinar*." God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner. But they were so ill instructed that they did not obey God; for which reason they fell into calamities, and were made sensible, by experience, of what sin they had been guilty. For when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining that the prosperity they enjoyed was not derived from the favor of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him. Now, it was Nimrod who excited them to such an affront and contempt of God. * * * He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his own power."

There was necessarily a human government existing or Nimrod could not have *changed* the government. It was the perversion of government, the leading of the people into disobedience to him that God punished, not government itself. Government was not a sin in the eyes of God, but a corrupt government was. It is not a man, because he is a man, that

God condemns, but a man who is rebellious to his commands. This is the fundamental mistake that our essayist makes, as we see it, in making human government itself a crime in the sight of God, instead of the abuse of government, or a wicked government. He says: "This beginning of human government God called *Babel*, confusion, strife." This is evidently a mistake, for it is written, "Therefore was the name of it called *Babel*; because the Lord did there confound the language of all the earth." Nothing said about calling human government confusion, strife. *Babel* does not mean "strife"; *confusion* is not *strife*, although strife may lead to confusion; confusion in this place meant an interruption in the work on account of the people not understanding each other, but there was no *strife* between them, and we can readily see the error of the following statement in Vol. 7, p. 547. "When we consider that God and the early inhabitants of the earth named things, persons, and institutions from the chief and distinguishing characteristic of that which was named, it cannot be doubted, that God intended in calling this first government established by man "confusion," and in so speedily confusing the language of its founders, to foretell that the chief and necessary results flowing from the establishment and perpetuation of human government would be confusion, strife, bloodshed, and perpetual warfare in the world. The results have vindicated the truth of the prophecy that was contained in the name." The human government was not called "confusion," and "confusion" does not mean "strife, bloodshed, and perpetual warfare."

"All the wars and strifes between tribes, races, nations, from the beginning until now, have been the result of man's effort to govern himself and the world, rather than to submit to the government of God." This view seems to us to be based upon a singular misconception of the question. These wars and contentions have not been the result of man's effort to govern himself, but the result of evil men having control of the government. It seems to us that it would be equally correct for us to say that the wars in which the Israelites were engaged were the result of God's effort to govern them, especially those wars provoked and conducted by bad rulers. The human nor

the divine government is responsible for what the nation may do; no more than Christianity is to be held responsible for what Christians may do as congregations. Individuals quarrel and fight, and were we to apply his reasoning to them, we would say that their existence was a violation of God's will; but we can not say that, for God created them, and it is equally incorrect to say that civil governments are in violation of the will of God, for he created them just as truly as he created man, when he created man with elements of character that necessitated civil government.

Our writer in his *fifth* conclusion states, that God, regarding human governments as rebellion against him, always forbade that his subjects should have any communication or alliance with the subjects of these human governments. It would seem as if it must be plain to even a casual reader of the Old Testament, that the prohibition of alliance with the other peoples round about the Israelites, was not because they had civil governments, but because God had a special purpose in training up a special people, and in order to keep them under his influence, to make them have an exalted conception of his character, he deemed it best that they should form no alliances, or be brought into familiarity with other customs. On page 550 (Vol. 7) he says: "The mission imposed upon them [the Israelites] was perpetual enmity, the work to which they were called was a war of extermination against all people maintaining a human government. This war was waged against them, not as individuals or families, but as members and supporters of human governments." This is a serious mistake. The Israelites were not called to wage "a war of extermination against all people maintaining a human government." They were never called upon to wage a war against any people because that people had a national existence and laws governing that existence. If such was the design of God, his purpose has most signally failed, for while the Israelites have ceased to be a nation with a divine government, they have become absorbed into a multitude of nations having human governments, some of which have afforded the requisite opportunities and conditions for the building up of the spiritual

kingdom that the Son of God came to establish. "The subjects of his government were clearly forbidden all affinity, affiliation or alliance with the earthly governments, or those sustaining them." (p. 552). They were forbidden not because these nations had human regulations, but because God desired to have one nation under his exclusive guidance. The very Scripture that he quotes, (Joshua 23: 12, 13), shows clearly that it was not the government that he was legislating against, for it says: "Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you." The nation was overthrown—no government was left, but the prohibition continued, consequently the prohibition could not have been on account of the human government. He quotes also Isa. 39: 6, the incident of Hezekiah's showing his treasures to the messengers of the king of Babylon. This contains no condemnation of human government, but Hezekiah was punished because God had commanded him not to have any alliance with strangers.

"9. The builders, rulers, and supporters of these governments were wicked, rebellious men." There is no warrant for this statement, but even if it were true, it does not follow that God objected to civil government.

"12. The government of God and those of man were antagonistic, each contending for the rule and dominion of the world. Between them there was an irrepressible conflict. God especially commissioned his local government to drive out and destroy the human governments and their subjects that inhabited the country they possessed. That this war of extermination was waged against the human governments and their subjects, not against them as individuals or families." We think the first sentence expresses a serious error; if true, God's government has not succeeded. Human governments existed all the time, and there never has been a time since man was created when there was not civil government, and to-day every human being is under civil government. If there has been an irrepressible conflict between the two, human government has most assuredly lost no ground in the struggle. If God did specially commission his local government to drive out and destroy the human governments, it failed to do it. We can

not understand how a war could be waged against a government and its subjects, and not against them as individuals. If a man was killed or driven out as a subject, he most assuredly was killed or driven out, and it mattered not to him whether it was done to him as a subject or as an individual.

We have now fully but briefly reviewed his conclusions concerning the origin, mission and destiny of civil government, and God's feelings towards it, and have shown, we think, conclusively that his conclusions are incorrect, and we now propose briefly to present what we consider to be the teaching in the Old Testament concerning this question.

1. What is the origin of civil government? It is a part of man's nature. Men are social beings, and government is a necessity. God in creating man with his peculiar nature, became by that act the author of civil government. No special account is given in the Bible of the beginning of civil government, it being taken for granted, apparently, that it would be understood as growing up with the human race. It is spoken of as existing as a matter of fact. God made no attempt to abolish it; he attempted to be the law-maker for one nation, and made his law their civil law. He never tried to force these laws upon other nations, or to legislate for them. There is not one word of condemnation of any civil government in the Bible unless that government enacted laws contrary to natural equity, or was led by an unprincipled ruler. The wisest man of sacred history declared that, "When the righteous are in authority, the people rejoice: But when a wicked man beareth rule, the people sigh." (Prov. 29:2). It may be claimed, that this refers to the divine government, but it will be impossible to prove the claim. We will have occasion to refer to this again.

When Joseph accepted employment under a human ruler, and became an officer in a civil government, it was not considered necessary to explain that it was a sin, and that it was allowed so as to accomplish a divine purpose, which explanation would surely have been made had God considered civil governments as acts of rebellion to him. The same statement may be made concerning Daniel, Nehemiah, and others. "By me princes rule, And nobles, *even* all the judges of the earth."

(Prov. 8:15, 16). God here seems to declare that he is the author of civil government. "Blessed be the name of God for ever and ever : for wisdom and might are his : and he changeth the times and the seasons : he removeth kings, and setteth up kings." (Dan. 2:20, 21). Daniel speaking to Nebuchadnezzar of his coming insanity, told him that it would last "until thou know that the Most High ruleth in the kingdom of men." (Dan. 4:32).

2. Is civil government necessarily antagonistic to God? To answer this question, we must understand the meaning of the term "civil government" or "human government." As we have intimated, man's nature is such that he will have companionship—men will live together. Men will acquire property. Men will differ in conclusions. These three elements are characteristic of man. In order that men could live together there must be some protection of property, and some authority to decide between conflicting conclusions. God could have made himself a police force and the court of appeal, but we have no account of his doing so except in the case of Adam's first transgression, the murder of Abel, and the Flood, until we come to the time of Abraham. The first event recorded after the Flood was an evidence of human government, Noah cursing Ham, and there is no intimation that it was displeasing to God.

The arrest and punishment of criminals are necessary to the existence of society, and cannot be antagonistic to God's will. Judges, to determine the guilt or innocence of those suspected of crime, are absolutely necessary, and there can be no antagonism between them and God. These police regulations and courts of appeal are necessary to society, they constitute civil government, are not indicative of rebellion to God, and are not antagonistic to his authority.

We come now to the consideration of his *second* article, which deals particularly with the Christian's relation to civil government as presented in the New Testament. He says that, "In our former article we showed that civil or human government originated among the rebellious portion of the human family"; but we think that we have shown that it grew out of man's nature, and as God created man, civil government can claim with man a divine origin. He continues: "That the

special commission of the children of Israel was to destroy these governments in the land of Canaan"; and we have attempted to make plain the fact that his mistake is in confounding "nations" with "civil government." The children of Israel were not to make war upon civil government, but to drive out the nations. "There was an irrepressible and perpetual conflict between the Divine and human." Not between the divine and human phases of government, but between God's will and the will of wicked rulers. "A war of extermination was declared by God against the governments of earth." Here is another confounding of "government" with "governments," and we have shown that if God did declare a war of extermination against the governments of the earth, that the governments have not been exterminated, which is positive proof that such a war was not declared. "They were necessarily and essentially antagonistic, and fealty to both could not be maintained by the same person." We have shown that Joseph remained true to Jehovah while he was serving honestly Pharaoh that Daniel retained his loyalty to God, while serving human kings; and that Nehemiah's heart never ceased to reverence the God of Israel, while faithfully serving Artaxerxes. He cites the vision of Nebuchadnezzar, of the little stone smiting and destroying the image (Dan. 2), to show that the Kingdom of God's Son would destroy all other kingdoms and fill the whole earth. It has never had a material existence, and the world is full of human governments. It cannot, therefore, be understood literally. It was a spiritual kingdom, and its influence would fill the whole world, permeate and dominate by its character all nations — the nations would remain with their civil governments, but they would all become subject to the spirit of this new kingdom. We see this permeating and modifying influence going on every day, and nation after nation is becoming Christianized, but none of them have ever given up human government, human legislation.

"The prophecies of the Old Testament caused the Jews to look forward to the coming of a Divine Deliverer to rescue them from the rule of the human power under which they were living and to re-establish the rule of God on earth." But the

Jews had misunderstood these prophecies as much as our essayist seems to have misunderstood the interpretation of Nebuchadnezzar's vision. The Divine Deliverer did not free them from the rule of their temporal rulers, and neither did the little stone destroy other kingdoms. The Roman rulers were misled by the Jewish interpretation of the prophecies, and they were earnest, in their efforts to kill the Deliverer. They did not kill him when a child, but he accomplished his mission and the Roman empire was not overthrown, nor the Jews freed from the Roman yoke; they did kill him, and his kingdom is spreading and filling the whole earth.

We quote from page 5, vol. 8, "Christ came to rescue the world from the dominion and rule of the evil one into which it had fallen, and to bring it back to its primitive and pristine allegiance to God his Father. This was his mission to earth. Having received from his Father his commission he entered upon his work. The devil met him in person as the leader of the hosts. A test of power between the personal leaders is first made.

* * * The devil was in possession of the world. * * *

- It was needful to observe (1) the devil claims the kingdoms of the earth as his. They had been delivered into his hands, and to whomsoever he willed he could give them, * * * Unless the devil possessed and had power to bestow them, the offer could have been no temptation to Christ. * * * Then Christ recognized the claim of the devil to the possession of the kingdoms of the world as true, and the devil is henceforth called in the Bible the prince or ruler of this world.

"The point fully and clearly developed in this is, that Christ Jesus recognized the kingdoms of this earth and the glory of them as belonging to the devil. The earth had been delivered unto him as ruler and prince, and all these institutions, kingdoms, governments, had grown up under his rule and authority, and they constitute the institutions and organizations through which he has governed man and the world, and in which he rewards his servants."

The fatal mistake, as it appears to us, in the entire argument, is the confounding of civil government with the men composing the nation. Human legislation may be, and we think it is, necessary, and God may approve it, as we think he

does, and bad men may make bad laws and do evil things as human rulers which he disapproves, and the Devil may have dominion, as we think he does, over these wicked men; but this does not prove that civil government, *per se*, is sinful, and that good men cannot have a part in human government and influence them for good. By some, if not by all, of our best commentators it is considered that the statement in Luke 4: 6, "for it hath been delivered unto me," is a false statement of the Devil. If the statement be true, the Devil had possession by the will of God, the language demands this—"for it hath been delivered unto me"—and "Christ came to rescue it from his dominion," by the will of God. A seeming conflict in the purpose of God. But it may be stated that God gave man the power to decide for good or evil, that he decided for evil and so put himself under the dominion of Satan, and now by Jesus he gives man the power to come back to Himself. If this be true, only those who were sinners against God could have been delivered over to Satan, and there were some Nathaniels who were not under his dominion; then the language must mean, that only those who were rebels were under the dominion of Satan, and that it was not civil government, or nations as nations, but only the wicked people in the nations. If it meant that civil government and nations were under the control of the Devil, and that Christ came to rescue them from him, then Christ has failed, because as we all know civil government and nations are now more nearly universal than ever before, and that every disciple of Jesus is a subject of some nation, and is subject to civil government.

"The devil is the 'prince of the world,' and the kingdoms and governments of earth as the possessions of the evil one are to be destroyed." When? It has been nearly nineteen hundred years since Jesus said this and the kingdoms and governments of earth are still here, stronger than ever. Did Jesus make a mistake? He did, if our essayist's interpretation is correct; but as we know that he made no mistake, how then must we understand it? "This world" means "the men of this world who reject God," and we believe all commentators agree in this. It does not mean the kingdoms and governments, but the rebellious men and women.

We come now directly to New Testament teaching. Jesus did teach the coming of His kingdom. (See the essay, vol. 8, p. 9, and on). On Pentecost it came, but it was not a material kingdom; it was spiritual, and being a subject of it, did not prevent a man from being a citizen of a civil government. If it were a rival kingdom, then facts are more stubborn than theories, for His citizens have always been citizens of some human kingdom, and He commands His subjects "to be subject to the higher powers."

Jesus did declare that He would set up a kingdom and that the gates of hell should not prevail against it. This can be true only of His kingdom, and most assuredly all other kingdoms will pass away, but not because the kingdom of Christ and civil government are incompatible and are engaged in an irrepressible conflict, but because the world, the earth, and all human life will be destroyed, and mankind will exist as spirits, either glorified or condemned. "All these kingdoms of earth shall be broken in pieces and consumed by the kingdom of God which alone shall stand forever," Oh, no. The kingdom of God does not destroy these kingdoms, but the destruction of the earth and of human life destroys them.

"The conflict with the devil, ending in the triumph of Jesus Christ, was a judging, a condemnation, an overthrow of the devil, an assurance that he would be destroyed and all his servants judged and condemned." Here our writer's position comes to the light. Jesus as the Christ was waging an irrepressible conflict against rebels and the prince of rebels, but not against civil governments. "But the truth clearly revealed in these things is, that the civil power and the rulers engaged in the work of persecuting the Son of God, are the ministers of Satan, doing his work." Most assuredly this is true; but the civil powers and rulers *not* engaged in persecuting the Son of God, are *not* the ministers of Satan, and are *not* doing his work. "In this conflict, reaching from the cradle to the grave, between Jesus and the devil, the civil power was the minister and instrument of the devil." Here he gets into confusion again. He makes a civil power, the rulers of which were under the influence of the devil, equal to *all* civil government, a fallacy of universal conclusion from a particular

premise. Cain killed Abel, therefore, all men are murderers. The devil used Cain as his instrument to kill Abel, therefore, all men are the instruments of the Devil. But, it was not truly the civil rulers that killed Jesus, but the Jews. The Devil got into the heart of Judas, a citizen of the divine kingdom, as our essayist has been insisting all along, to betray Jesus, and then he got into the hearts of other citizens of this divine kingdom, who were able by peculiar circumstances to force the human government to do their murder for them. No. This reasoning will not do. It is not civil government that is antagonistic to Christ, but rebellious men, both under civil government, and divine government.

"The appetite for blood being whetted by the death of the Master, the blood of his followers is demanded to satiate its greed." The Jews, citizens of the divine government, were at the bottom of all this persecution.

"The civil power sought to throttle the church, as it sought to destroy its founder, in its infancy." Here is the same fallacy that we exposed a while ago. Herod, misled by the Jews, thought a rival human ruler was about to be born, and he desired to put him to death. He was not fighting against God, because he did not understand that it was of God; and a single ruler is made to be *civil power*; a single ruler trying to destroy a supposed rival not knowing that it was God, is used to prove that all civil government is a device of the Devil to oppose the will of God!

We come now (page 14, vol. 8) to the gist of the whole matter, the relation that a disciple of Jesus holds to the civil government. Holding, as does our essayist, that civil government is of the Devil, he necessarily holds that a disciple of Jesus can not participate in civil government. His first argument is from Matt. 17, concerning the paying of tribute. "This indicates that Christ's teaching had raised the doubt with the Jews, whether he would count himself a child or a stranger under civil government. Although born a citizen, Jesus apprehending the questionings of their mind, solved it, refusing to claim the exemption of a child, and once and forever placed himself and his disciples among the strangers to these governments." The common interpretation of this

language we do not accept, but believe that it was a civil tax. If it were the temple tax, why did Jesus say to Peter, "Of whom do the kings of the earth take tribute?" What would be the relevancy of the question, if the kings of the earth had nothing to do with it? If it had been temple money, why would the collectors doubtfully have asked Peter, a well-known Jew, whether Jesus, a well-known Jew also, would pay the temple tax? If it were the law for Jews to pay the temple tax, Jesus would not have hesitated to pay it, for the Mosaic law was still in force, but he does not pay it as a duty, but to keep from unnecessarily estranging the people and the rulers from him. Our writer seems to take this position. Jesus emphatically says that he was a child of whatever the tribute was to be paid to, the civil government or the Jewish government. If the Jewish government, then, according to our writer's argument, he is repudiating the divine government; but if the civil government, as we both seem to hold, then he admits that he is a member—a child—of the civil government, and, therefore, exempt, but so as to avoid any controversy he would pay it. He did not pay it in order to show his disapproval of the civil government, but as a matter of policy, as he distinctly asserts. "Then it must be construed to mean that Christ intended to teach, that he and his servants were not children of civil government." It seems to us that the very opposite is what it teaches, for it says: "Of whom do the kings of the earth take tribute, of their own children or of strangers? Peter saith to him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding [that we are children of civil government and therefore free] lest we offend them," etc. Is not this plain? But suppose we take the common interpretation, and say that this was a temple tax, and these were Jewish temple tax-gatherers, then the passage has nothing to do with our present question.

The incident in Matt. 21:15; Mark 12:14, and Luke 20:20, of the Pharisees and Herodians trying to entrap him in the question, "Is it lawful to give tribute unto Cæsar, or not?" is the ground of our writer's saying: "This clearly shows that it was well understood that Christ was to destroy the kingdoms of earth." It seems to us that it teaches precisely the opposite,

that his kingdom and Cæsar's were not in conflict, that each had its own sphere, and obedience to both was required. "Render to Cæsar what belongs to Cæsar, and to God what belongs to God." We, then, do owe something to civil government, and being disciples of Jesus does not release us from our obligations to the civil government. "It teaches what the Savior taught : pay your tax, but you are not children or servants of the earthly governments. Give your personal service and your bodily powers to God." How is a man to pay his tax, if he gives all his personal service and all his bodily powers to God ? Even the going afishing to get the piece of money was giving some service and bodily power to Cæsar, and we do not get our tax money now by going afishing. If the civil law requires us to pay taxes in money, and Christ commands us to do it because it is the law, then we must render any other service that is demanded of us by the State, that is not prohibited by Christ.

"Christ disavows the earthly character of his kingdom ; declares that it is of a nature so different from all worldly kingdoms, that his servants could not fight for his kingdom ; if they could not fight for his kingdom, they could not fight for any kingdom, hence in this respect could not be members and supporters of the earthly kingdoms." A horse differs from all other animals ; you must not eat a horse ; therefore, you must not eat any animal ; the Masonic Society is an organization of a nature so different from all human organizations that its members can not solicit persons to join it ; if Masons can not solicit persons to join it, they could not solicit persons to join the Odd Fellows organization of which they are members also ! This is absurd, but it is his argument.

"He responds, 'my kingdom is not of this world.' I am not a member of the Jewish worldly government. I seek no earthly throne. My subjects can not fight." He said that his servants could not fight for the establishment of his kingdom, because his kingdom was spiritual, not like the kingdoms of this world, a very different statement from the one our essayist makes.

Referring to the sword question in Luke 22, he comes to this conclusion: "It would seem that the sword was used to teach, that though in the power and possession of the children of God, they are not permitted to use it." This is a contradiction of teaching. If the sword is in the power and possession of Christians, it can not be that they can not use it. To say so, would be a flat contradiction. It is in their power and possession to use for human necessities, but not in their power or possession to use in building up his kingdom. Will the reader please turn to Luke 22:35-38: "When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. And he said unto them, But now, he that hath a purse let him take it, and likewise a wallet; and he that hath none [purse or wallet], let him sell his cloak, and buy a sword." "And they said, Lord, see, here are two swords. And he said unto them it is enough", [we have talked enough]. "As for me, what was written about me, that I was to be treated as a malefactor, must be fulfilled. These swords are not to be used to defend me, for I must submit; but you being my disciples will be persecuted, and you will be in danger of robbers and mobs, you can defend yourselves, therefore, buy you a sword if you have the money, and if you have not money, then exchange your cloak for a sword, for you will need a sword more than a cloak." "It is enough", can not refer to the two swords, but to the conversation.

We now come to Rom. 13:1-7. Our writer admits that "the higher powers" refer to civil government. "The Christian has been clearly forbidden to take vengeance or execute wrath, but he is to live peaceably with all men, to do good for evil. Then a Christian cannot be an officer or executor of this higher power." Christians are commanded, "Avenge not yourselves, beloved, but give place unto the anger of God"—let God be your champion, do you not anything *for revenge*, but stand aside for God to *avenge* any injuries that may be done to you. "But he is to live peaceably with all men" is not a fair statement, because an important qualifying clause is left out—"If it be possible, as much as in you lieth, be at peace with all men." Do not you be the cause of strife, and as far as it is possible, live peaceably; but it is impossible to live peaceably

with all men, and it is not demanded of a Christian; the injunction is, do you not be the aggressor. When God used civil governments to be his instruments of vengeance, it was God who was taking vengeance. If Christians are officers under a civil government, and it is necessary for the government to punish the evil-doer, the Christian as the officer inflicting this punishment, is not avenging himself. Let us briefly examine this Scripture. "Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are ordained of God." We must obey our rulers, because government is of divine appointment. Civil government is not a matter of human caprice, but it is the will of God, manifested by the nature that he gave to man, that it should exist. From this statement we can infer that anarchy is as godless as it is inhuman. As God ordained civil government for the punishment of evil-doers and the protection of the law-abiding, he would prefer that the officers of this government should be righteous. As this obedience is demanded because civil government is from God, then it is not demanded if the civil government attempts to enforce laws contrary to God's appointment. If, therefore, the civil government enacts laws contrary to God's will, laws to which Christians cannot submit, then Christians must endeavor to have those laws repealed. It is as much the Christian's duty to work for the repeal of an unjust law and an unrighteous officer, as it is his duty to submit to a just law and a righteous magistrate.

"Therefore he that resisteth the power, withstandeth the ordinance of God; and they that withstand shall receive to themselves judgment." If it is the will of God that there should be civil government, and persons appointed to exercise authority over others, it is plain that to resist such persons in the exercise of their *lawful* authority is an act of disobedience to God, for they are to be obeyed as *officers* in the exercise of *lawful* authority. A law is enacted that every citizen shall publicly deny the existence of God, under the penalty of death. This law is not from God, and there is no obligation resting upon any one to obey it; but no one is required to yield his life

to an enemy, as taught by the "swords," hence, it is the privilege and duty to resist this law and the execution thereof. "For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same; for it is a minister of God to thee for good." This clearly teaches that the government here spoken of is a righteous government, and not an ungodly one. There is no command to us to submit ourselves to any government that will not be a protection to us when we do righteously. This settles the whole question; no obedience required to ungodly governments, and swords given to us to defend ourselves from oppression.

"For this cause we pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues; tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honor to whom honor." The officers, representing civil government, are devoting all of their time to protecting the righteous and to punishing the wicked, therefore pay them, pay a revenue to the government, and obedience and respect to the officers themselves. Our essayist says: "In view of the fact that civil government is an ordinance of God, even to the infamous Nero, a minister of God, we must be subject, not only for wrath (fear of punishment), but also for conscience sake." But civil government is an ordinance of God to protect the good and punish the wicked, and if Nero protected the wicked and punished the good, then he was not one of the "higher powers" that was ordained of God, and Christians were not commanded to be subject to him. Read the third verse.

"The relation Christians bear to this government is expressed by the words 'be subject to.'" He quotes 1 Tim. 3:1, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Also, 1 Peter 2:13, "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme; or unto governors, as unto them sent by him for the punishment of evil-doers, and for the praise of them that do well." He says: "'Be subject to', 'submit to', both translated from one word are the terms that the Spirit of God uses to define the

Christian's connection with; and to prescribe the duty he owes to these governments. Submit means 'to yield one's person to the power of another, to give up resistance, to surrender.' It carries the idea that the person or body that submits, is entirely distinct and separate from and in antagonism to the person or body to which it submits." Paul says in Heb. 13: 17, "Obey them that have the rule over you, and submit to them; for they watch for your souls." Are Christians in antagonism to the overseers of the congregation? Paul and our essayist seem to differ about this. If "be subject to" and "submit to" mean to yield one's person to the power of another, to give up resistance, to surrender, and that is what they do mean, then how can a Christian refuse to discharge any duty required of him by the higher powers? How can he refuse to be a Prime Minister or a constable? How can he refuse to be a juror or one of a sheriff's *posse comitatus*? How can he refuse to be one of an army called out to protect the Nation from invasion? Civil government must have obedience to it, its citizens must be subject to it, and our writer will not deny that civil government has some citizens, then according to his statement these citizens that constitute the human government are entirely separate and distinct from and in antagonism to it. That is absurd. "The Christian then is not part of the body to which he submits, or to which he brings himself under subjection. He is distinct and separate from it." "Submit, therefore, unto God, but resist the Devil." Jas. 4: 7. The Christian, then, is not part of God, he is separate and distinct from him! "Now are we sons of God." 1 Jno. 3: 2. If submission implies antagonism, then resistance must imply alliance, then it would read, Be in antagonism to God; but in alliance with the Devil!

We come now to his exegesis of Luke 22: 24-30, and he says: "His disciples certainly could not serve in the earthly kingdoms, where the principles of service were in direct antagonism to the principles that must govern his servants in his kingdom." We submit to the reader, this exegesis; Jesus is endeavoring to show that his kingdom is entirely different in its purposes and principles from the earthly kingdoms. These disciples understood that they were to be the ambassadors of Jesus in his kingdom, and they wished to know how they would rank

with each other. He told them that in the earthly kingdoms the kings had authority in themselves as kings, and what they did was recognized as right. That is what is meant by "are called benefactors." But in his kingdom, the kingdom in which they were to be kings, things would be different; those highest must be the humblest; those that would rule must serve; that power was not inherent in the position they occupied, but came from their lives, their example. It has nothing to do with explaining the relation they were to sustain to civil governments. Men can be in both at the same time without antagonism. When Jesus explained to Pilate the nature of his kingdom, although Jesus insisted upon it that he was a king, Pilate saw no antagonism between the two. Daniel was a *servant* of one king and the *Prime Minister* of another, and they were so entirely different that there was no conflict of duty, until the one left its sphere to encroach upon the other.

He quotes Eph. 6:10-13, and says: "Here the human governments are placed among the powers of the wicked one, and their entire work was against the church, and the Christian must needs clothe himself with the whole armor of God, that he might withstand them and fight against them as enemies of God." When he was commenting on Rom. 13, he insisted that Christians must *submit* to human governments, but now he as strenuously insists that he must fight against them as enemies of God! The exhortation is to stand against the wiles of the Devil. They were not contending with flesh and blood, but with the Devil and *principalities* are put in opposition to the Devil. We deny emphatically that "principalities" and "powers" are equivalent to "human governments." The Devil may have obtained control of some particular human government or ruler, and have used him or it as an instrumentality with which to fight Christians, but it does not mean that all human governments are under the control of the Devil, and enemies of God.

He quotes Jas. 4:4, "The friendship of this world is enmity with God; whosoever will be a friend of the world is the enemy of God," and says: "Friendship to the world means friendship to its institutions and governments", which means that a man who is a friend to any government and any of the

institutions of human government is an enemy to God. *This is not true, and James did not say it.* Secular education is an institution of human government, and men who are friends and supporters of it, are not enemies of God. The protection of life and property by the police, and the arrest and punishment of malefactors are the functions of government, and men who are friends of these things are not enemies to God; but James means a friendship for the evil things of this world is enmity with God, and that whosoever would be a friend to the evil things of this world must be an enemy to God.

He quotes 1 Tim. 2 : 12, and says that the purpose of the command was limited by the statement "that we may lead quiet and peaceable lives," an entirely selfish reason, excluding those for whom we pray from any benefit whatever from our prayers. If he had embraced the third and fourth verses in his quotation this selfish conclusion would have been avoided: "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth." He says, "The prayer is not for the good of the human ruler, but of the Christian subjects." It is for both, the second verse says that it is for the Christian subjects, and the fourth and fifth say that it is also for the kings and for all who are in authority. The Greek words for "supplications", "prayers", "intercessions", and "thanksgiving", would have shown him the meaning of the passage, if he had taken the trouble to examine them. He quotes Col. 2 : 13-15, and says: "It is a recognition that to triumph over the devil, was to triumph over, spoil and destroy his kingdoms or principalities on earth." Precisely, but the civil governments are not the kingdoms of the Devil, only the wicked persons in them.

He quotes 1 Cor. 15 : 24-28, and says as a conclusion from it, that "Christ's mission—the mission of his kingdom—is to put down and destroy all these kingdoms, and to destroy everything that exercises rule, authority or power on earth." By which he means all [civil governments and civil government. but any one can easily understand from the context that the kingdom of Satan only is meant, with everything appertaining to it, which holds supremacy and exercises power, whether it be demoniac, or human that has become subject to demoniac

powers. "How", he asks, "can the servants of Christ and the subjects of his kingdom, enter into, strengthen, and build up that which Christ and his kingdom are commissioned to destroy?" They can not; but Christ and the subjects of his kingdom were not commissioned to destroy civil government, but were to redeem it from the control of the Devil. As we understand the Scriptures, they teach that civil government and nations came by the force of man's nature which was given by God when he created man; that man, by the exercise of another attribute also given him by God, placed himself under the dominion of the Devil; that God has provided ways from the very beginning whereby man might free himself from this bondage and overcome the influence of the Evil One; that the Devil perverted civil government by getting control of the rulers thereof, and Christians were to do all in their power to free civil government from its evil condition. To accomplish this purpose they were to pray for all in authority, that they might be godly men, not only that the disciples of Christ might live pleasant lives, but that the rulers might become disciples also.

"When the righteous are in authority, the people rejoice: but when a wicked man beareth rule, the people sigh." Prov. 29: 2. This of course was not spoken after the coming of Christ, but it shows how God regarded civil government. Righteous men did belong to and participate in the administration of civil government, and when they did, the people rejoiced. This is a simple statement of fact, and it sets aside every word that our essayeist has written against righteous men having citizenship and authority in civil affairs. Let any man write and argue, however speciously to the contrary, this simple fact recorded by God's inspired penman will overthrow it all. The righteous did participate and rule in civil affairs before Christ came, and that is the end of the controversy.

"Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God." Rom. 13: 1. By *higher powers* we are to understand those in authority in the civil government, and the context (vs. 3 and 4) absolutely demands that those here referred to must be righteous men.

We ask the reader to turn to Luke 3 : 12, 14. John did not say to the tax-gatherers : Resign your offices ; but he said : " Extort no more than that which is appointed you." In other words : Service to God does not require you to renounce your service to the civil government under which you are living, although it is a heathen nation, but remain in your offices and act honestly in the discharge of your duty. John did not say to the soldiers : " Throw away your arms and desert your colors " ; but : " Do not abuse your power." God recognized the necessity of civil government, and it requires " higher powers ", and tax gatherers and soldiers, and, hence, he recognized the duty of his people to be in authority, to be tax-gatherers and soldiers. Read Acts 10 : 7, and you will learn that there were " devout soldiers." In this same chapter we read of a military officer becoming a Christian, and there is not the slightest intimation that Peter even hinted to him that he would have to resign his commission. This profound silence of the record is emphatic proof that it was not considered incompatible with the Christian character to be connected with the affairs of civil government. In Acts 8, we have the account of the conversion of the treasurer of Queen Can lace, but Philip does not intimate to him that it was his duty to resign his office. In a democratic government the demands upon Christians to participate in the civil government are more imperative than under a monarchical government, for in it the government is of the people and for the people. Jesus recognized the fact of his disciples being the world as other people, and subject to the incidents of human life. He recognized the fact that they would accumulate property, that some would have more than others, that there would be poor and rich in his kingdom. The possession of property necessitates courts of law and police, for if every disciple was perfect, yet living in the world with unbelievers, they would require such protection. Jesus made no provision for the protection of the lives and property of his disciples, that was the province and duty of the civil government, and he did not encroach upon it, but no one supposes that he did not recognize the right of property and

life. As he made no provision for these things in his government, his citizens are expected to make the necessary provisions themselves.

Suppose a company of Christians were on an island, separated from all other people, would the New Testament be sufficient for their well being? It provides how Christians *should* live, but there are some who are evil disposed in every company. The New Testament enacts that such be admonished and then expelled from the fellowship. But these men are still on the island, and the New Testament goes no further.

Now civil government steps in and says: If any one steals, murders, or commits any other crime against person or property, he shall be imprisoned, beaten or killed. In order to carry this law into effect there must be soldiers, magistrates, and a central power. In order that this law and others might be enacted, there must be a law-making body. As the community increased in numbers and extended over more territory roads must be built and public houses for the government be erected. Taxes are levied and men are appointed to collect them. The New Testament provides for none of these things, and yet they are necessary to a Christian community. If this civil government is necessary in a Christian community, it is much more necessary in a community where Christians are in a minority. Will any one pretend to say that Jesus would direct his disciples thus: "You are living in a community where most of the people are unbelievers, who do not recognize my law, now none but these unbelievers must be soldiers, magistrates, law-makers, tax-collectors, to protect your property, your lives, and expend the public money"? He would say: "Occupy these positions as much as you can, for when the righteous are in authority the people rejoice, and carry into your civil offices the spirit which you have learned from my teaching. If you are soldiers, do not oppress; if you are tax-gatherers, do not collect more than the law requires; if you are magistrates, do not be bribed, but decide justly; if you are a law-maker; make just laws; if you are rulers, rule as in the sight of God, to do justly, and to love mercy, and to walk humbly with thy God."

In a democratic government, where the people elect their rulers and magistrates, does any one suppose that it would be contrary to the spirit of Christianity, for a Christian to use his influence to have righteous men selected for these positions? If we are to pray for those that have rule over us so that we may lead peaceable lives, does any one suppose that it would be wrong for a Christian to use his influence as he prayed? If Christians can vote, they can hold office, and if we pray to lead peaceable lives it is our duty to vote for Christian men to hold office. We are decidedly of the opinion based upon all the Scriptures quoted, and from the spirit of Christianity, that Christian men should vote for civil officers, and that they should hold office.

E. W. HERNDON.

WHAT IS THE CHURCH OF CHRIST?

As simple as this question appears, we are satisfied there are many persons who do not know what is the church of Christ. The Baptist champion will affirm that the Baptist denomination is the church of Christ. The Episcopal priest will say that the Episcopal denomination is the church. Some Christian people think that "this reformation" is the church of Christ, and speak of it as such. If any of these theories be correct, then for a long period in the world's history Christ had no church on the earth. The Episcopal denomination does not ante-date the time of Henry VIII. The Baptist denomination cannot be found on the earth prior to A. D. 1500. The body of people known as "this reformation" did not exist prior to the days of Alex. Campbell. Even the church of Rome cannot be found within four hundred years of the apostolic age. Then none of these bodies, as such, is the church of Christ.

No denomination is the church of Christ, though there may be members of the church of Christ in all the denominations. Nor do all the denominations in the aggregate constitute the church of Christ. The church of Christ, in its entity, has no respect to denominational lines or denominational conditions of membership. The Savior, in his language to the Jewish ruler, laid down the basis of membership in his church: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." No one is in the kingdom of God who has not been born of water and of the Spirit, and every person on earth who has been born of water and the Spirit is in the kingdom or church of God. The church then is composed of all persons who have been born again—born of water and the Spirit. In all ages and in all countries, in all denominations and in no denomination, all baptized believers are members of the one body or church of Christ.

The church of Christ commenced on the first Pentecost after the resurrection, (as the Scriptures plainly teach), and existed during the apostolic age; and hence no body or people that originated subsequent to that period can be the church of Christ. The church did not commence, and fail, and commence again, as some erroneously teach; for the Scriptures say the church should never fail. In Daniel 2:44 we read: "And in the days of these kings shall the God of heaven set up a kingdom, which *shall never be destroyed*; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it *shall stand forever*." In Luke 1:33 we read: "And he shall reign over the house of Jacob forever, and of his kingdom there *shall be no end*." If these Scriptures are true, the kingdom of Christ, which was set up in the days of "these kings", has existed ever since. The kingdom did not fail during the dark ages, to be set up again by Joseph Smith, or by Alex. Campbell. Hence, the theory that the Latter-Day Saints constitute the church is erroneous; and the theory that Alex. Campbell and his co-laborers in the reformation constitute the church is equally erroneous. The Baptist idea, that the church of Christ has had a continuous existence on the earth, is scripturally correct. The idea that the Baptist denomination is that church is supremely erroneous.

While the kingdom has existed in all ages since its commencement, the Baptist denomination has existed only about three hundred and fifty years. It cannot be found during the first fifteen centuries of the Christian era. Baptized believers—persons born of water and the spirit—can be found in all ages, hence the kingdom existed in all ages, for persons born of water and the Spirit are in the kingdom of God. Hence, persons thus born constitute the kingdom, whether in party lines or out, whether in the dark ages or in the light, whether in the first century or the fifteenth or the nineteenth. The boundary line of the kingdom is as wide as the new birth, and does not depend on party lines or party names, or upon reformatory movements. Much might be said of the sin of wearing party names and observing party lines, but the existence of the new birth and of the kingdom does not depend upon this matter.

Some hold to the theory that the church of Christ commenced in the days of Abel, or in the days of Abraham, or in the days of John the Baptist. But a few words will suffice to settle this idea. The fact that Christ said—nearly four thousand years after the death of Abel, and nearly two thousand years after the death of Abraham, and some time after the death of John the Baptist—"Upon this rock I will build my church," using a verb in the future tense, forever destroys the idea that Christ's church could have existed before he used this language. If the church existed before A. D. 32, his statement is false and meaningless. Any institution or organization that existed prior to the utterance of this language in Cesarea Philippi, A. D. 32, could not have been the church of Christ.

THEREFORE, in conclusion, any theory is erroneous that claims as the church an institution that had an existence before Christ said, "Upon this rock I will build my church." Any theory is erroneous that claims as the church an institution that was established after Christ built his church upon the rock. Any theory is erroneous that contradicts the plain statement of those Scriptures which declare the perpetuity of Christ's kingdom, from the time of its establishment to the end of the world. Any theory is erroneous that contradicts the teaching of the Savior in regard to the new birth, and the condition of entrance into his kingdom. The true theory is in

harmony with the teaching of the Bible upon the establishment, perpetuity, and laws of entrance into, the church of Christ. The church commenced on the day of Pentecost, has continued to the present time, and is composed of all persons who have been born of water and the Spirit. Many of its members have at different times been shut up in party lines and by party fellowships, and this confused and disorderly state of affairs has confused the minds of many good people as to what constitutes the church of Christ. As in the ante-type, national Israel was at times in bondage, but did not cease to be God's chosen and elect people; so the church, while in bondage to human error and tradition, during the dark ages, did not cease to be the church of Christ; and that portion of Christian Israel to-day that is entangled in party lines and party fellowships is nevertheless a part of the elect people of God, and we continue to call upon them to come out of Babylon and back to Jerusalem, to their native country.

T. R. BURNETT.

THE DISCIPLE OF JESUS OUR LORD.

HIS FAITH, HIS MANNER OF LIFE, AND HIS HOPE.

(This article was written to be read at the mass meeting at Moberly, Mo., in August, 1888, which meeting was postponed on account of small-pox.)

Dear Brethren:—To some Jews who "believed on him", as they listened to his word "in the treasury, in the temple", Jesus said,—*"If you continue in my word, are you my disciples indeed; and you shall know the truth, and the truth shall make you free."*

Here our Lord clearly expressed the condition, "continue in my word", and the two glorious results coming to bless him who has entered into the relation of his disciples.

While Luke told Theophilus where "the disciples were called Christians first", he never used the latter name, but continued the use of disciples,—“Then the disciples”, in the same Antioch, “determined to send relief unto the brethren in Judea.”

Other names, applied to the individual or to the assembly, cause those who accept and wear such other names, to forget the Lord Jesus.

On his last visit to Jerusalem, Paul was accompanied by some of “the disciples of Cesarea”, who took with them to the city “an old disciple”, Mnason of Cyprus, “with whom we should lodge.” During this most interesting period of his apostolic life, Paul appeared as Servant of his Lord, before an angry mob,—from whose cruelty he had been rescued by a heathen captain; then before the Highpriest and the Elders who secured the help of an orator, Tertullus, in their bloody designs. A typical Governor, willing to sell Paul’s freedom, but finding no purchaser, left him “in bonds.”

After bearing imprisonment for more than two years, by the fair-minded but rather perplexed Festus, into the presence of King Agrippa who came “with great pomp”, and “the chief captains and principal men of the city”, Paul was brought, and allowed to answer his “accusers face to face.” Paul’s earnest appeal to “all the Jews who knew me from the beginning”, was a bold and characteristic act of the man—and woe to the disciple in this day, whose life denies him this shield of honor, if not of life.

With all my heart, I can say, God pity the man, who can see, by help of Luke’s words, the apostle of the glorified Lord, as he rose in his bold, tender, heart-thrilling cry—“O King Agrippa, I was not disobedient to the heavenly vision”, and then, in thirty-five short words, presented in clear statement the labor of the years since he obeyed that “vision”,—I say, pity the man, who, capable of honest thought, shrinks from slandering his fellow-man, and yet refuses to accept the testimony to Jesus’ resurrection and exaltation, thus uttered by the “Ambassador in chains.”

How the apostle's whole appearance, speech and conduct illustrated and impressed upon the minds of his listeners, scanning his features and roused by his words, his highest eulogy of Christ,—that He “should show light unto the people and to the Gentiles.” They saw the light. How many of Paul's hearers “loved the darkness, rather than the light”, for the one only reason, common to men then and ever since, “because their deeds were evil”, and dreaded discovery by the light, God alone took notice then.

The man “in chains”, who had exercised himself to “have always a conscience void of offence toward God and men”, displayed the faith, and cast himself upon the hope, which can support and cheer forward only the true disciple of heaven's accepted Lord. As thus he spoke for himself, “his words of truth and soberness”, which lifted him far above the fear of man, and flung into his soul a feeling of sympathetic oneness with the prophets of old, the representative of Rome's power and justice was lost in the man from whose bewildered mind and deeply-stirred heart, came the sudden cry,—“Paul, thou art beside thyself.” Could I gain it, earth's glittering gold could not purchase the picture upon which priest, captain and merchant, were privileged to look, as Paul turned and gazed into the anxious face of the noble Roman, and kindly said,—“I am not mad, most noble Festus.”—“This thing was not done in a corner.” Neither in secret chamber, nor alone, was Paul, when turned from the work of hate and death, to preach love and life eternal to Jew and Gentile everywhere.

As Paul lifted his eyes from the face of Festus he read the troubling thoughts of the man who “desired to hear him speak”, and ventured his question,—“King Agrippa, believest thou the prophets?” and for the wearer of the King's soft robe, he boldly replied to his own question,—“I know that thou believest.” That man who could not shake off the King, was forced to occupy and describe in expressive words the only position such as he has ever since had courage to assume,—“Almost thou persuadest me to be a Christian.” The man who gave these words of indecision—this fruitful example—to the world, was then robed in royalty's insignia, and “with great pomp”, attended by obsequious priests, captains, and principal

men, while the man who affectionately rebuked the timidity adorned with the crown of a King in his prompt response,—“I would to God that thou and all who hear me this day were altogether such as I am,”—was a prisoner “in bonds” to priestly malice. The work of the latter, for which he then, by high-seated cowards, was declared worthy neither of death nor of bonds, has lived but yet borne only fruit of gladness.

In this apostle of Christ’s love and mercy, we can and we should study our faith, in its living form and fruitful toil, our example in its shadowless beauty standing amid the bitterest scorn of priestcraft, kingcraft, and cringing cowardice; our hope rising until it caught upon its pure brow the light from the face of the Lamb, and scattered its life-giving rays far and wide over the sinning, sorrowing and perishing race, for whose redemption and return to God, Bethlehem’s shepherds heard the angels sing, and Aaron’s last son lifted the rod of his office to touch with gall the lips of the victim whose agony was hidden from scornful eyes by the gathered gloom on Calvary’s summit.

Are we disciples, under the testimony? If we are, what more can we do with the blessings craved and received, than to prove our title clear? Our written arguments must be thrilled into the warmth of loving lives by daily deeds of mercy. If you know these things, happy are you if you do them. The fruitless tree may be spared for the testing of a little more of the dresser’s care, but its failure to respond to this, calls for the axe.

Children of one Father, objects of his never forgetful but ever tender care, we are brethren, forbidden by regard for our common parent, from every evil suspicion, commanded by the first and most sacred tie of kindred, to prompt, cheerful, unmeasured service imposed by the present misfortunes, and inspired by the future gathering together before him who alone shall reward any one as his deeds have been recorded on earth.

There abide with all disciples as the mementoes of their loving and faithful Lord, these three badges, upon which no rust nor stain should be allowed to appear,—Faith, Hope, Love. Faith in Jesus exalted to God’s presence; Hope in his promise

revealing and assuring of rest, joy and life with him at home; Love for him which gently spreads out, covering all who bear his name and obey his word.

Offences shall come—have come in every form and in all their destructive force—but he solemnly said,—Wo to that man by whom shall come offences to the least and weakest among the children of his Father.

The one expressive symbol of the gospel of Christ, which we have heard, and received and believed with all our hearts, is The Man, Christ Jesus. Many of us without feelings of personal shame, can recall the days passed as profitlessly as those endured by the “younger son”, feeding husks to swine far away from home. How keen were the piercings of that hunger which craved a share of such nourishment. Unable to satisfy itself without betraying the trust held for another, that fierce hunger added to its increasing demands the crushing weight of the memory of a home of plenty. Out of his burning grief was heard the rash cry,—I will return to my Father. He will forgive and receive his son, whose wanderings found no other home among men.

Amid the conflicts of voices heard in Council, Conference, Association, Assembly, and Convention, our ears were stunned, and our hearts felt afflicted, while troubling thoughts refused us freedom to rest anywhere. Born aliens from the commonwealth, no memory could recall the cheer and plenty of a former home.

The voice of the Shepherd who claimed and called for the other sheep “not of this fold”, was not readily distinguished. Strangers were numerous and unceasing in their efforts to have the sheep follow, until the wolf appeared scattering or catching the sheep for whose safety the hirelings cared not.

To be gladly remembered is the day in which our ears heard the joyful tidings—One is your Lord—all mine are brethren—call no man on earth your master! We listened, as much in alarm as in gladness, for rushing as a torrent through our soul, came the rebuking cry,—What will the fathers say? Aye, aye! we must step carefully lest our fetters, forgotten by benumbing, sink deep into our flesh embraced in their power.

Paul in Cesarea wore the chains of pagan Rome, but his spirit was free, and his tongue was invited to speak his faith. From prison's gloom to palace's earthly glory, was he passed, that the story of Calvary's hate and death, turned by their victim into love and life, he might tell and confirm.

Christ, and Peter, and Paul, are the three great miracles of the "documents of unknown date and authorship",—miracles to whose existence, yet in power on earth, when thought, and speech, and pen are free and urged to do their utmost for the cleansing, clothing, feeding of the millions, adequate evidence rises to the call.

Christ and thought, Peter and speech, Paul and pen,—who dare rise to rival them? The proud sons of science, whose steps reveal a timidity it would but cannot hide, should ask and answer,—whose thought, and speech, and pen have swept, and garnished, and made secure, the inheritance whose privileges they more abuse than wisely use?

If not in Palestine, I am bold to say not in Egypt, Persia, Greece or Rome, was born the son of woman whose wisdom gave birth to the spirit of liberty whose only appropriate raiment was woven out of the words first heard among the hills of Galilee. Brahma's cruelty delighting in gore, Buddha's lazy dream craving oblivion, fettered millions of slaves, but broke not one yoke—gave earth not one freeman!

The spirit of the Greek's philosophy was ruthless in its march as was the spirit of Rome's martial hosts. The city of many Gods could not listen to a Socrates, when he dared to doubt the completeness of its creed. Rome grasped for power over all, and cared nothing for the individual's life and peace. Christ alone placed a man consciously in the presence of his Creator and Protector. He seeth in secret, and rewards openly. The sparrow cannot yield its little life to human hate, unseen by him who gave it form and breath and wing, and voice to call and woo its mate. The lily from out its miry home lifts its head to receive the gilding glory of its Creator's touch. Man has smeared with sin's polluting hand, the image of his Maker. Through this dark veil, whose folds he has not strength to rend asunder, may be seen in dim outline, the form Christ alone can restore to purity, health, and life evermore

The hand which touched the bier, and the voice which spoke death and grief away, belong to him whose law we will obey, until we meet him.

Have we come to know the truth, and to enjoy the freedom this truth alone can restore and make eternal? Free under Christ, shall we stand fast, or bow to escape a reproach recalling Calvary? The yoke to whose burden and restraints we cheerfully bend our necks, has never left a bruise. The voice which opened the prison doors, and the power which broke the captive's bands, calls and guarantees to every disciple of our Lord, the help needed in every hour of earth's sore trials.

With the echo of the words which pledged our faith in Christ, still ringing in our hearts, can we forget his name? Our souls warned by his precept and thrilled with his promise, can we choose as our pathway that which will lead us under his wrath. Wide the gate and broad the way which many enter and travel to sure destruction. Let not the giddy multitude lure us to death. Strait the gate and narrow the way we must pass and follow to find the end lost in life and pleasures pure—the home of our Father.

VERSALLES, ILL.

JAMES S. BELL.

THE ORGAN.

As the question of using instrumental music in the public service of the church continues to attract attention and create trouble in some localities, it may not be amiss for me "to show my opinion." Inasmuch as the subject has been considered by those who had the advantage of mature thought, (for it has always been conceded that "age shall speak wisdom",) as well as an accurate knowledge of the Scriptures, it might appear to be a work of supererogation, to continue the discussion. Let it then be understood that what we have to say is not offered with

the impression that the arguments of Allen, McGarvey, Kendrick and others, living and dead, are not conclusive. By no means, but it is thought there is another point of view in which to consider the question, that may appear not only weighty, but more conclusive. So far as I have observed, the considerations offered have been principally drawn from the law of charity. There is no doubt whatever of their reasonings and conclusions being both wise and satisfactory to the spiritually minded, although the argument has been of an indirect nature, and might be considered *inter fratres*, reaching the question of wrong by giving offense to brethren. The results of the trouble in this respect are visible, and there is not the slightest plea to be offered by way of apology or excuse for the cause of strife and alienation. We propose to offer one direct argument that may be considered *crimen inter fratres et Deum*, yet with very little hope, that he who will not regard "his brother whom he has seen", is likely to regard "God whom he has not seen", and therefore will not repent of the wrong he has done. The worship of God is a very serious matter, and will be regarded by all conscientious professors with a solemn and jealous care. The entrance of sin into the world made the altar service a necessity. It is the place where God and man meet in the sociability of reconciliation. The provisions and ceremonies of the altar have always been arbitrary and dependent on the absolute will of God. The law governing it is properly known as the ceremonial law, and which has been changed from time to time, to suit the Divine purposes. Some have defined it as positive law. This term is not sufficiently expressive and explanatory, for all law is positive. No form of law is more positive than the moral law in all its provisions, both affirmative and negative. The ceremonial law regulates the priesthood, and is changed to suit it,—therefore, Paul declares, that the priesthood being changed, there is made of necessity a change also of the law. Heb. 7:12. This law cannot be changed, modified, added to or subtracted from, only by God's own authority. Attempts of this kind have invariably resulted in the most fearful consequences. The moral law is founded on human nature, and grows out of man's social relations. As

human nature undergoes no change, the moral law remains permanent. Now, in considering the subject of Divine worship, the first and most important question is,—by what law is it authorized and directed? Evidently by the ceremonial law, for the service of God is the service of the altar, in which every Christian is interested, for in their profession they are constituted for life, “kings and priests unto God.” Rev. 1:6; 1 Pet. 2:5. From a careful examination of these Scriptures it will be found that every professor of Christianity is deeply and essentially personally interested in the question of introducing any thing into the public worship of God that he has not plainly authorized and expressly directed. There is no negative ground to be assumed or occupied. If the thing proposed is right, all must approve it—if it is wrong, then all must condemn it. To establish this point we will proceed to examine the ceremonial law, as it has on different occasions been given to man,—but it must be remembered, and will be seen that this law demands perfect unanimity, and admits of no manner of doubt. Our first parents were placed under a ceremonial law, because it is the law of faith, and containing one statute as follows,—“Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die.” There was no mistaking the terms of this law, neither was there any excuse of that kind offered. But to have the “eyes opened”, and “to become as gods”, was sufficient to overcome reverence for a law, based on faith, and in which reason saw no propriety. The immediate result was a discovery of nakedness and a deep sense of shame. A spiritual nakedness will always become visible to those who fear God upon a discovery that His service law has been violated, with a corresponding shame. “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” 1 Cor. 11:3.

From the violation of this first law, every human being has been made to suffer in the stream of sorrow and affliction, pain and death, that will follow the race until they reach the promised land. It became necessary to save the race from extinction by death, and the Gospel was introduced together

with a new ceremonial law. It required an altar service, in which God prescribed the sacrifice, and attendant devotions. It may be inferred from all that is given us that Cain, the elder, devoted himself to gardening, while Abel, the younger, delighted in the flock. How long things went smoothly on is not known, but either from pride in depending upon his brother for the prescribed sacrifice, or from the loss of faith, or from a desire to establish a more economical and convenient worship, Cain substituted a cabbage or other vegetables for the lamb required. He simply attempted to worship God in conformity with his own views of propriety. As a result of a departure from the ceremonial law he and his sacrifice were rejected together, which resulted in the murder of the faithful worshiper. It is uniformly the case that infidelity, envy and violence are associated with a disregard of the ceremonial law. After this occurrence the two families of Cain and Seth, who came in place of the murdered Abel, were divided and marked by opposing peculiarities that never left them. The family of Seth was spiritually disposed, and maintained the true and simple worship of God throughout their generations, and formed the direct lineage of Christ through Enos, Noah, Abraham, Jacob, David, etc. The other family was worldly-minded, and devoted themselves to the invention of musical instruments, among which the organ was prominent; and all of which belong strictly to worldly pastime and amusement. This consideration alone should have considerable weight in determining its utter inapplicability to the worship of God. In no case has he ordained the ingenuity of man to his service. A ceremonial law was given for the construction of the Ark, Gen. 6:14, etc.; for the building of the Tabernacle, Ex. 35; for the cure of leprosy, 2 Kings 5; and for the destruction of the Amelikites, 1 Sam. 15; in all of which the least departure was visited with the severest punishment. To the proposed reason assigned by Saul for saving the best of Amelek's flocks and herds, viz., "to make a grand sacrifice to the Lord", the reply, "that the Lord preferred obedience to sacrifice", shows that no kind of apology or consideration, however worthy in itself, will atone for a violation of the ceremonial law. When we come down to the Christian dispensation, we find a definite law given to the church and presented in its practice

under the immediate direction of the apostles, in these words : "they [the disciples] continued steadfast in the apostles' doctrine, the fellowship, the breaking of bread, and the prayers." Acts 2:42. These four items embrace the entire object for which the disciples originally met together, and when we examine them carefully, they embrace the entire question of Christian service, forming the ceremonial law of the church. Anything not embraced in these four items is wholly forbidden, and to add to them, alter or abridge them, is identical with the sin of Cain in changing the offering, and of Saul in not destroying Amalek. In other words, it is a violation of the ceremonial law constituting will worship. To say the worship of God is not clearly defined, or is left in doubt, is to assume what never was true. "God is a spirit, and they that worship him must worship in spirit and truth." Whatever is inconsistent with these two specifications is inconsistent with the will of God, and, therefore, a sin. To worship in the spirit is to worship with the mind, the understanding, and the heart. To worship in the truth, is to worship according to his revealed will. Instrumental music is inconsistent with the former, and no where to be found in the latter. We are taught to be "filled with the spirit ; speaking to yourselves in psalms, hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:19. This Scripture positively and unequivocally forbids instrumental music. The words, *ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν*, signify literally, "singing and touching the chords in the heart." If the words in the heart were not there, it might be understood as referring to some stringed instrument ; but as it is, there cannot be the shadow of a doubt as to its excluding an instrument. This is fully corroborated by other apostolic teaching. In 1 Cor. 14:26, alluding to congregational worship, we have these words : "How is it then, brethren ? when ye come together, every one of you hath a psalm." Again : "Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms, and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16. In every case the music

THE ORGAN.

of the Christian assembly or the church in its public worship was that associated with the mind and heart, to instruct and edify.

Another consideration that will have great weight in settling this question with every one who sincerely desires to be right, is this: that all the acts of worship enjoined upon the church, is equally the duty of all the members, and nothing was the duty of one that was not the duty of all. If instrumental music was enjoined, comparatively few could engage in it. As for the writer, his ability in that respect would not be adapted to anything except a jewsharp or a drum, and if such instruments were brought in there would be objection, although it should be as much against one as another. Any objection that could be urged against one instrument, without it could be shown that the piano, cornet or organ is especially authorized, (which can never be done, as they are each and all inconsistent with the ceremonial law, Acts 2:42), could be urged against all. There are persons who say they are as much opposed to instrumental music as any one, yet they hold membership in the congregation that has it, and some are even bishops. As every man "must stand or fall to his own master," this may be allowed, but my conscience cannot support any practice before the world that I believe to be a sin of that class. I could tolerate a moral delinquency or personal weakness in a brother, and bear with it, but a change or modification of God's law, that regulates his worship—*No*, never for a moment. Immersion in water for the remission of past sins, based upon an intelligent faith and sincere repentance in God's ceremonial law to the sinner, as plain as it can be written, and immersionists wonder how any one can change it to sprinkling without faith, yet the introduction of instruments, without sense or devotion, into the service, is identical. The one is the ceremonial, divinely prescribed for the sinner, the other for the saint, and it is altogether as proper to modify or change the one as the other. It was forbidden by the Law of Moses to "sow a field with mingled seed"; or "wear a garment mingled of linen and woolen." Lev. 19:19. How much more incompatible and unreasonable to mix up the affairs of human ingenuity and amusement with the spiritual and solemn worship

of God? It is said by some that "they worship God by or through the instrument." That is a delusion. God is not worshipped by or through any medium. The worship of God consists in the adoration of the heart, and the admiration of the understanding directed by his ceremonial requirements. Without the understanding it is ignorance, and without the heart it is solemn mockery. But the question will ever recur: Is it found in the apostles' doctrine? As to music, we find in their teaching nothing except that involving the heart and voice, giving expression to sentiments of homage and adoration that edify one another. This is the only music embraced in or tolerated by the "apostles' teaching" in which the primitive converts are said "to have continued," and to introduce any other is to set up the human will against the will and wisdom of God.

It will aid us very much in this enquiry to consider the class of people that use instrumental music. We have already referred to the fact that the organ was the invention of the family of Cain. This should have considerable weight in convincing us of its worldly or carnal nature. The brother of Jubal, the inventor of the harp and organ, was a wild man, a dweller in tents, and a keeper of cattle. Their father, Lamech, was a bigamist, and their mother, Adah, was one of the best fighting women of her day. She caused her husband to ask: "Have I slain a man to my wounding? or a young man to my hurt?" Gen. 4: 23. Out of such a family, conspicuous for carnality and domestic wickedness, comes the means that some professed Christians propose to introduce into the sacred worship of God. Had there been anything in it to elevate or improve our nature, this family would have shown it. But such was not the fact.

It was not until the family of Seth began to spread, that "men began to call upon the Lord." Gen. 4: 26. Throughout the generations of Seth we hear nothing of music or musical instruments, except in connection with a certain class who were given up to worldly festivities, as we will show. We should notice that Jubal, the worldly-minded inventor, is said to be "the father of all such as handle the harp and organ." It would be well to consider the scriptural use of this word

"father." We can only make a suggestion or two for others to investigate. The good king Josiah, 2 Chron. 24, is not regarded as the son of the godless Amon, who is dropped out, and David substituted as his father. Josiah was the son of Amon according to the flesh, but he is left out, as it would be saying that the greatest sinner was the progenitor of the greatest saint that ever devoutly bent his knees. Then he had two fathers, one as to the flesh, and one as to the spirit. Then Jubal is the father in taste, in tendency, or preference, of all that handle (devote their time to) the harp and organ. In tracing the line of the divine government it is well to notice the general character of those who were addicted to the harp and organ. Among several illustrations on record we select Job 21:7, "Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore, they say unto God, depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what prophet should we have if we pray unto him?" We make this quotation to show the company and associations of the organ—that they are altogether inimical to, and destructive of, a spiritual, devotional service. Upon close observation it will be ascertained that where the public service of God is mixed up with human devices and matters of worldly entertainment, there will follow a decline in spirituality, and a corresponding conformity to carnal customs. Such are the stratagems of Satan and the deceitfulness of sin. If a solitary case could be produced where harps, violins, drums, pianos, cornets or organs have added to the devotion of a congregation or increased its spirituality and charity, there would be some apology for their use. But as that cannot be done, the charge of departing from the apostles' doctrine and disrupting the fellowship, or, in other words, violating the ceremonial law, will stand against all its advocates.

We have seen that the use of instrumental music is not to be found in the apostles' teaching—that it was invented by the rejected and infidel family of Cain, and that its use characterized the worldly and ungodly in all ages. We wish now to call attention to the fact that it has invariably disturbed and destroyed that fellowship established by the apostles and in which the primitive disciples continued. No case can be produced where such a state of case as this has not been its immediate and practical result. Those who have advocated its introduction have added the sin of destroying the fellowship of the church to that of adding to the apostles' doctrine. Brethren would, to a greater or less extent, withdraw, and if any did remain it was with dissatisfaction and under protest. In this case the fellowship of the church is broken up and it ceases to have that influence for good it formerly had. The stronger advocates for the organ are attendants upon the opera, and are general pleasure seekers, exhibiting a cold and repulsive manner to all who desire a more simple and devotional worship. The organist is, with an occasional exception, a genuine son of Jubal, performing his part of the service for the money he gets. The choir leader, waving his musical wand, is generally of the same family. The natural result of all this is a congregation of fashion and formality, where all kinds of worldly stratagems are resorted to, to get money in order to keep up a show in the flesh, and to support these senseless and unauthorized expedients, such as mite societies, suppers, festivals, prize cakes, drawings, auctions, with other fleshly amusements.

In looking at the style and formalities of one of our modern and humanly arranged congregations, it is difficult to refrain from contemplating the idea that would arise in the minds of Paul, or of any of the sacred writers, should they accidentally be present. Would they not necessarily make some inquiries as to the nature of the place and the proceedings they witnessed? Upon being informed that it was a meeting of the Church of Christ, would they not say: "We never authorized this organ and its unbelieving performer; it is not scientific music, but edifying sentiment. When you come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation; you all come here to look

on, to spend most of your time in hearing criticisms upon some fragment of our teaching, to be entertained with scientific preludes and interludes, with songs without the sentiment that edifies. You have strangely departed from the simplicity and mutual edification of our primitive assemblies." Such, we have reason to suppose, would be the sentiments expressed.

Being invited by one of the deacons to place my membership with them in a city congregation having an organ and choir, I asked the pastor how it would do under protest against their instrumental music? He replied: "It would not be allowed." So the organ becomes a test of fellowship. They spend from four to five thousand dollars a year to keep up their style, but what good it effects remains yet to be seen.

J. L. RICHARDSON.

UNITY OF THE GOSPELS.

ARTICLE III.

50. *Healing the Centurion's Servant.*—CAPERNAUM.

[Matt. 8:1, 5-13; Lu. 7:1-10.]

When he had finished His discourse in the audience of the people, being come down from the mountain followed by a great multitude, He entered Capernaum. And a Centurion's servant, who was dear to his master, was sick and in danger of dying. And the Centurion, having heard concerning Jesus, accosted Him with this request: "Sir, my man-servant lies sick at home, exceedingly afflicted with a palsy," and sent to Him Jewish elders to entreat Him to come and save his servant. When they came to Jesus they earnestly besought Him, saying, "He is worthy of this favor, for he loves our nation, and it was he who built our synagogue." Jesus answered, "I will go and cure him." The Centurion, replying said, "Sir, I am not

worthy that you should come under my roof." Then Jesus went with them. And when he was not far from the house the Centurion sent friends to Him to say, "Master, trouble not yourself, for I have not deserved that you should come under my roof; wherefore, neither thought I myself fit to come into your presence. Only say but the word, and my servant will be healed. For even I, who am under the authority and command of others myself, having soldiers under me, say to one, 'Go, and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." Jesus hearing these things, was astonished, and admired him; and, turning, said to the multitude which followed, "Indeed, I assure you I have not found so great faith even in Israel. But I assure you that many will come from the east and from the west, and will be placed at table with Abraham, Isaac and Jacob, in the Kingdom of Heaven, while the sons of the Kingdom shall be thrust out into outer darkness, where will be weeping and gnashing of teeth." Then Jesus said to the Centurion, "Go home; be it to you according to your faith." That instant his servant was cured. And they who had been sent, having returned to the house, found the servant well who had been sick.

51. *Raising the Widow's Son.*—NAIN.

[Luke 7:11-17.]

The day following He went into a city called Nain, accompanied by His disciples and a great crowd. As He approached the gate of the city, the people were carrying out a dead man, the only son of his mother, who was a widow; and many of the citizens were with her. When the Lord saw her He had pity on her, and said to her, "Weep not." Then he advanced and touched the bier (the bearers stopping) and said, "Young man, arise, I command you." Then he who had been dead sat up and began to speak, and He delivered him unto his mother. And all present were struck with awe, and glorified God, saying, "A great prophet has arisen among us," and "God has visited his people." And this report concerning Him spread throughout Judea and all the neighboring country.

52. *John the Baptist Sends to Jesus.*—GALILEE.

[Matt. 11 : 2-19 ; Lu. 7 : 18-35.]

Now John having heard in prison of the works of the Messiah (John's disciples had informed him of all these things) he called two of his disciples whom he sent to Jesus to ask him, "Are you He who comes, or must we expect another?" Being come to Him, they asked Him, "Are you He who comes, or must we expect another? John the Baptist has sent us to ask you." At that very time Jesus was delivering many from diseases and maladies and evil spirits, and giving sight to many who were blind. And Jesus returned this answer, and said to them, "Go and report to John what you have seen and heard. The blind are made to see, the lame to walk, the deaf to hear, the lepers are cleansed, the dead are raised, and good news is brought to the poor. And happy is he to whom I shall not prove a stumbling-block." When John's messengers were departed, Jesus said to the multitude of people concerning John, "What did you go out into the wilderness to behold? A reed shaken by the wind? But what did you go out to see? A man effeminately dressed? It is in royal palaces that they who wear splendid apparel and live in luxury are found. It is kings' palaces that such frequent. What, then, did you go to see? A prophet? Yes, I tell you; and something superior to a prophet. For this is he concerning whom it is written, 'Behold! I will send my messenger before you, who will prepare your way.' For, indeed, I declare to you, among those who are born of women, there has not arisen a greater prophet than John the Baptist. Yet the least in the Reign of God is greater than he. From the first appearing of John the Baptist until now the Kingdom of Heaven is invaded, and invaders take possession by force. For till John appeared all the prophets and the law were your instructors; and if you will bear to be told it, this is the Elijah who was to come. Whoever has ears to hear, let him hear. All the people, even the publicans, who heard John have, by receiving baptism from him, honored God; whereas the Pharisees and the lawyers, in not being baptized by him, have rejected the counsel of God with regard to themselves.

* "But to what shall I compare the men of this generation? They are like children in the market place, of whom their companions complain and say, 'We have played to you upon the pipe, but you have not danced; we have sung mournful songs to you, but you have not wept nor lamented.' For John the Baptist came, abstaining from bread and meat and wine; and they say, 'He has a demon.' The son of man has come, using both meat and drink, and they say, 'He is a lover of banquets and wine; a companion of publicans and sinners.' But wisdom is justified by all her children."

53. *Reflections of Jesus.*—CAPERNAUM.

[Matt. 11:20-30.]

Then He began to reproach the cities in which most of His miracles had been performed, because they reformed not.

"Alas, for thee, Chorazin! Alas, for thee, Bethsaida! for if the miracles which have been performed in you, had been performed in Tyre and Sidon, they had reformed long ago in sackcloth and ashes. Know, therefore, that the condition of Tyre and Sidon, on the day of judgment, shall be more tolerable than yours. And thou, Capernaum, which has been exalted to heaven, shalt be brought down to Hades; for if the miracles which have been performed in thee had been performed in Sodom, it had remained till now. Know, therefore, that the condition of Sodom, on the day of judgment, shall be more tolerable than thine."

On that day Jesus said, "I adore thee, O Father, Lord of heaven and earth, because having concealed these things from sages and the learned, thou hast revealed them to babes. Yes, Father, because such is thy pleasure."

"My father has imparted everything to me; and no one knows the Son, except the Father; neither knows any one the Father, except the Son, and he to whom the Son will reveal Him. Come to me all you who toil and are burdened, and I will give you rest. Take my yoke upon you, and be taught by me; for I am meek and condescending; and your souls shall find relief. For my yoke is easy, and my burden is light."

* "And the Lord said."—Lu. 7:31—*Interpolation.*

54. *Jesus Anointed by a Woman.*—CAPERNAUM.

[Lu. 7:36-50.]

Now, one of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house, and placed himself at table. And behold a woman in the city, who was a sinner, knowing that He ate at the house of the Pharisee, brought an alabaster box of balsam, and standing behind at his feet weeping, bathed them with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the balsam. The Pharisee who had invited Him, observing this, said within himself, "If this man were a prophet, he would have known who this woman is that touches him, and of what character; for she is a sinner." Then Jesus said to him, "Simon, I have something to say to you." He answered, "Say it, Rabbi." "A certain creditor had two debtors: one owed him five hundred denarii, the other fifty. But not having the means to pay, he freely forgave them both. Say, then, which will love him most?" Simon answered, "I suppose he to whom he forgave most." Jesus replied, "You have judged right." Then, turning to the woman, He said to Simon, "Do you see this woman? When I came into your house you gave me no water for my feet; but she has washed my feet with tears, and wiped them with her hair.* You gave me no kiss, but she, since she entered, has not ceased kissing my feet. You did not anoint my head with oil, but she has anointed my feet with balsam. Wherefore, I tell you, her sins, which are many, are forgiven; therefore her love is great. But he to whom little is forgiven has little love." Then he said to her, "Your sins are forgiven." Those who were at the table with Him, said within themselves, "Who is this, that even forgives sins?" But He said to the woman, "Your faith has saved you; go in peace."

55. *Second Circuit in Galilee.*

[Lu. 8:1-3.]

Afterward He traveled through cities and villages, proclaiming the joyful tidings of the Reign of God; being attended by the Twelve, and by certain women, who had been delivered

* "Her head."—Lu. 7:44.—*Interpolation.*

from evil spirits and distempers : Mary, called Magdalene, out of whom went seven demons ; Joanna, wife of Chuza, Herod's steward ; Susanna, and several others, who assisted Him with their property.

56. *Dumb Demoniac Healed.*—GALILEE.

[Matt. 12:22-37 ; Mar. 3:19-30 ; Lu. 11:14, 15, 17-23.]

Then they went into a house, whither a crowd again assembled, so that Jesus and his disciples could not so much as eat. His kinsmen hearing this, went out to restrain it. ("For," they said, "He is beside himself.")

Then again, He was expelling a demon which caused dumbness. A demoniac was brought to Him, dumb and blind, and He cured him, so that he both spoke and saw. And when the demon was gone out the dumb spoke, and the people wondered. And all the people said with amazement, "Is this the son of David?" But some, however, the Pharisees and the Scribes, who came from Jerusalem, hearing them, said, "This man is a confederate with Beelzebub, and he expels demons only by Beelzebub, the prince of demons." But Jesus, knowing their thoughts, having called them, said to them by similitudes, "By intestine dissensions any kingdom may be desolated, one family falling after another. If a kingdom be torn by factions that kingdom cannot subsist. And if a family be torn by factions, that family cannot subsist ; and no city nor family, where such dissensions are, can subsist. Now, if there be intestine broils in the kingdom of Satan, how can that kingdom subsist ? For you say that I expel demons by Beelzebub. Thus, if Satan fight against himself and be divided he cannot subsist, but is near his end. If Satan expel Satan, his Kingdom is torn by intestine dissensions. How can Satan expel Satan ? Moreover, if I, by Beelzebub expel demons, by whom do your sons expel them ? Wherefore, they shall be your judges. But if I expel demons by the Spirit of God, the Reign of God has overtaken you. When the strong one, armed, guards his palace, his effects are secure. No one who enters the strong one's house can plunder his goods. For how can one enter the strong one's house and plunder his goods, unless he first overpower the strong one ? Then, indeed, he may plunder his

house. But if he who is stronger shall attack and overcome him, he will strip him of his armor, on which he relied, and dispose of his spoils. He who is not for me is against me; and he who gathers not with me, scatters. Wherefore, indeed, I say to you, that though every other sin and detraction in the sons of men is pardonable, and whatever slanders they shall utter; whosoever shall speak slanderously against the Holy Spirit shall never be pardoned. Their detraction from the Spirit is unpardonable. For whosoever shall inveigh against the son of man, may obtain pardon; but whosoever shall speak against the Holy Spirit, shall never be pardoned, either in the present state or in the future; but is liable to eternal punishment." He said this because they affirmed He was leagued with an unclean spirit.

"Either call the tree good, and its fruit good, or call the tree bad, and its fruit bad, for we distinguish the tree by its fruit. Offspring of vipers! how can you, who are evil, speak good things, since it is out of the fullness of the heart that the mouth speaks? The good man out of his good treasure,* produces good things; the bad man, out of his bad treasure, produces bad things. Be assured, however, that of every pernicious word which men shall utter, they shall give an account on the day of judgment. For by your words you shall be acquitted; and by your words you shall be condemned."

57. *Scribes and Pharisees Seek a Sign.*—GALILEE.

[Matt. 12:38-45; Lu. 11:16, 24-26.]

Then some of the Scribes and Pharisees interposed, and others, to try Him, asked of Him a sign from heaven, saying, "Rabbi, we desire to see a sign from you." When the people crowded together, He, answering, said to them, "This is an evil and adulterous generation. They demand a sign, but no sign shall be given them but the sign of the prophet Jonah. For as Jonah was a sign to the Ninevites, so shall the Son of man be to this generation; as Jonah was three days and three nights in the stomach of the great fish, the Son of man will be three days and three nights in the bosom of the earth. The men of

* "Of the heart."—Matt. 12:35.—*Interpolation.*

Nineveh will stand up in the judgment against this generation, and cause it to be condemned, because they reformed when they were warned by Jonah: and behold! here is something greater than Jonah. The queen of the south country will arise in the judgment against the men of this generation, and cause them to be condemned, because she came from the extremities of the earth to hear the wise discourses of Solomon, and behold! here is something greater than Solomon.

"A lamp is lighted, not to be concealed, nor put under a vessel, but on a stand, that they who enter may have light. The lamp of the body is the eye. When, therefore, your eye is sound the whole body is enlightened; but when your eye is distempered your body is in darkness. Take heed, then, lest the light which is in you be darkness. If your whole body, therefore, be enlightened, having no part dark, the whole will be so enlightened, as when a lamp lights you by its flame.

"The unclean spirit, when he is gone out of a man, wanders over parched deserts in search of a resting place. But not finding any he says, 'I will return to my house whence I came.' And being come he finds it empty, swept and embellished. Then he goes out and brings with him seven other spirits more wicked than himself, and, having entered, they dwell there; and the last state of that man becomes worse than the first. Thus will it fare with this evil race."

While He was saying these things, a woman, raising her voice, cried to Him from amidst the crowd, "Happy the womb which bore you! and the breast which suckled you!" "Say rather," replied He, "Happy they who hear the Word of God, and obey!" *

58. *Christ's Nearest Relatives.*—GALILEE.

[Matt. 12: 45-50; Mar. 3: 31-35; Lu. 8: 19-21.]

Meanwhile, then, while He discoursed to the people, His mother and brothers came, and were standing without, desiring to speak to him; but could not get near Him for the crowd; and sent for Him. And it was told Him by some persons. And

* "Keep it"—Lu. 11: 28—should read "obey."

the crowd who sat round Him, said to Him, "Lo! your mother and brothers are without, and seek you, desiring to speak with you." But He, answering, said to them who told Him, "Who is my mother? and who are my brothers?" Then stretching out His hand towards His disciples, and looking about on those who sat around Him, He said, "Behold my mother and my brothers! My mother and brothers are those who hear the Word of God, and obey.* For whosoever does the will of God, my Father who is in heaven, is my brother and my sister and my mother."

59. *At a Pharisee's Table Jesus Denounces Pharisees.*—
GALILEE.

[Lu. 11 : 37-54.]

While He was speaking, a Pharisee asked Him to dine with him. And He went, and placed himself at table. But the Pharisee was surprised to observe that He used no washing before dinner. Then the Lord said to him, "As for you Pharisees, you cleanse the outside of your cups and dishes; while you yourselves are inwardly full of rapacity and malevolence. Unthinking men! did not He who made the outside, make the inside also? Only give in alms what you have, and all things shall be clean to you. Alas! for you, Pharisees; because you pay the tithe of mint and rue, and of every kind of herb, and neglect justice and the love of God. These things you ought to have practiced, and not to have omitted those. Alas! for you,† Pharisees! because you love the most conspicuous seats in the synagogues, and salutations in public places. Alas! for you; because you are like concealed graves, over which people walk without knowing it."

Here one of the lawyers interposing, said, "By speaking thus, Rabbi, you reproach us also." He answered, "Alas! for you, lawyers, also: because you lade men with intolerable burdens—burdens which you yourselves will not so much as touch with one of your fingers. Alas! for you; because you build the

* "Do it"—Lu. 8:21—should read "obey."

† "Scribes and hypocrites"—Lu. 11:44—*Interp.*

monuments of the Prophets, whom your fathers killed. Surely you are both vouchers and accessories to the deeds of your fathers'; for they killed them, and you build their monuments. Wherefore, thus saith the wisdom of God, 'I will send them Prophets and Apostles : some of them they will kill, others they will banish ; so that the blood of all the Prophets, which has been shed since the formation of the world, shall be required of this generation ; from the blood of Abel to the blood of Zachariah, who fell between the altar and the house of God. Yes, I assure you, all shall be required of this generation. Alas ! for you, lawyers ; because you have carried off the key of knowledge ; you have not entered yourselves, and those who were entering, you hindered."

While He spoke these things, the scribes and the Pharisees began vehemently to press Him with questions on many points ; laying snares for Him, in order to draw from His own mouth matter of accusation against Him.

W. R. HARTPENCE.

"THE TESTIMONY OF JESUS IS THE SPIRIT OF
PROPHECY." Rev. 19:10.

This theme certainly is of great importance to all men, since it is an absolute statement concerning the testimony of the personage into whom the Messianic prophecies of the Old Testament are developed.

It is valuable first to the Christian because his steadfastness unto the end largely depends upon the assurance he receives from these prophetic utterances that Jesus is the Christ. If, then, Jesus of Nazareth is the Messiah of the Old Testament, the Anointed One, he is what he claimed to be, the Christ of God, the Savior of the world.

If then the Savior, his claims upon us are just and right, and as sober men in fear we will heed his warnings and accept his teachings concerning our need of a Savior and his willingness and ability to save.

And if this Jesus is the Christ he is divine, and therefore all his words are inspired. This, then, at once establishes their absolute truthfulness and demands not only our respect but a candid and reverential study.

And thus the Christian will grow "strong in the Lord and in the power of his might," as beauty after beauty and truth after truth is unfolded to his receptive mind and grateful heart, because he realizes that "therein is the righteousness of God revealed from faith to faith."

And in the second place it is not least in importance to the unbeliever, for there is none other to whom he can go and upon whom he can cast his burden of guilt and in return for which receive a peace of conscience and satisfaction of soul unknown and unfelt by the world.

But if the testimony of this Jesus of Nazareth should fail to be the spirit of prophecy, then for the miserable and wretched millions there would be no deliverer, and even the faith of the Christian would be vain, and he, although sincere, would be "yet in his sins."

Since, therefore, such great and important results, not to a few, but to the entire human race, depend upon the validity of this testimony, let us enter upon its investigation breathing a prayer for wisdom and guidance unto him who liberally giveth to all and upbraideth not.

IS, THEN, THE TESTIMONY OF JESUS THE SPIRIT OF PROPHECY ?

Taking it for granted that all agree that the personage here alluded to is Jesus of Nazareth, we will not consume your time on this point.

It is further agreed, by most men at least, that the testimony of this Nazarene was recorded by the four evangelists—Matthew, Mark, Luke and John—in the New Testament Scriptures. These brief records contain a wonderful account of that illustrious character. The question, however, arises here, do these small books contain all the testimony on record in support of his claims? If there are to be no after developments of his life, work and teaching, we must conclude this is all. But if he made promises and prophecies, upon the fulfil-

ment of which the validity of this testimony as a whole or in part depends, we must of necessity therefore look beyond this brief history for something more complete, in proof of his Christ-hood. While he was on the earth he did make promises and prophecies to his disciples upon the fulfilment of which rests in part at least his claim to be the Messiah and beyond whose earthly life we must look, according to the same prophecies and promises themselves, for their fulfilment. The truth of this statement will lead us into a study of the book of Acts of the Apostles, which study will reveal a concise and wonderfully beautiful fulfilment of this Nazarene's promises and prophecies, and at the same time link the evangelical reports, through itself, to the profound and logical teachings of the Epistles and the grand symbolisms of Revelations in support of his claims.

These testimonies are said to be the spirit of prophecy; this will lead us next to an enumeration of those Old Testament prophecies pointing forward to the Messiah of God whom the writers of the New Testament and the entire Christian world allege to be Jesus of Nazareth.

I. MESSIANIC PROPHECIES.

The apostles claimed these prophecies of the Old Testament in support of the Messiah-ship of Jesus: Paul "expounded and testified the kingdom of God, persuading them concerning Jesus both out of the law of Moses and out of the Prophets." Luke says, the Bereans were more noble than they of Thessalonica, because they "searched the Scriptures daily whether these things were so", evidently referring to the Old Testament prophecies. "Paul went in unto the Jews and for three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead." Before the proud Agrippa, Paul fearlessly affirmed that he said "none other things than those which the prophets and Moses did say should come."

The eloquent "Apollos mightily confuted the Jews, and that publicly, showing by the Scriptures, that Jesus was the Christ." Acts 18:28.

And Peter said : "To him gave all the prophets witness."
"Those things which God before hath showed by mouth of all his prophets since the world began, that Christ should suffer, he hath so fulfilled."

"For they that dwell at Jerusalem, and their rulers because they knew him not, nor yet the voice of the prophets which are read every Sabbath day, they have fulfilled them in condemning him."

"And when they had fulfilled all that was written of him they took him down from the tree and laid him in a sepulchre."

2. And not only did the apostles claim the Messianic prophecies for Jesus, but he claimed them fearlessly for himself. For he says : "All things written by the prophets concerning the Son of man, shall be accomplished." "Then said he unto them, O fools and slow of heart to believe all that the prophets have said ; ought not Christ to have suffered these things and to enter into his glory ?"

"Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."
"The Son of man goeth as it is written of him." "It is written of the Son of man that he must suffer many things."
"All things must be fulfilled which are written in the law of Moses, and in the prophets, and in the Psalms concerning me."
"Then opened he their understanding that they might understand the Scriptures", and said unto them, "thus it is written and thus it behooved the Christ to suffer and to rise from the dead, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." This is a most wonderful claim indeed.

Is there in the annals of all the world another leader of thought who would dare to risk his reputation and success upon his ability to fulfill divine prophecies ? Had Jesus of Nazareth claimed to be what he was not, the above quoted prophecies would reveal an inconsistency so evident that even the tyro could put to shame the most learned Christian, but it is in harmony with the entire scheme of revelation to, and redemption of man that Messianic prophecies should be claimed by the

world's Deliverer. That claim of prophecy which, beginning at the fall of man, may be traced through the Patriarchal and Jewish ages, develops the purpose of God to men concerning a Savior until it links itself in effectual execution on the day of Pentecost to the very throne of God. Therefore we give credence to these claims until they are proved false.

This makes evident the fact that in order for a divine personage, character and life to be the outcome of prophecies, the prophecies must of necessity be the formulations of divine ideas. These prophecies, therefore, are the ideas or plans, if they be such, of the divine mind. This divine purpose assumes the form and character of the Son of God, having as its germ the love of God to men: Eph. 3: 10, 11. "That now to the principalities and powers in the heavenly places might be made known through the church, the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord."

Here Paul would develop to the church of Ephesus the wisdom of God eternally purposed by him. And again in developing this great purpose more fully as a fundamental element in the mind of God, it is said: Jesus is the "Lamb of God slain from the foundation of the world." This beyond all question reveals the fact that Jesus was designed as an offering by his father before the world was made.

Hence if Jesus was made an offering, he was, according to the eternal purpose of God, and the prophecies of the Old Testament Scriptures, the Christ that should come.

Another very strong proof in support of his Messianic claims is the self-consistency of the scheme of redemption. A careful study of the plans and purposes of God concerning the redemption of man from their incipency until their consummation will reveal them to be as consistent and harmonious in all their parts as the science of mathematics. We see no changes made to suit the circumstances of men, but rather we see the ever-changing populations of earth naturally suited to the purposes of the great God of Heaven, and the plans and purposes having been made and perfected in the eternity past, being worked out by each cycle of the rolling ages.

God having made man, consequently knew what was in man and what his great necessities were. He knew, no doubt, that the creature of his hand, the crowning glory of creation, would sin and fall from his primeval happiness. He knew with what intense hatred his own purity and holiness would regard sin, and he knew that the result of it all would be in harmony with the divine glory. Therefore it seemed good to the all-wise God to make known through his holy men of old in the Patriarchal and Jewish ages of the world, his purpose concerning the redemption of his creatures, and to make these acceptable to the credulity of men, he makes them perfectly harmonious and unfolds them gradually according to the advancement of his pupils.

THE DIVINE PROMISE OF A MESSIAH.

There are some promises that have the force of prophecy, because they are made long ages before the time of their accurate fulfilment. The three dispensations of God have been beautifully and aptly compared to the three periods of the day: the starlight, the moonlight, and the sunlight. Back in the patriarchal age of the world the dim stars of prophecy began to twinkle in the far away firmament of God's loving mercy and reflect their benign light upon the gates of Eden. No doubt the guilty pair felt hopeful in all their wretchedness when this promise of the 15:15 of Gen. was made to them. This lone star soon found in the vast canopy of prophecy others added to augment its light to the darkened hearts of men. And, thus, one after another was added until ere many ages had rolled away, the serene and beautiful skies of God's eternal love were made resplendent with constellations, pouring their joyful streams of liquid silver into the saddened hearts of men.

FIRST PROMISE.

If this passage (Gen. 15:15) relates to Christ, it is plain, but if not it is difficult to determine its application.

The prediction that enmity should exist between mankind and serpent-kind would not of itself prove anything, because the same hatred exists between other animals and man, and

besides would doubtless be no special penalty to either. But rather it seems the curse is pronounced upon Satan himself, who came a tempter in the form of a serpent; and enmity was to exist between him and mankind; which is literally true. And in the time to come Satan's head was to be crushed and the son of man's heel to be bruised. This certainly finds its fulfillment in the death and consequent resurrection of the Christ. For in that, figuratively, Christ, in crushing the head of the great arch-enemy of man, received a wound in his heel. And this meaning is made the plainer by what we learn from Abel's sacrifice. It was offered in faith, for which reason it was acceptable. Since by faith, evidently it was instituted by the Lord, who also had given instruction concerning it.

Further light is reflected upon it from the expression of Eve at the birth of her first born: "I have gotten a man from the Lord." Lange says: "With the Lord." Many eminent theologians seem to think that Eve's expectation of the Messiah was fulfilled.

II. PROMISE TO ABRAHAM.

"And in thee shall all the families of the earth be blessed." Gen. 12: 3. "Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to thy seed which is Christ", is Paul's comment upon the Messianic promises to Abraham. No one disputes Jesus' lineage through Abraham, hence the remarkable fulfillment of this promise.

III. TO DAVID. JER. 23: 5, 6.

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is the name whereby He shall be called, the Lord our Righteousness." This is evidently a direct promise of the Christ to King David.

IV. TO THE JEWISH PEOPLE.

"For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." The Christ of God, it is very evident, is the only one to whom these appellations could have been made.

V. LAST PROMISE OF THE OLD TESTAMENT. MAL. 3 : 1.

"And the Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in ; behold he shall come saith the Lord of hosts." This is the last promise of the old Testament concerning the Messiah.

This list of promises might be greatly extended, but believing these are sufficient to show that the promises of the Christ were ever kept fresh in the Jewish mind and heart through every age of the Patriarchs and the Jewish theocracy, we pass on to another feature of the subject.

We next look into the types of the Old Testament and their corresponding anti-types in the New Testament for further light upon the testimony of Jesus as the spirit of prophecy. "A *type* is some material thing, an institution, an observance, or a person having a definite use under the Old Testament economy, but also designed to picture, symbolize or foreshadow some person or thing under the New Dispensation." And while it is true that the types of the Old Testament are many and varied, it is the duty of each student of the sacred volume to be very careful not to press the subject too closely, for such would bring no little discord between what would seem to be the notes of the Old and the New Testament. When the Scriptures assert a correspondence between the two we have the pleasure of tracing the points of similarity. And if types can be found in the Old Testament preceding the New, many hundred years, presenting unmistakable correlative features in all the essential parts, we are not only warranted in drawing out the points of comparison but are justifiable in ascribing to them the full force of prophecy.

SACRIFICE.

Paul plainly teaches that sacrifices as offered under the Old Testament authority had the prophetic power of a type; for he says: "The blood of bulls and of goats could not take away sin." Here, in this connection, it is plainly taught that offerings made by the Jewish people could not take away sin. Although they lived very scrupulously as a God-fearing people, and offered sacrifices daily, yet on a specified day they met and offered special offerings for their sins during the past year. And so it was until Jesus came, "The Lamb of God that taketh away the sins of the world," every sacrifice pointed to Christ who offered himself unto God and thereby made effective all the sacrifices that had preceded. As so many pictures, they hung upon the walls of the Jewish economy, representatives of the Christ that should come and taste death for every man. There is in it a meaning too deep to be fathomed by the human mind. The connection between the means employed and end effected is not for human hearts to know. It is sufficient for us to look back and learn: (1) That as the priest of God laid his hand upon the head of the animal and confessed the sins of the people, and as the lamb becoming a substitute for the sinner died for the guilty one, that this is a very impressive declaration of the demerit of sin. (2) It also teaches the great idea of substitution, which was so beautifully developed in the vicarious offering of Christ. (3) It may teach the intensity of the sufferings of Christ as set forth in the story of Gethsemane and the cross.

FREEDOM OF ISRAEL

may serve as another very impressive and beautiful type of freedom from sin under Christ. Especially are the successive steps taken by the Israelites in order to freedom beautifully typical of the successive steps to be taken by the sinner entering into the kingdom of God and freedom from sin. We only mention a few of the many. (1) Bondage in Egypt and bondage in sin. (2) The office and mission of Moses and the office and mission of Christ. (3) The miracles performed by Moses and the miracles performed by Christ. (4) The baptism "into Moses in the cloud and in the sea" and the baptism

into Christ. (5) The Law given to Israel and the Word given to the Disciples. (6) The schooling in the wilderness and the schooling of the Christian. (7) Israel crossing the literal Jordan into the "promised land", and the Christian crossing the Jordan of death into that rest that remains to the people of God. This type has unmeasured power to convince the systematic and logical mind that "the testimony of Jesus is the spirit of prophecy."

THE TABERNACLE, ITS FURNITURE AND SERVICE,

is considered by the writer of Hebrews to have an important place (of the greatest potency) as a type in the Old Testament. For he says: Heb. 8:4, 5, "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the Tabernacle: for, See, saith he, that thou make all things according to the *pattern* shewed to thee in the mount." It is the desire of the author of Hebrews here, no doubt, to set forth the fact that God, in ordering the Tabernacle, had in mind the great Christian economy which was to succeed it, and also the purpose of impressing the lessons of divine arrangement upon the Christian by means of the Tabernacle. In this beautiful structure there are to be clearly traced the evidences of a divine architecture; and it pictures the skill and perfection of the divine architect to men. There are the three departments of the Tabernacle—the Court, the Holy Place, and the Holy of Holies; each tracing its analogue in the domains of God. The Court representing the world, the Holy Place, the Church, and the Holy of Holies, the Heavens. The court had in it the Altar of burnt offering, to which the sinner might come and offer his offerings to God, be washed in the person of the priest at the Laver and be acceptable to the God of heaven.

The next apartment, the Holy Place, representing the Church, had the golden candlestick, the perfection of light representing the perfection of God's Word to the Christian now. The table of Shew-bread was a type of the Lord's table spread in every Christian congregation, and the Golden Altar from which the incense rose to symbolize the prayers of the

people of God. The Holy of Holies represented Heaven itself, for therein was the Ark of the Covenant in which were deposited the pot of manna, Aaron's rod that budded and the tables of the Law, and upon whose golden covering sat the cherubim of glory overshadowing the mercy seat, and there the Shechinah of the divine presence dwelt.

The ritual performed in and about the tabernacle also was typical of the required steps in coming to and living in Christ. As the guilty Jew brought his sacrifice to the altar and making it a substitute for himself offered it to God, confessing his sins and praying for divine clemency, while the fires of the altar consumed it; so the sinner now first comes to the offered Saviour and accepts him and his righteousness, as the Lamb of God, and realizing his dependence, asks mercy divine. And, as the penitent Jew, in the person of his authoritative agent, the priest, washed at the laver and passed into the Holy Place to enjoy the light of the golden lamps, eat the bread of the holy presence, and commune at the golden altar; so, in the Christian dispensation, the convicted, conscientious rebel against Christ, upon a confession of his faith, is baptized into Christ, into his body, and because by this act of obedience he comes in contact with his efficacious blood and is pardoned, he has the liberties and immunities as a child of God; and thus passing into the church, being made a priest unto God, to him the Bible becomes a source of light, while he is permitted to enjoy at the Lord's table sweet seasons of communion, and raise his prayers as sweet incense before the throne of Him who created him. And furthermore, as but one way was made by which to enter the Holy of Holies, so one and only one is known to men of entering its anti-type the Heavenly Kingdom.

THE DAY OF ATONEMENT

was indeed a beautiful and very significant type of Jesus the Christ. The writer of Hebrews says: "Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle not made by hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." And again he says: "For

Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the High Priest entereth into the Holy Place every year with the blood of others; for then must he have suffered often since the foundation of the world; but now once, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself." Reference is here made to the Day of Atonement which was to the Jewish mind and heart by far the most solemn and sacred of all their great days, because it was a day of affliction of soul for transgression, and great humiliation at the remembrance of the magnitude of their sins. This was the only day in all the year on which the High Priest might enter the Holy of Holies in his official capacity. It was the day of general reckoning and summing up of all the sins of the past year. It has in some respects peculiar significance.

It finds its analogue in Christ our High Priest and his offering as such. As the High Priest, in order to accomplish his priestly office, laid aside his royal and beautiful robes and clad himself in linen garments, so Jesus the Christ divested himself of all the royal glories he had with his Father before the world was and became "God manifest in the flesh" that he might become the great Teacher he did become, and offer the great sacrifice of his life for us unto God as "our High Priest." But while the Jewish High Priest made special offerings for himself and the people, it was necessary for Christ so to do for himself on account of his sinless and pure life. "He was tempted in all points like unto us, but without sin." But his mission was, to make an offering to God for us, and as a sacrifice of a sweet smelling savor he offered himself for the sins of the whole world.

The next step in the priestly office was to go into the Holy of Holies and sprinkle the blood of atonement seven times before the Mercy Seat, and acting as a mediator between God and the people, make intercession for them. So our blessed Savior with his own blood entered the Holy of Holies in the anti-type, into Heaven itself, and offered unto God the atonement of his own precious blood to make reconciliation for vile

and sinful man. And as the Priests of old always entered into the Holy of Holies, bearing upon their breasts the names of the twelve tribes of Israel, thus becoming in an impressive way their representative before God, so Jesus of Nazareth, when he entered the literal sanctuary of our God, bore upon his great loving heart all those who would be of spiritual Israel and continually makes intercession for them. And when the duties had been fulfilled within the veil, the Priest coming out sent the sin-laden scape goat away into the wilderness, figuratively bearing away their sins, so Christ bears our sins into his Father's Presence, when we upon stipulated conditions seek remission, and there his Father for the sake of his Son blots out our sins and removes them from us as far as the East is from the West. After the coronation of Christ, at the appointed time and place, the Holy Spirit descended upon his Apostles, and they, in his name, preached repentance and remission of sins.

Has not this type the force of prophecy? Were not all its characters as a type so deeply imprinted upon Christ and his mission that the corresponding features are perfectly parallel? Every honest student of Holy Writ will answer in the affirmative. Then certainly they have a common origin in the depths of the Divine Mind. And the office of Jesus of Nazareth, as High Priest unto God, is the development of Prophecy. And among many other persons and things Christ finds, in many respects, corresponding types to his life and work: In The Paschal Lamb; The Manna of the Wilderness; The Smitten Rock; The Melchizedek; and in Moses. The blood of the Paschal Lamb was the means of Salvation to the Israelites in Egypt, so is the blood of "Christ our passover slain for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

And while the bones of the malefactors crucified with him were broken, his were not, for it was written, "not a bone of his shall be broken." Jesus plainly said to the Jews concerning the manna, "Verily, verily, I say unto you, Moses gave not that bread from Heaven, but my Father giveth you the true bread from Heaven; for the bread of God is he which cometh down from Heaven and giveth life unto the world." As the manna

sustained the fainting Israelites in the wilderness after becoming separate from the bondage of Egypt; even so does Christ sustain and strengthen the weary and fainting Christian after separating himself from the dominion and bondage of sin.

Also the smitten rock, as it sent forth its refreshing streams to quench the thirst of the famishing millions, symbolizes Christ as the Fountain of life. For he said to the woman of Samaria: "He that drinketh of the water that I shall give, shall never thirst", in contrast to the literal water drawn from the well of Jacob. And Paul said to the church at Corinth, speaking of the Israelites: "And were all baptized unto Moses, in the cloud and in the sea; and did all eat the same spiritual meat and did all drink of the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ.

Melchizedek was a king of righteousness, the king of Salem, which is the king of Peace. Christ is "the Lord, our Righteousness"; and "the scepter of righteousness is the sceptre of thy kingdom"; He is also called the "Prince of Peace." Melchizedek was a king and priest; likewise was Jesus a Royal Priest unto God. A descendant of the tribe of Judah, "of which Moses says nothing concerning priesthood."

And, finally, Moses was in many important respects a perfect representative of Jesus of Nazareth. Moses, himself, promised that "the Lord, thy God, will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken." And Peter, in his great speech in Solomon's Porch, applies this prophecy to Jesus of Nazareth as the Christ that should come. As Moses was the deliverer of Israel from Egyptian bondage, and established his authority from God by miraculous demonstration, so is Christ Jesus the liberator of the captive millions in the bondage of sin, and His authority is established in the miracles which he performed. Moses after leading Israel through the baptismal waters of freeing them from the service of their enemies, gave them the Law of the Lord, so Christ, leading the penitent through the waters of baptism "into the name of the Father, Son and Holy

Spirit"—the boundary line between His and satan's kingdoms—breaking from their souls the fetters of sin, gives them the Word of His grace.

Moses was mediator of the Old Covenant ; Christ now sits upon the throne of His Mediation, between an offended God and His offending creatures, to make intercession for the sins of the people. These types are representatives of certain features of the great scheme of Redemption. Their corresponding anti-types are clear and forcible, and the character and life work of no other individual than Jesus of Nazareth can have fulfilled them and satisfied their demands. Then, evidently, thus far developed, "the testimony of Jesus is the spirit of prophecy."

S. T. WILLIS.

THE CONSCIENCE IN RELIGIOUS QUESTIONS.

The conscience is not a guide to one's action. It does not determine the moral quality of an action. It follows the convictions of the mind, whether these lead to right or wrong actions. The moral quality of an action is perceived by the intelligence ; an object of the mind's perception. Hence the intelligence discovers the moral quality of an action, and the conscience follows naturally that leading. The promptness and spontaneity of the conscience's action in many cases do not alter this order of sequence ; for when such actions are carefully analyzed, the mind is found to determine and the conscience to follow, and spur the will to obedience. This being the relation of the conscience to the mind, it is evident that the action of the conscience is in accordance with the determination of the mind, while the determination of the mind is in accordance with the light of knowledge under which it acts. Since, therefore, the conscience does not spur the will to action until the mind has afforded it light ; and since the mind does not determine until it has acquired the necessary light, it is also evident that no action can embrace the conscience until the

mind has determined its moral quality. An action must have been determined to be right or wrong, before the conscience can take cognizance of it, or feel any impulse in regard to it. If the mind act under the press of prejudice or from ignorance, and hence determine incorrectly, the action of the conscience is the same as though the mind acted with intelligence and without prejudice. The conduct of the apostle in persecuting the Church, is an illustration of this truth.

The conscience is a power or faculty of the soul. It belongs to spirit and inheres in it; and in human beings may be acutely sensitive, weak or strong, according to the physical constitution or intelligence of the individual. In the acutely sensitive it may be shocked by the appearance of evil, and become alarmed by fear and ignorance. Its responses are so ready that it seems to determine the character of an action. But it still follows. Its sensitiveness does not change its relation. Its province is to urge or restrain, and it cannot pass beyond its natural domain. God has made it his voice in the soul, and in it man has the power that can hold him to the mind's determination. The mind *sees* and the conscience *urges* in the direction of what is seen. If right, it rushes to it; if wrong, it turns from it. Hence man is well provided with a power that enables him to do right or turn from the wrong.

The human mind possesses naturally the ability to determine the moral quality of an action when the light of intelligence is sufficient to show such a quality. Much has been left by the creator to the natural powers of man as respects actions having a moral quality; and to the mind's determinations under such circumstances he holds man as strictly responsible, as when it enjoys the light of revelation*. But as respects matters which lie beyond man's reach, he has come to his aid by affording him the necessary light; and here the mind moves with the greatest certainty and confidence, because its guide is infallible. The conscience, consequently, follows closely on the light of the mind. But when the mind has no other light than the conclusions of unbiassed judgment, the conscience may approve actions abhorrent to it under a better light, and disapprove

*Rom. 2: 14 16.

actions once regarded as imperative duty. The soul is happy only when the conscience approves. But happiness is no proof that what the conscience approves is right, as is too often supposed. The Hindu mother is happy when she gives her child to her devouring god ; but when enlightened by the word of God, such an act is most abhorrent. Yet the conscience in both states of the mind acts normally, because it acts from a conviction of duty, a state of mind in accordance with its intelligence. Even in error, when not recognized, it is man's safeguard. It is still the voice of God in the soul, calling him to duty or away from wrong. It is God's presence with the race, the great support of his moral nature, and aid in a state of sin, whereby he may obtain the happiness his heart so much craves.

Under Christianity, the conscience comes into the light of infallible certainty. The deductions of human reason and the decisions of human judgment are essentially fallible, and when these take the place of the infallible word, the conscience is adrift. Only where this light shines, can it act with confidence and peace. Where this light fails, it must stop, lest it move in the direction of wrong, and stumble into sin. To go forward in the dark is sin,* and to walk where the light of God shines not, is to walk in presumption. There is a natural fear of darkness inherent in the human heart, because man was made to walk in the light. There is also a natural dread of sinning on the part of the conscience, while still possessing its native power, when it finds its way shrouded by shadows.

As a divine impulse in the soul, the conscience is a sacred thing, and should be respected even in its weakness and ignorance, lest it learn hardness or become indifferent, and the voice of God in the soul be hushed forever. It is better to respect and obey it, and treat it with due consideration, even when acting under a false light, and urging in a wrong direction, or withholding from the right, than to suppress or curb it ; for the clouds and shadows may be blown away and the true

*Rom. 14:23.

light appear. What if the true light shine on a battered conscience? The light then shines without avail. Paul acted "in all good conscience" when he persecuted and made havoc of the Church. What if he had been indifferent to what he regarded as a sin? The Church would have escaped persecution; but the grandest man in history would never have appeared in the person of Saul of Tarsus. The indifferent conscience is "nigh unto burning." Whether that indifference be in regard to one's own conscience or that of another. One who does not respect the conscience of another does violence to his own.

In matters of religious duty and privilege, the conscience can have no other guide than the Scriptures of the new covenant, either by what they expressly state, or clearly imply, or record as a thing held and practiced by the churches while under the direction of the Apostles. What cannot be found under one of these categories, cannot be enforced as a duty, or allowed as a privilege. These Scriptures are the charter of a Christian's duties and privileges; and what is not enjoined or allowed by them is not a matter in which duty or privilege is involved. Like all charters, what is not granted is prohibited if it comes within the limits of the things which belong or pertain to such grants. Hence, where the Scriptures command, ordain or appoint, it is man's duty to obey. Disobedience in such a case is sin. Where these Scriptures are silent in regard to matters pertaining to charter rights, things in regard to which he has not spoken, though of such a category, silence becomes as imperative as utterance. This silence, the conscience feels and realizes, means prohibition. It is a darkness where, if the conscience acts, it urges in the direction of sin, for "whatsoever is not of faith, is sin."

Duties and privileges under the gospel, pertain to matters in reference to which God has spoken and directed, matters which pertain to the faith, the ordinances, and appointments of the Church; things which have respect to God and concern him; things which only God can determine, since he is the party to be pleased, and man the party to be benefited. In regard to such things, God has spoken his will, and what he has ordained or appointed is to be accepted as the expression of his will

in the premises, and what he did not ordain or appoint is to be regarded as prohibited. But as respects matters in regard to which he has said nothing, directly or indirectly, matters which do not pertain to man's salvation from sin, and his growth in grace and knowledge; things which concern his body and temporalities; things that change with changing time, that rise and fall, grow and perish,—of such things the revelation says nothing, because his spiritual growth is in no way dependent on their existence or affected by their non-existence. With regard to such things, the Scriptures are silent. They rise not to the plane of revelation, because they pertain to no purpose or provision of the new covenant. Within *this* silence, man has the widest liberty. He is under no restraint but what is imposed by the general principles and purposes of the gospel. So, when it was declared by the venerable Thomas Campbell, and announced as the fundamental principle of an effort to restore the gospel as it is presented in the New Testament, that “where the Scriptures speak, we will speak; and where they are silent, we will be silent”, that declaration afforded standing room for all Christians, and a ground-principle on which a successful effort might be conducted. This is the cardinal principle underlying his efforts looking to the restoration of the gospel as the apostles left it, and the utter subversion of all that men had made of it. The principle has the vigor and sweep of a divine utterance; and so true and necessary is it for the end in view, that an abandonment of the principle is a virtual, and, indeed, actual abandonment of the effort.

There are many things pertaining and belonging to the gospel to which this principle may be applied. The application will show that, in regard to such matters, a stand must be taken and maintained whatever the difficulties and embarrassments there may be which environ such a stand. Protestants are agreed that the stand taken against Romanism in religion must be maintained at whatever cost. There is between these two religious positions no possible union or fellowship. The one excludes the other from all hope of salvation, and their consciences follow the decisions of their judgments. Among Protestants, again, a similar state of things is to be found. The evangelical non-fellowship the non-evangelical. Unitarians are

regarded by the former as belonging to the latter. The conscience of each party is aroused against the other, and there is, consequently, no possibility of fellowship between them. The ground of difference is too fundamental and vital to allow of any compromise. The "Evangelicals" here take a firm stand, and their enlightened conscience cannot tolerate any other. The Unitarians think they are a Christian body, while all other Protestants—and Catholics too—regard them as wholly unchristian as respects their faith, and their organization not more than a religious society, which is true of pagans and Mohammedans. The importance of the atonement of Christ, in the possible salvation of men, cannot be diminished in any degree, and constitutes a ground of fellowship, which must exclude all who cannot stand on it by an unwavering faith. Though the Unitarians regard it as having no countenance from the Scriptures or reason, yet their judgment or conviction has no weight with those who hold that Christ is as divine as God, and hence their exclusion from all right to the name of Christian is justified and maintained by their reason, faith, and conscience. Here, then, is a permanent division among the so-called Protestants. The Unitarian may plead conscience in defence, but his plea avails nothing with the conscience of the other, which regards itself as standing on the Scriptures. The Sacred Scriptures must, therefore, determine which conscience can be accepted by God, and hence regarded by men.

There is connected with the application and enjoyment of the blessings of the atonement, a method or means of its application and appropriation. It pleased God so to do, and the why is no concern of ours. Conditions necessary to the enjoyment of these blessings may be indispensable; but whether so or not, the fact remains that conditions are so connected, and hence necessary to his salvation by it. The Scriptures so teach, and teach it as clearly as they do the necessity of the atonement itself. But thousands do not believe this, while they believe that some conditions are absolutely indispensable, as faith and repentance, yet any other than these is of far less importance, and not indispensable. Such a conclusion is confessedly not based on what the Scriptures say on the subject,

but on the whim or judgment of human reason. The Protestant world, therefore, is further divided on the question here involved ; one side, as they think and believe, impregnable on the rock of the Scriptures ; the other, on no firmer foundation, confessedly, than that of human reason or expediency. With which can conscience stand ? Certainly only with that party of Protestants that has the Scriptures on its side. No conscience in regard to religious matters not resting on, and directed by, the Scriptures, can be allowed any weight or consideration. Yet so satisfied are such in the belief of non-essentials (a class that has its origin with such believers), that their consciences are perfectly quiet in regard to them, but sensitively alive to acts of a moral character, and of religious duties, as professing Christians. The reason for such a placid conscience in these matters of divine appointment and requirement, must be found in the fact that such are ignorant of what the Scriptures really teach on the subject, or follow blindly the opinion of others whom they regard as better qualified to judge in the premises. Too many are indifferent. None of these can plead conscience in defence ; for conscience cannot be brought into matters of opinion or prejudice. As others are better informed, and have a conscience based on such information, they can have the same information, and, consequently, the same conscience, in which case they will become united. But while separated from each other, conscience must belong and be allowed only to the better informed.

Immersionists and rantists constitute two such classes or parties, the one holding to the divine appointment of immersion and the human origin or authority for sprinkling or effusion, while the other, the rantists, holding that the *form* is of no consequence, and that one "mode of baptism" is as good as another ; that is, as acceptable to God as another, something which it is absolutely impossible for them to know. So radical a difference of belief and practice keeps the parties separated, and must ever do so, if immersionists maintain their conscientious convictions. Is the separation justifiable ? What else can it be, if the conscience has anything to say or do in the matter ? Whose conscience shall determine ? On which side is conscience ? Evidently on that side where the

conscience rests on the word of God. It cannot be with the rantist, because he can have no conscience in the matter, since it has not the word of God on which to rest. This is confessed to be the fact, so that he is cut off from pleading conscience in defence of his practice. On the side of conscience, it is a matter of indispensable duty; on the other, it is a mere conformity to an external rite of no spiritual importance. If duty is seen and realized on one side and not on the other, the fault lies with the latter, and the sin of division or separation rests with him who sees no duty involved.

But it is urged in defence of division, that men differ as to what the word of God teaches; that men interpret that word differently, and hence demand, Who is to decide what the Scriptures teach in regard to the matters in question? And again it is asked, If interpretations are to embrace inferences and analogies, and become factors in determining the conclusion or affecting the judgment formed? One of the prime objections of Catholics to Protestantism is that it allows individual interpretation and judgment which, they affirm, necessarily leads to division; and hence, they say, the number of sects in Protestantism. There is much and real force in the objection when viewed from the standpoint of the Romanist, for he maintains that the unity of faith is a unity in believing the same dogmas. But this is his mistake, and a fatal one; for human dogmas which are human judgments or opinions, constitute no part of the faith of the gospel. There can be no question as to the fact that Christ contemplated that his disciples should be a *united*, and not a *divided*, people as we now find them. Therefore, dogmas of human origin constitute no part of his gospel. Yet it is these that have become barriers to fellowship. In interpretation, they belong to inferences and supposed analogies, and hence allow a latitude commensurate only with human whim, fancy, or predilection. Interpretation, to be satisfactory and conclusive, must have the virtue and force of a plain and explicit statement,—a “Thus saith the Lord,” an undoubted implication, or an indisputable precedent, before it can be made a fundamental ground of unity or a justifiable reason for division. This principle of action leads us to a plain statement of fact and command as the common ground on which men may

stand as respects their faith and obedience in the gospel, leaving "differences of opinion" where they naturally, practically and forever must remain—with the individual. If, then, division is not to occur, we must stand on the word of God as clearly expressed and illustrated in the practice of the Church while under the immediate direction of the apostles, and not on men's deductions or liberal interpretations of what they left us, as seen in the various divisions of Protestantdom. Standing squarely on the word of God and the practice of the primitive Church, we must refuse all who are not willing so to stand; and our consciences approve the stand taken because directed by our intelligence. A conscience under such a light cannot compromise with a conscience led by an opposite or radically different light. Each conscience must stand or fall in the presence of God, according as it is or is not following the light afforded by the Scriptures.

The removal of causes that lead to or produce division in the Church,—divisions that are now pretty firmly crystalized by the influence of great names, sacred and hallowed memories, or long associations,—is environed with great difficulties, and cannot be effected in a few years. Even after the mind has been convinced of the sin of division, and concedes that all Christians ought to be one as truly as any one division is united, it is long before the conscience can be so awakened as to perceive with its moral eyes the wrong which the mind has admitted. Until the sin shall be felt and realized by the conscience, men will continue to excuse division on one plea or another, and thus quiet the moanings and keep down the uprising of the conscience. In this way, the conscience becoming at last quieted, becomes hardened, and the sin continues with no reproofs from the moral sense. The history of the Church in that period limited to the days of Protestantism seems to declare the effort to remove the causes of division, and effect a union on the gospel basis; to break down all "middle walls" that occasion division, and make all one, is well nigh, if not wholly, a hopeless wish and an impracticable endeavor. If this be really so, Ephraim will have to be allowed his idols, and the Redeemer's name made a reproach thereby. When one comes into the presence of this colossal evil and sin, and sees and

understands something of its spirit and energy, and realizes what the truth of God demands of him, he finds his way blocked in every direction that leads toward the churches of the present day. If a pagan, intelligent and sincere, and well instructed in the word of God, should be the one, he could do naught else than stand aloof from all, as did the Hindu lady, and continue in the light as it streamed from the word of God into his mind, and find a home only with the few, how long to remain united to be determined by their faithful adherence to the original principles which brought them together. The only possible hope of a final union can rest only on a firm and faithful adherence to the acknowledged teaching of the word of God as expressed in language and illustrated in the practice of the primitive Church; by "coming fairly and firmly to original ground,"—to certain and well-settled premises; and "taking up things just as the apostles left them," that thus "becoming disentangled from the accruing embarrassments of intervening ages," we may "stand on the same ground on which the Church stood in the beginning." If these principles of procedure do not inspire and encourage a hope of success, and will not secure success, if faithfully and persistently adhered to, then it would seem that the perversity of the mind and will of men are too strong to be subdued by the spirit and authority of Christ.

What is one who believes with his whole heart in the wisdom and necessity of these principles, and that an effort conducted in accordance with them is both wise and necessary, and both indispensable and imperative,—what is one with such convictions and whose conscience is alive to the duties which they impose, to do when confronted with the divisions prevalent everywhere? Does his conscience rightfully forbid him union with any, or chide him for not so doing? Is it a matter that should concern the conscience or one of indifference? If his convictions pertain to a matter that discovers to him a line of duty, then it is a matter of conscience, and to become unfaithful or indifferent to the duty which his convictions have discovered to him, is to do violence to his conscience, and thus far unfit him for the discharge of any conscientious duty.

Some divisions are readily perceived by the majority as wrong, and hence sinful. It is the universal conviction of all Christians—those who believe in the divinity of the Lord Jesus and authenticity of the Christian Scriptures,—that the atonement is essential to salvation in the case of every one to whom Christ has been proclaimed. The further conviction is equally universal that the benefits of the atonement are to be enjoyed only on the condition that the soul take on certain psychical states known as faith in that atonement and repentance toward God. Men seem to think that they see a fitness and necessity in these conditions on which pardon may be granted to the believing and repentant sinner, and this perception of their fitness and necessity seems to have a preponderating influence on their mind and actions. So highly are these psychical acts esteemed and so important considered, that anything like a bodily or external form, as is the act of obedience to Christ—immersion—is classed among Jewish rites and ceremonies which have no place or significance in a spiritual religion. All Christendom has failed to see any significance in baptism or any relation it may sustain to the psychical acts of faith and repentance on the one hand and the remission of sins on the other. All pedobaptists place the ordinance *before* these psychical acts—before the subjects have the power to exercise them, and attempt to meet the requirements of the Scriptures and the demands of common sense, which require baptism to follow and not precede faith and repentance by having some one to comply as sponsor with the necessary requirements. But besides this misapplication of the ordinance, they have also changed the form or mode, substituting the application of a few drops or drachms of water to a part of the person for an entire submersion of the whole body in water. This another encroachment on the divine prerogative, which may resist to the extent of division. The change as respects the ordinance is wholly of man's wish and doing, and to submit to the change is a virtual approval. This a conscience acting under the light of the New Testament Scriptures, and impressed with the duty of obeying them, cannot do, and hence division is unavoidable, and, indeed, necessary, in order to preserve the authority of the Scriptures and maintain the church free from the corruptions

in faith and practice which men seek to engraft upon it. Duty lies in adhering to the *status in quo*, and the mind so viewing and deciding, the conscience implicitly follows. The sin of division lies with the innovators.

The Baptist ecclesiasticism adheres strictly to the originally ordained and prescribed form, and apply it to a Scriptural subject; that is, an adult, one capable of exercising faith and repentance, but remove it from the position where Christ placed it, and thereby destroy its intended design and purpose. With Baptists, the ordinance follows remission of sins, and hence disconnects it entirely from this important act. This is an error, and one without reason or justification from the Scriptures; but since a clear perception on the part of the subject of the design of immersion is not necessary to the enjoyment of the blessings conferred by God through it, it cannot be made a ground of division. But the name Baptist dechristianizes that people as respects the name by which the disciples of Christ should be known and recognized in the world, and in their case we have the name changed to an unauthorized one imposed or adopted on human suggestion or dictation, and in this particular, sin lies with that people. This being so, the conscience of one who believes that it is a sin for Christians to be called or to answer to any other name than one recognized by the Christian Scriptures, will not permit him to affiliate with a people so sinning, by whatever unauthorized name they may call themselves. The name Baptist, therefore, separates that people and isolates them as a sect; and so long as they adhere to this distinctive name, will they be responsible for the sin the division or separation occasions and continues. What is true as respects the name of Baptist is equally true of all other names adopted or imposed by human councils.

That body of religious people professing to be the disciples of the Lord Jesus Christ, and conforming to what he has ordained and appointed in his word and expressed in unambiguous language, cannot affiliate with a clear conscience with other religious bodies which are called by different names, and which practice things for which there is no warrant in the word of God. The separation in such a case is the same as that of which the apostle John speaks, when speaking of sects in his

day, viz : "They went out from us because they were not of us." They separated themselves, and were alone responsible for the sin of division, whatever plea they may have had for their action. If the departure from original ground embrace a majority, the minority must separate, as in the case of all attempts to preserve and maintain the grounds on which all—the majority and minority—originally stood together. All attempts to reform a religious body, and turn it back from its departures in faith or practice, have failed thus far, and will always fail. So that the only hope of preserving and maintaining the gospel free from corruptions as respects the faith or practice, is for those who are set for the defense of the gospel in its original purity, to separate where they cannot reform. Such is the command of God when he calls on the faithful to come out from association with the corruptors and pervertors of the gospel as he ordained it. Corrupt bodies are not reformable, and hence the destiny of all such is utter destruction, as indicated in the Apocalypse. In all these cases, where the intelligence, enlightened by the word, directs, the conscience must urge to the perceived duty, or sin by its violation.

The standard of duty in all cases is the word of God. It is the light which is to guide the conscience, as it is the voice of God in the soul, or divinity in the soul, it is but natural that it should respond implicitly to the voice of God expressed in human language. This voice the conscience hears and obeys, and when alive to the duty it imposes, it demands that it shall obey this voice, and this alone. Hence, men who clearly perceive and realize the tendency and force of departures from what this voice prescribes, and whose conscience is aroused by such departures, are particular to know what this voice says, and demands of the intelligence that it be divinely directed. The aroused conscience, therefore, waits until it is directed. It urges when the Scriptures direct, and moves not when they do not. Hence, when the Scriptures speak, we may and should speak, and when they are silent, we should be silent.

By the silence of the Scriptures is not meant their not speaking in regard to matters outside of the gospel,—which come not within the scope and purposes of revelation ; but that silence which concern things that come within the provinces of

the gospel; matters in regard to which God has spoken, ordained, or appointed, and means, as respects such things, as does human law in like cases, prohibition, forbidding what is not expressly granted or unmistakably involved and implied by them. They say nothing, for instance, of such an order of men in the church as the Roman hierarchy; of the things which that hierarchy has put in the worship, as the robes of the bishops and priests, of the incense, of the burning of lights, and other things which are found nowhere else. The Scriptures are silent about these except by implications. What of them are Jewish are forbidden by the fact that the gospel has superseded and made an end of all that was peculiarly Jewish. So as regards things brought in from paganism. The gospel excludes by implication every thing that is Jewish or pagan, and we need no "Thus saith the Lord" to warrant and demand our repudiation of them. The conscience, guided by the word of God, cannot accept and practice such things in worship without sinning. This all Protestants believe and teach, and hence the Protestant conscience is set determinedly, persistently, and uncompromisingly against Roman Catholicism.

So tender and delicate is the divine sense in man, the conscience, that it is of prime importance that we mistake not what things have the sanction of God, and for a time, and what things he has commanded and ordained for all time, and made a permanent duty. There are some things that he has approved and commended, but not commanded, or made a duty for all time, the neglect of which would be a sin. The church in part and for a time in the days of the apostles practiced community of goods, which was a practical exhibition of what the gospel is capable of inspiring. Feet-washing was commended by an apostle, but it was never made a gospel ordinance. They are beautiful manifestations of the spirit of the gospel, but form no precedent, except as the expression of a Christian principle, for after times, and hence cannot be made matters of conscience.

We may class the ordinances of God as belonging to two distinct categories: those of the church as parts of its institution, and those of society, or the governments of the world. The first he ordains directly; the others indirectly; the first through inspired men appointed for the purpose, the others

through uninspired men, whether of the church or of the world ; whether Christian or not ; or whether Jew or Gentile. The divine ordinances in the church are immutable and indestructible, because so designed to be ; the second, changeable, evanescent, and destructible. The determination of the first kind rested with God alone, man has no prerogative here. To alter, modify, or change is rebellion and sin. But what the second shall be, men alone determine. There may be a superintending and directing providence leading to their shaping ; but as far as man can see, men are the authors of all such ordinances of God. The "powers that be are ordained by God," but only through the will of men. In either case, however, the conscience is bound to obedience, because God has made it His duty to obey. Allied to these are many inventions and discoveries of men, which give a powerful influence to the amelioration, civilization and Christianization of all who come within their influence. But as these are purely human, and there is no word of God in regard to them in any way, the conscience is not in any way concerned in their existence or non-existence.

Not so, however, as respects the ordinances of the Gospel. Here man has no will or privilege. They must continue as God made them. Sprinkling or effusion is not immersion. The last is of God, the others of men, a usurpation of his prerogative and rebellion to his will. But as God did not ordain that the water should be salt or fresh, lake or stream, pool, natural or artificial, in this place or in that, all this is left to the exigencies of time and will of men. What is required is that the man "dead in trespasses and in sins" shall be buried in water, that he may come out of the grave of that death as Christ came out of the tomb of the Arimathean. This is the one thing necessary to the obedience of the command of the Lord. If no general principle of the Gospel intervenes to forbid or restrict the exercise of man's liberty as respects an ordinance, he can follow his own tastes and judgment ; otherwise the general principle has the force of command. An illustration will show how this can be.

Houses of worship are as necessary as houses for dwelling. and of these the Scriptures are silent, because they come not within the limits of divine direction. But a general principle

of the gospel restricts man's pleasure in regard to these things. The parable of the talents establishes the principle that men are held to an account for the use they may make of the things committed into their hands. They are providentially placed in his hands with the injunction to "occupy until I come." As men are stewards, things committed to their hands are to be used in the interests of the Master, as well as of themselves. The Scriptures are not obscure or ambiguous as to the use men shall make of their money. While not explicit as to particulars, yet the general tenor of their teaching can not be mistaken; but godly wisdom and piety are necessary to direct the mind in the wise and proper use of our "talents." Houses for worship are necessary, but unnecessary expenditure in this direction can not be regarded as a wise and judicious use of money so necessary in many other directions. Here are duties to discharge, and the conscience should have as free action here as in other duties. It is the duty of the Christian to employ every means he may have in possession that is calculated to uphold and advance the cause of his Master, and when this duty is clearly perceived and realized, the conscience urges to its discharge.

It is an explicit requirement of the Scriptures that Christians shall continue to "grow in grace and in the knowledge of the truth", and, consequently, to employ every means that may be presented that will enable them to do so. If, in the providence of God, there may be means devised by which the Scriptures can be so multiplied as to place them within the reach of all, such means ought to be employed. If the church were to confine itself to the multiplication of manuscripts of the Scriptures, while a far better means of their multiplication were within its reach, it would grievously sin not to use such means. Hence the duty to grow in knowledge embraces the use of all means that will aid such growth, and here is a warrant, if any were needed, for any and all such means.

Much that is human may be found necessary to obey a divine injunction, and all such means are providentially ordained and placed in man's hands to enable him to discharge an imposed duty, or one that may spring out of his love and devotion to the Lord. The Lord has prescribed no ritual of

worship, no form of prayer or praise, and no models of instruction. These spring out of his heart as water from a fountain. The gospel puts into the soul a fountain of water out of which pour streams of praise, thanksgiving, supplications, etc. These are the evidences of the power of the Christian life in the soul, and what God especially desires and expects from every son and daughter. Hence, Christians have composed "psalms and hymns and spiritual songs," and have adapted music for their being sung by themselves and other Christians. These are not only within the prerogative of men, but are indeed a matter of duty when the talent is possessed. A few are the teachers, the many are the learners; and so where the talent exists, it must be exercised, and the taught must obey.

Are there any restrictions of prerogative in regard to these matters? It is God to whom prayer and praise are offered, and he is the party to be pleased and to determine what is agreeable to him. In prayer, praise and teaching men must speak according to the oracles of God, and in the church assembled all must be done to the honor of God and the edification of the hearers. If one compose a psalm or hymn or spiritual song, it must accord with the word of God and breathe the spirit of the Lord. In the primitive church this was sometimes done by such as were able to do it. They taught each other by such means. In general, the praise was congregational, and hence the songs were required to be such as would "teach and admonish one another."

But music is both vocal and instrumental. Are there any limitations here? Evidently there is, if we are to take the language of the apostle in its common and general meaning. First, it must teach and admonish by the sentiment of the song, hymn, or psalm. To do this in the music, that music must be within the ability of the assembly to use. Hence, in a time there has been a marked difference between vocal and instrumental music as respects its artistic composition. As to instrumental, it does not matter how artistic its character, since only the artistic can take part in it. It is not adapted to an assembly as an act of worship on the part of the assembly; and as it utters no words and expresses no sentiment in language, it cannot teach and admonish as intended by God.

The worship of the church is essentially spiritual, arising from the heart of the worshipper and going to the heart of God. Any praise not of this character and inspiration is not worship, though offered in the church and by the church. It may entertain, please, and gratify the sensuous heart—the *animal mind*—and thereby deceive; but it is not spiritual worship. The worshipper should be as conscientious here as anywhere, because much depends on how his praise shall be accepted by God. The conscience is interested and concerned in all matters in which God's will is concerned. Is he indifferent as respects any act of worship or obedience on the part of men? Not if he has spoken a word in regard to it. Rantists presume to think that God is indifferent as respects the "form" of obedience in baptism, and will accept the application of water however applied. And so do a greater number presume to think of the act of praise; that music of any kind—vocal or instrumental—is equally acceptable to God. Where there is such an opinion, the conscience is equally indifferent. The conscience is not at fault, but the intelligence; whether it approve or disapprove, the intelligence must determine. The conscience of those who believe from what they learn from the Scriptures, that the instrumental is not acceptable, must also believe that its use, being unauthorized, is sinful, and they cannot conscientiously employ it in the worship of the assembly. If those who employ it in the worship believe that it is in accordance with the will of God and necessary to the act of praise, their consciences must insist on its use; if not, it is will-worship—worship of their own designing and will. Which conscience shall determine, depends on the fact, which has the intelligence based on the word of God, or the will of God, as expressed in the ordinances of the Church, which obtained when the Church was under the direction of inspired men. So, the use or non-use of the instrumental in worship is to be determined by what the Scriptures teach expressly, or by the practice of the primitive Church. If these authorities warrant, its use is right; if not, wrong, and conscience goes with the former or latter, according as they may determine.

This phase of the subject it is not proposed to consider here. A conclusion may be reached in another way, sustained rather by an *argumentum ad hominem*, than by the *argumentum ad rem*.

In the early part of this century an effort was begun by Thomas Campbell and afterward assisted by his son, Alexander, which had for its chief purpose the restoration of the Church as it existed under the apostles, with the further object in view to persuade the religious world that all Christians might unite on a common ground, and thus put away all divisions. This common ground was the New Testament Scriptures, plainly and fairly interpreted, accepting what they taught in plain language or clearly implied, and the illustration of their teaching as witnessed in the practice of the Church while under the more immediate instruction of the apostles. The principle underlying and giving vitality to this proposed effort was expressed in the following remarkable form: "Where the Scriptures speak, we will speak; and where they are silent, we will be silent", a terseness and wisdom of expression that give the principle the force and flavor of an inspired utterance. The intelligent accepted it at once, and embraced its truth, sweep, and necessity, with the ardor of profound conviction. The words revealed to them a *duty*, and their convictions and consciences took hold on the principle which embodied and implied so much, with such energy and determination as showed their conception of the proposed work. This principle was the justification of the proposed effort, both in reason and Scripture, and is still the only justification that can be plead in defense of another isolation in the midst of a divided Christendom. Remove or discard this principle from the effort to restore primitive Christianity, and that effort falls among the debris of a corrupted gospel, and becomes another division without justification.

Those who embraced this principle in the beginning, or have since intelligently and conscientiously adopted it, have made it their polar star to direct their course through the maze and confusion with which the apostasy has clouded the gospel in its every feature. Through all this mass of confusion and corruption it led them by one step to the fountain, and placed

them behind all departures, and domiciled them in the Church of Christ while the apostles yet lived. The principle which led them there, revealed a *duty*, and on this their consciences took a firm hold. To them an abandonment of the principle would have been an abandonment of the effort to which it gave life and power. To do this without a change of conviction—without the assurance that the principle was wrong, is clearly a sin, as thereby the conscience is violated. The principle obliged them to reject everything found in the churches of the apostasy and not found in the primitive Church, as unauthorized, injurious, and consequently, sinful. No argument against such things is needed. The fact of their non-existence or non-use in the primitive Church excludes them without argument. Thus, as immersion only was practiced by the primitive, and effusion and sprinkling unknown for centuries after the canon was closed, the fact settles the question without any argument whatever. So with all other things that the apostasy has brought into the Church, that pertains to the faith and practice of the Church of Christ. Fact settles all such questions. Was instrumental music used in the apostolic Church in connection or not with vocal? The fact says, Not, and the principle at once discards it, whatever may be said in behalf of it. It and the principle underlying and justifying the effort to restore primitive Christianity cannot exist together. One or the other must be abandoned, and as a fact is abandoned, when we take favorable action in regard to the innovation—innovation, because something new, and unknown to the apostolic Church.

It can be readily seen, when viewed in the light of this principle alone, how the use of an instrument in praise worship becomes a matter of conscience with all who accept the principle of our effort and all the consequences which it involves, and who regard it as embodying a grave and solemn duty, which cannot be neglected, put aside, ignored or violated without a consequent violation of conscience.

II. CHRISTOPHER.

THE BOOK OF JEREMIAH—A PARAPHRASE.

BY D. R. DUNGAN.

SEC. 1. APOLOGY FOR WRITING.

1. The prophecies are but little studied and but little understood. No one can well understand the history of the people of Israel without a knowledge of the prophets, for they wrote the inside of history. In Samuel, Kings and Chronicles we have the outside, but many of the threatenings of Jehovah against king and people perplex the reader, who does not know the real condition of the people. These prophets are teachers of Christianity. They give many of the grand features of the religion that was to bring salvation for all men. They are also valuable witnesses for God and His word. They foretold the events that are now occurring, and hence are testifying daily to the faithfulness of God and the trustworthiness of the Bible. But this needed study is greatly neglected.

2. The commentaries that have been written on this book are too large for the people. They feel that they have not the time to give to the study of such large works, and yet, without some help, they can not well understand the import of these sacred books. It seems, therefore, desirable that a brief treatise should be furnished, which will not be so long as to discourage the reader, and will assist in the interpretation of the work.

3. We hope to increase the interest in this kind of Scripture study, so that other and larger works will be obtained and used.

SEC. 2. OUR PLAN OF EXAMINATION.

1. We aim at brevity. We will not give the text, but prefer the Revision; it is better English, and is much clearer in many places.

2. The book itself is faulty in its chronology ; that is, the visions are not written in the order of occurrence. We aim to correct this as far as possible. In this way we will have the book before us with the history of the times in which the prophecies and rebukes were given.

3. We aim to give the history and biography necessary to understand the reasons for actions and communications that would otherwise perplex the student.

SEC. 3. WHAT MAY WE KNOW OF JEREMIAH HIMSELF?

1. Jeremiah-ben-Hilkiah, was the full name. 1:1. Yirmyah, or Yirmyah, as in its abbreviated form, seems to mean, Jehovah shall exalt. (1 Chron. 12:4, 10, 13.) Whether this was the name received in his childhood, or, given to him at a later time is not certain. There appears to be a connection between the name and the work accomplished by the wearer.

2. His home was Anathoth, a priestly city three miles north-northeast from Jerusalem in Benjamin. 1 Chron. 6:60 ; 1 Kings 2:26. And the land he bought of his cousin Hanameel, (Jer. 32:7-12), is supposed to have been there, or near.

3. His being of the priestly family would not interfere with his prophetic office, for it was the place of the priest to inquire of the Lord, and many of the revelations had been received through priests.

4. Jeremiah was about the age of Josiah, the great reformer among the kings. According to 2 Chron. 34:1, Josiah was eight years old when he was made king ; according to Jer. 25:3, it was in the thirteenth year of his reign that Jeremiah was called to the prophetic office, at which time he regarded himself a mere child. If he were twenty at that time, the king and the prophet who were to regenerate the nation as far as it could be done, were boys at the same time.

5. The time of his service. He passed through the thirty-one years of Josiah, three months of Jehoahaz, eleven years of Jehoiachim, three months and ten days of Jehoiachin, the eleven years of Zedekiah ; was afterwards the friend of Gedaliah, and, at last, forced into Egypt where the account ceases. This gives us about forty years of active work in his ministry.

6. His family. He was probably the son of Hilkiah, the High Priest, who found the book of the law in the temple. 2 K. 22:8. His Uncle Shallum (32:7) was probably the husband of the prophetess Huldah. 2 K. 22:14. It is also a fact that Shaphan, the helper of Hilkiah and Huldah (2 Chron. 34:20), was the protector of Jeremiah. 26:24. That he was a man of rank is certain from the respect in which he was held. Baruch, his scribe, was grandson to Maaseiah, governor of the city (2 Chron. 34:8), while Seraiah, son of Neriah, was a brother of Baruch, and the king's Chamberlain, and also a servant of Jeremiah. 51:59. From chapters 26 and 40, also 36 and 38, we learn that he was on terms of intimate friendship with Ahikam and remained with Gedaliah, who was made governor of Judea after the captivity of the people, and that he was spared by Jehoiachim and Zedekiah when other men would have been killed for the same offense. 26:23. That he is never spoken of as the son of the high priest is not strange, since his prophetic office shadowed every thing else.

7. His tenderness, commonly regarded as moroseness, is a prominent feature. He is called the weeping prophet, and even tears are called "Jeremiads" by way of derision. This is done, however, by men who do not know the prophet. True he wept for the slain of his people (9:1), and he poured forth his grief in secret places because of the rebelliousness of his people, (13:11); he also shuddered at the thought of the fearful disaster that was coming upon the nation, and lamented on that account. But this is like the Savior who wept over Jerusalem, (Luke 19:41, 42), and prayed for the removal of the cup, (Matt. 26:42). No man who studies the character and deeds of Jeremiah will accuse him of cowardice, or of permitting his tenderness to hold him back in any way from duty. Not only did he correct his enemies when death seemed imminent, but he had the manly courage to reprove his friends.

8. His inspiration. This is claimed from first to last. He attempts no message except the Lord has directed it.

9. His style. Even prophets were not unlike other men in style. God gives the inspiration, and many times, men give the thoughts in their own words. He is not as classical as Isaiah, but there is a rugged beauty in his manner that marks him as

a speaker rather than a writer. He seems in haste as he stands in the gate of the city, or in the presence of the moving crowd. Figures that promise well at the beginning, are sometimes concluded in didactic style. But there is a rustic sublimity about him that makes his book a charm to all who read it attentively.

10. The purity of his life is not called in question by any one. He was sanctified from his mother's womb. Trained in the family of the high priest, under the influence of an aunt who was a prophetess, he was familiar with the Word of the Lord from his earliest recollection.

SEC. 4. THE CONDITION OF THE NATION.

1. Manasseh had reigned for fifty-five years, and his son Amon for two. And they were the most scandalous rulers that Judah ever had. There was some good in the last part of the life of Manasseh, but no redeeming quality is mentioned in the son. Thus, for more than half a century, the sons of Belial had controlled affairs according to their liking. At the close of these wicked reigns the boy of eight years comes to the kingdom, and, of course, is not able to do much towards arresting the flow of iniquity for a number of years. He rules evidently for a while through regents who were not ready to prepare for any radical changes. This condition could not be altered immediately. The nation was saturated with vice, and though Josiah removed the idols and did his best to stop wicked lewdness, internally, they were far from that purity that would insure divine favor.

2. The good reign of Hezekiah had given to the nation great prosperity which had not wholly disappeared. They were ready to suppose that wickedness was as compatible with prosperity as righteousness, because they were still wealthy.

3. The word of God was lost from view. The temple service was greatly neglected. Josiah's reign was more than half through when the temple was being cleansed and the copy of the law of the Lord was found. Not only were the people very wicked but there were but few reformers. Hilkiyah and Shallum, the keeper of the priest's garments, and his wife, a prophetess, and Jeremiah, and the young king, seemed almost alone in the wish to change the order of things and to turn the nation towards God. With all this before the mind of the

young man, it is not strange that he felt that it was a severe task to which the Lord had called him. He must go and stand in the presence of the enemies of sobriety, and of all that was pure and good.

SEC. 5. THE EXTENT OF HIS CALL.

Most of the prophets were limited to Judah and their immediate surroundings. But Jeremiah was called "a prophet to the nations." And for such work God had made him a defenced city and a brazen wall and an iron pillar. With this work in hand we would expect him to prophesy concerning Egypt, Philistines, Moab, Amon, Edom, Damascus, Kedar, Hazor, Elam, and Babylon, as well as Judah.

SEC. 6. JEREMIAH'S FIRST PROPHECY. Jer. 1.

1. Introduction. 1-3. This was probably written by some one else. Certainly after the work of Jeremiah was over, as it begins with his call and concludes with his last work. Isaiah is introduced in the same way. It is common to say the word of the Lord. These are given as the words of Jeremiah. This does not disclaim his inspiration. It may mean the word of the Lord as spoken by Jeremiah, or it may be because there are many additional records in the book of a historical character.

2. His call. (4:10). He had been sanctified even before his birth, and though he felt quite inadequate to the task, he is assured that there will be no responsibility resting on him: the message was God's, and He would take care of His servant.

3. The vision. (11-19). This is double, but has the same import. Verses 11, 12, show by the almond branch the constant watchfulness of God, as that tree was always awake, so was God constantly watching over His people and would therefore hasten the performance of His word. Verses 13-19, show the kind of visitation that they should have. The boiling caldron, in the north with its face to the south, showed their imminent danger, from a people coming from the north. Jeremiah is assured that God will protect him in the announcement of His will: he would be a defenced city, iron pillar and brazen walls against the kings and princes of Judah. They would oppose him but should not prevail against him.

SEC. 7. JEREMIAH'S SECOND PROPHECY. 2:1; 6:30.

Severe condemnation for their iniquity and the consequent ruin of the nation. This seems to have been given in different sections, but the topic is the same, and the time is during the reign of Josiah (3:6), and that too in the earlier part of his reign, before his reformation began, 2:20-30. The warning against looking to Egypt for help (2:16-18) was probably that which fixed the mind of Josiah against Pharaoh Necho. Carrying it too far, he lost his life at Megiddo. 2 K. 23:29,30.

1. Pleading for the memory of former relations. (2:1-8). They had left all to follow God, and He had brought them through the wilderness, had given them a land of plenty, and yet they had forgotten Him to follow Baal.

2. Their grievous sin. 9-13. From Chittim-Cyprus—the whole West, to Kedar-Arabia—the whole East, nations had not changed their gods. Yet Israel had committed two evils; they had forsaken God, the Fountain, for idolatry, dry cisterns.

3. Ruin coming from Egypt. 14-19. Though they were home born, yet the people from Noph (the south of Egypt) to Taphanes (the N. E. of Egypt) would break their crown: depasture them, kill their king. These evils coming upon them from that land, they ought not to think of running to that country for help as if they were going there to get a drink of the Nile, nor should they turn to Assyria to get water from the Euphrates.

4. All God's efforts to do them good were being hindered by their iniquity. (20-37.) He had broken their bonds in Egypt. They promised faithfulness and yet had gone astray on all the high hills. He had planted them a noble vine, but they had become a strange vine unto Him. They could not wash away their iniquity, and yet they claimed that they were not polluted. They sought sin with the lust of a wild ass seeking the opposite sex in her course. Their shame was only that of a thief, when caught. They worshipped stock and stone, as if by them they had received their blessings, and for it they had received punishment, but would not be corrected. Their gods had been multiplied among them like the number of cities, and the sword had devoured them like a lion from the jungle. God had done

them no harm, yet they would not come to him to worship. Maids are more mindful of society than they were of God. They were even the teachers of wickedness; were guilty of the blood of human beings, and yet thought that they would be spared because of their innocence! They were ready to go into confidence with Egypt and Assyria, but would be heartily ashamed of both.

5. Israel a divorced adulterous wife. (3:1-5; Deut. 24:1-4). Because of her idolatries she had been put away, and the drouth had come on them, and were as bold and unrepentant as a prostitute. Hence they had no right to complain since they had done as badly as they could.

6. Warning from the example of Israel not heeded by Judah. (6-11.) The ten tribes had played the harlot, had been divorced, had been offered the privilege of returning, yet continued in their abominations, had been driven away, and yet Judah would not profit by the lesson. And were even worse than Israel because of their greater opportunities.

7. Exhortation to repentance. (3:12; 4:4.). Jeremiah was to turn and address himself to the naked hills of the land of Israel, as if it were possible for that absent people to hear and heed the words of warning, with the assurance that if they would heed the warning they might yet return to the Lord and rejoice as in the days of old; that if there would only one here and there accept of Him, He would receive them and give them protection and blessing, and in their return they would be greeted by Judah, and all go up again to Jerusalem as to the throne of the Lord; they should come together out of the north and have the inheritance of their fathers. But there were conditions upon which they might thus return; they must own God as their Father and walk in his ways. This was a benevolence not provided in the law. The treacherous wife, having been divorced, might not return, but God proposes to go beyond any question of right and extend mercy unknown before; heal all their backslidings, forget all their heart wanderings; upon their repentance and confession, their shame should be removed. Not only were these offers made to Israel, but Judah as well. They must break up the fallow ground and circumcise their hearts to the Lord, or fire would come and burn like fury and none would be able to quench it.

8. God's judgments on the unrepentant. (4:5; 6:30). The warning had been sufficient, but they would not turn to the Lord, and therefore they would have to suffer the consequences. A fierce nation was coming upon them, and then they would flee into cities. The enemy would spring upon them as a lion from the thicket, and the heart of princes should be amazed. They should not be deceived with the words of false prophets who told of peace, but should repent. The parching wind from the desert and the cloud of dust from the army of Nebuchadnezzar would assure their ruin. There was but one way out of the difficulty, and that was to wash themselves from iniquity. The whole land was threatened. The nations would come and encamp against Jerusalem, for the wickedness of their hearts had procured the scourge. Jeremiah was faint at the thought of all this horror, and would fain turn away from beholding it. The people were wise only to do evil. And he saw all the cities as being broken down and hills trembling, and the people wailing as a woman in travail. He would gladly reform them and avert the danger, but in all the land there were none that were seeking after justice. Even when they had been stricken they had not grieved, but had broken covenant with God and had continued in wickedness. When God had fed them to the full they went after their gods, and were as stallions neighing after their neighbors' wives. Hence this terrible nation should come upon them and should destroy them, but not make a full end. Their harvests should be eaten up, and their vines destroyed. They could no more prevail against the decree of the Lord than the sea could overflow the land. Their houses were full of deceit, and they laid wait to catch men. In this way they had their wealth, and God would be avenged on them. Prophet, priest and people had all gone aside, and altogether they delighted in their abominations. Zion was delicate as a woman, and the enemy that was coming was mighty and would come in the night, and would hew down trees and build forts against them; the people should be taken captive and the products of the land destroyed. They were dealing falsely, saying, "peace, peace, when there was no peace." If they would stand in the ways and see and ask for the old paths, for the good way and walk therein, they could find rest to their souls, but they would not.

Their worship was a mere form, the sweet cane and spices from afar would do them no good while their hearts were full of hypocrisy. The army coming from the north would fill them with terror. God had tried on them the smelter and the bellows, but to no purpose; they seemed nothing but dross. (Isaiah 1:22; Zech. 13:9; Mal. 3:2, 3).

If this message was delivered, as it seems to have been, in the early part of the reign of Josiah, it probably had much to do in the reformation that followed.

SEC. 8. JEREMIAH'S THIRD PROPHECY. 7:1; 10:25.

This was a severe warning delivered in the gate of the temple as the people passed in for at least a show of worship.

1. The time when it was given. There is nothing in the warning to fix the time. It has been common to suppose that it was in the time of Jehoiakim, some regarding it in the fourth year, while others believe it to have been immediately after his ascending the throne. There is nothing in the address that will certainly demand that it was in the time of that prince at all. The citations used as proof are quite insufficient. (1) An address something like this is found in the 26th chapter which is said to have been in the reign of Jehoiakim, and that is regarded as the sequel of this. But they are no more alike than two exhortations will be alike if delivered by the same man to the same people, and for the same purpose. (2) All hope is given up for the salvation of the nation. But this is not any more true in this than in the former which we know to have been in the day of Josiah. (3) It exhibits a fearful state of idolatry. This was just as true in the early days of Josiah as in any time in the reign of Jehoiakim. 2 Kings 23. (4) They were trusting in the temple of the Lord for safety and in the sacredness of the city. But this was as true before the reformation of Josiah as it was afterwards. (5) They felt secure because they had the law of the Lord, (8:8; 9:13, 14), and before the time of the finding of that book in cleansing the temple they did not have it. This is too strong a statement. There never was a time that they did not have the law in some form, but before the finding of this original copy by Hilkiah, their books were mutilated by their scribes, and that is seen in the first verse referred to. But there are some reasons for

believing that it was in the time of Josiah. (1) The author gives it that place, for the prophecies given before and the one following this were clearly in the time of that prince. We should not depart from the order of the book unless there are imperative reasons, and there are no such reasons. (2) There is no hint of any reformation of any recent date; the backsliding had been perpetual. (8:5). On the whole we think it safer to place this prophecy in the time of Josiah, but before the reformation.

2. Conditions of continued blessings. (7:1-7). Trust not to the temple but quit their wrongs and serve the Lord and they should dwell in the land in safety.

3. Their false securities. (8:20). Lying words; special privilege to commit abominations; the temple and Jerusalem; their prosperity in the time of idolatry. These securities are swept away.

4. Sacrifices of no value unless accompanied with true worship. (21-28). They had not been brought out of Egypt simply for that purpose, but for a people that would obey the will of God. But their history had exhibited a wilfulness in wrong-doing that would insure their ruin.

5. Lamentation for the desolation that was coming. (29-34).

6. The coming desolation was sure and soon. (8:1-17). They had not reformed, but continued to worship stocks; worship was a mere form, and their iniquity had not been taken to heart. They were covetous, and not ashamed of abominations. In view of all this he could hear the coming of the forces that would destroy them. Not only a foreign force, but plagues from other sources should afflict them.

7. No way to remove the evil. (18-22). He wished to think of God's goodness as affording some hope, but as there was no way to save them but through their repentance, and as they were so far gone in wrong that they ceased to think of evil, doing, all looked as if there was no balm that could heal them.

8. The iniquity was too great to look upon. (9:1-8). He longed for some hiding place where he could weep unseen. They grew worse continually, until their land seemed saturated with deceit, and they had become a nation of liars; their tongues were trained in falsehood as their feet were to walk.

9. They should be punished like heathen nations. (9-26). The whole land should be scourged and left desolate; the people should be filled with bitterness and be scattered and be followed by the sword. The most skilled of hired mourners would not be able to tell the story of their woe; death should rise above the windows of their houses, and the carcasses should fall upon the open fields like dung. Their only glory must be in knowing the Lord, and in doing His will, but they were as uncircumcised as the heathen round about them, for all they had was a mere form.

10. Their only hope was in following God. (10:1-16). They were not to fear the signs of the heavens as did the heathen, nor all their deities which had no power to move, but they were to fear the God of heaven, who made all things. But they were brutish and had become like the vanities which they worshipped.

11. The lamentation of the people. (17-25). This, Jeremiah takes up for them. They should be slung out of the land as a rock from a sling. Then would they take up the wail, that the temple was spoiled and the children were gone. They would desire the curses to fall on the heathen round about them, for they had eaten up Jacob, but it was coming on them, and continuing in their course, there was no way to avoid it.

SEC. 9. JEREMIAH'S FOURTH PROPHECY. 11:1; 12:17.

1. Condition of things at the time it was given. 2 Kings 22:3; 23:28. The work of the reformers has aroused the young king, and he demands that the house of the Lord shall be repaired. This work is superintended by Hilkiah the father of Jeremiah. In removing rubbish, a pure copy of the law is found. This was taken to the king by Shaphan and read to him, which caused the king great grief, and he required his great men, including the high priest, to enquire of the Lord as to the result of their wickedness. With this question they went to Hulda, the aunt of Jeremiah, who was known at that time as one of the Lord's chosen servants and a prophetess, who told them that the penalties for all this sin were coming upon them, but inasmuch as the king had humbled himself before the Lord he should be taken away before the terrible sorrow

should come. Josiah called the people together and caused them to hear the law, and to covenant to keep it in a great Passover that followed. He proceeded to destroy the idolatrous worship and the priest that maintained it, and the asherim, and even destroyed the altar of Jeroboam, and dug up the bones of the former idolaters and burned them on the altar and polluted it. All this had been foretold by the prophet that came out of Judea to the idolatrous king at Bethel. 1 Kings 13:1-30.

2. Jeremiah calls on them to hear that covenant and keep it. (11:1-10). He is commissioned to say, that cursed is every man that will not keep this covenant which has now been revealed to you. This is the covenant that God made with them at Sinai, and on the keeping of which they should enjoy the promised land. Many of them had not kept it before and had suffered destruction. So would it be with them, if they should fail to keep it, they would suffer just as their fathers had.

3. Men of Anathoth ready to kill Jeremiah for his denunciations. (11-23). "A prophet is not without honor save in his own country." It is at the home of Jeremiah that the people are least willing to hear his reproof. The nation has gone on in an uninterrupted course of iniquity for more than half a century, and the change is exasperating, and especially for the young prophet to denounce their fathers and the nation as he does is more than they wish to bear. God has proposed to bring evil upon them, for their gods had been as numerous as their cities, and their abominations were equal to the number of the streets. And now any that will adhere to that course of life are beyond the reach of help: prayers were not to be offered for them. God had planted them and delighted in them, but had come to determine evil upon them. The men were angry and planned for his death, but the Lord would sustain him and punish them.

4. Jeremiah's complaint and answer. (12:1-13). From 1 to 4 he complains of the opposition against him. But he is informed, (5, 6), that he has not seen the hardships that are in store for him. God had seen the evil of His house and had forsaken it. Many of them were returning, but a large number

were very superficial in their reformation, while a very many did not even pretend to reform. Hence the evils that would come upon them.

5. Evils determined upon other nations. (14-17). Those who had led Israel into wrong, or had oppressed them would suffer for the wrong. But if they would join Judah in reforming He would have compassion on them, but if they refused they should be plucked up and destroyed.

SEC. 9. THE TIME BETWEEN JOSIAH'S REFORM AND THE REIGN OF HIS APOSTATE SONS. (2 Chron. 35:20-27).

It is the thirty-first year of Josiah's reign. Thirteen years have passed with almost no hint as to the work in which we have most interest. This silence is occasioned by peace. This is broken up by Pharaoh-Necho passing through the country on his way to meet the Assyrians at Carchemish. Josiah being under covenant with the latter power thought it to be his duty to stop him. This thought had been heightened, no doubt, by the references to Egypt by Jeremiah. Though he is warned by Necho that God had directed his journey, he fell on him at Megiddo, and was killed. The Jews took Shallum Jehoahaz—and placed him on the throne. But three months later, Necho returned and removed him and took him to Egypt, and placed his older brother Eliakim-Jehoiakim—on the throne, and amerced the land in an annual tax of one hundred talents of silver and a talent of gold. (2 Chron. 36:1-4). Jehoahaz was probably of his father's view and opposed to Egypt, (Jer. 22:10-12), but Jehoiakim was in favor of yielding to that power. In the first years of his reign the people would be fairly free from idolatry, for he did not formally undo what his father had done in opposition to their abominations. His great failure was in not doing any thing in favor of the true worship: he let it go by default. He was a bad man and practiced many abominations and filled Jerusalem with innocent blood. (2 Kings 24:1-7). In the fourth year of the reign of Jehoiakim, Nebuchadnezzar began to reign in Babylon. He conquered the Egyptians at Charchemish, then came into Judea, and took Jehoiakim and bound him to take him to Babylon, but finally released him and made him a vassal king. (2 K. 24:1; 2 Chron.

36: 6, 7; Dan. 1: 3-7). Though he did not take the king to Babylon, he took many of the nobles, as trophies of victory and as an honor to his court. Three years later Jehoiakim rebelled and was afterwards punished by Nebuchadnezzar, being killed and the princes and the gold of the temple and vessels taken away. The reasons for all this suffering will appear in the prophecy of Jeremiah.

SEC. 10. JEREMIAH'S FIFTH PROPHECY: THE DESTRUCTION OF THE SURROUNDING NATIONS. (47: 1; 49: 27).

1. The time of this prediction has some difficulties connected with its determination. We are told that it was before that Pharaoh took Gaza, but when that was is not certain. It was probably when he went up against the Assyrians at Carchemish and killed Josiah at Megiddo, or on his return from that engagement. In that contest he was successful, and on his way home probably, not only laid Judah under tribute, but conquered the land of Palestine, and made the other countries tributary. To suppose that it was while he was gone to Carchemish that the vision was given will agree with all the known facts in the case.

2. Philistia. (47: 1-7): The Philistines should be conquered and all their towns captured.

3. The Judgment of Moab. (48: 1-4, 7). For their wickedness, idolatry and pride they should be chastised, and the time of its accomplishment was at hand, and yet the captivity of Moab should pass away.

4. Judgments against Ammon. (49: 1-6). They had driven Israel out of the land of Gad, and in turn should be destroyed.

5. Edom. (7-22). For their many sins Edom should be made small amongst the heathen, and be overthrown as Sodom and Gomorrah.

6. Concerning Damascus. (23-27). A fire should destroy it, and remove the glory of Ben-Hadad.

SEC. 11. JEREMIAH'S SIXTH PROPHECY: THE DEARTH. (14, 15).

1. When it was written. This is not certainly known. It was after the prophet had become known to the people, and had suffered for the words he had spoken. (2) He remembers

keenly the rejection by his own people of Anathoth, this implies that it was before he had wrestled with the men in the time of Jehoiakim. (3) There is no reproof for idolatry which is in all the communications of the latter times of the prophet. (4) It was at a time when the reformation of Josiah became doubtful as to its final results, hence, most probably, this was uttered towards the close of the reign of Josiah, and shows that though the idols were broken to pieces and the worship of God had been instituted, yet the people only served by the halves, and were guilty of many abominations.

2. The dearth and complaint. (14 : 1-9). This dearth was very severe, and the prophet complains to God respecting their suffering. This complaint is made in behalf of the people.

3. God's answer. (10-12). Their sins and hypocrisies caused their sorrow.

4. This suffering had come upon them by following false prophets. (13-18). They had said that there was peace and blessing for them but they had not been sent with such a message; the blind had followed the blind and all were to suffer together for it.

5. Jeremiah further pleads for Judah. (19-22). Surely there was some good in them and the Lord had not turned to be the enemy of Zion. He had made all things and had redeemed that people and they were called by His name, and to cast them off would be to reflect on His glory.

6. God's answer. (15 : 1-9). The pleading of Moses or Samuel would not prevail to spare them. He had appointed over them swords, dogs, fowls, beasts, because of the sins of Manasseh, from which they had not fully turned away, and because of their opportunities to do better, they should be visited by plagues until destroyed.

7. Jeremiah's wail. (10-18). He cries and the Lord promises that the enemy of the people shall remember him kindly. The prophet protests his innocence and faithfulness. He pleads that he ought to be released from his suffering.

8. The prophet reproved. (19-21). He has called in question the righteousness of God, and must return from this error. If he will, God will make him a fenced city and a brazen wall, and deliver him out of the hand of the wicked and the terrible.

SEC. 12. JEREMIAH'S SEVENTH PROPHECY: AGAINST BREAKING THE SABBATH. (17:19-27).

This was when the kings of Judah might be continued, (25), when there were wrongs that might be corrected, and when there were no evidences of idolatry existing. It is reasonable, therefore, to conclude that it was uttered in the last days of Josiah or in the first days of Jehoiakim, when no great wickedness had yet been manifest in his reign. If they would keep the law of the Lord then they should have peace and prosperity and the service of the people and of the kings should be acceptable, but if not they should be cast away.

SEC. 13. JEREMIAH'S EIGHTH PROPHECY: THE LESSON FROM THE POTTER'S HOUSE. (Jer. 18).

1. As to the time of this prophecy there is nothing very certain. (1) It was at a time when Jeremiah was not very certain as to their fate, for the lesson was for him as well as for the people. (2) It was when there had been some reason for expecting that their sins had been put away and that they had been planted in a firm way. (3) It seems, too, that burning incense to vanities or idols was just beginning to return. All this suits the time of the early part of Jehoiakim.

2. The lesson from the potter's work. (1-10). The first vessel was marred in the hands of the potter, and he made it a vessel of less honor, so would God do with Israel.

3. God's rule with nations. (11-17). A nation's safety depended on its righteousness.

4. Their anger at the prophet, and his prayer. (18-23). They felt that there was no danger, and that his wails were doing harm, and wished to kill him, and he asks that God will punish them for their evil devices.

SEC. 14. JEREMIAH'S NINTH PROPHECY: THE PUNISHMENT OF JUDAH BY PESTILENCE AND EXILE. (16:1; 17:18).

1. Time of this prophecy. (1) National destruction was imminent; (2) they were following in the steps of their fathers in committing idolatry; (3) it was before Nebuchadnezzar was announced as the king who should destroy them, which is always the case after the fourth year of Jehoiakim, hence it is still in the early part of the reign of that prince; (4) their wickedness was rapidly on the increase and was much as it was in the early days of Josiah.

2. Their miseries announced. (16:1-9). Their time of joy was about to end and they should die unlamented.

3. The cause explained to them. (10-15). When he would tell them of these things they would be very angry, and he should tell them that it was because of their wickedness that was even greater than that of their fathers. And the bondage into which they would go, would be greater than that of Egypt.

4. They should be adequately punished and then return. (16-21).

5. The sin and doom of Judah fixed. (17:1-4).

6. Every man shall receive according to his deeds. (5-8). They are warned not to trust to themselves or in man—probably Egypt—but to trust in the Lord.

7. Their deception. (9-11). They deceived themselves.

8. Jeremiah's pleading. (12-14).

9. Their unfounded boasting. (15-18). They regard him as a croaker, and say that if there was anything in what he said they would be suffering, whereas nothing was coming upon them. Hence this was before the first visit of Nebuchadnezzar.

SEC. 15. JEREMIAH'S TENTH PROPHECY: THE BROKEN VESSEL AND THE RESULTS. (19, 20).

1. Time of the prophecy. (1) Idolatry has increased. (2) They have returned to the worship of Molech. (3) Babylon is the power that shall take them away, though the name of the king is not announced. (4) Pashur the son of Immer was then governor of the house of the Lord, and as

we have no more account of him after the fourth year of Jehoiakim, but his place was taken by another, we suppose that we are yet before the first visit of Nebuchadnezzar to Jerusalem.

2. The prophecy in the valley. (19: 1-13). He took the elders and went into the valley of the Son of Hinnom, and there by the symbol of a broken earthen bottle showed them that the die was cast with them as a nation, that there where the blood of innocence had been offered to idolatry should that people rot, and the three visits of Nebuchadnezzar seem to be before the prophet.

3. Rehearsal. (14, 15). He came to the court of the house of the Lord and told the people generally the same things.

4. Jeremiah placed in the stocks. (20: 1-6). Pashur the son of Immer was angry and smote the prophet and put him into the stocks in the upper gate of Benjamin in the house of the Lord. In the morning the prophet tells him what he is and what shall become of him and the people: they shall be carried to Babylon.

5. Jeremiah's disappointment. (7-13). He had expected to prevail, and had no thought of the enemy imprisoning him; but the Lord had held him in His grasp and had compelled him to give His word to the people which had caused him to be mocked, and even snares were being laid for him by his own people.

6. He curses the day wherein he was born. (14-18).

SEC. 16. JEREMIAH'S ELEVENTH PROPHECY: FIERCE CONDEMNATION OF JEHOIAKIM. (22: 1-19).

That this was written in the time of Jehoiakim is evident from, (1) the reference to shedding innocent blood, so many times, which was his great sin. (2) The reference to the justice of his father. (3) Verses 10-12 show it clearly. (4) In verse 18 it is said to be to him that it was said. But as to what time in the reign of that prince is not so clear. This, however, assists: the prophet was not at liberty to return to the court of Jehoiakim after the fourth year, hence it must have been before that time. It cannot be said at the very beginning of his reign, for his wrongs had become general, and his house

of cedars had been built. We find no better place than this for it, and we may regard it as one of the series of prophecies that made it necessary for the prophet to leave the city.

1. Promise and threat. (1-9). By turning at once to the Lord it would be possible to avert the terrible ruin, but if they would not, then the destruction was certain.

2. Lamentations for Jehoahaz. (10-12).

3. The disgraceful death that was coming to Jehoiakim. (13-19). As he failed to copy the justice of his father, he should die like an ass, and not be lamented. This was probably his fate, though afterwards brought back into the city and buried. (2 Kings 24 : 6 ; 2 Chron. 36 : 6-8 ; Jer. 36-30).

SEC. 17. JEREMIAH'S TWELFTH PROPHECY: THE RECHABITES. (35).

1. Time ? It is plainly stated to have been in the days of Jehoiakim. But whether in the first part, or towards the latter part we are left to conjecture. (1) It was a time when they had not gone entirely away into idolatry, but were going in that direction. (2) They might yet reform and be saved. (3) The Rechabites had fled to Jerusalem for protection. All this is well suited to the third, or the beginning of the fourth year of the reign of Jehoiakim. When Nebuchadnezzar came up against the Egyptians to battle at Carchemish on the Euphrates, and the peoples to the west would expect to suffer from the ravages of his army, they would flee into the strongholds for safety.

2. Who were the Rechabites ? From Judges 1 : 16 ; 1 Sam. 28 : 10 ; 30 : 29 ; Num. 24 : 21 ; 1 Sam. 15 ; 6 ; 1 Chron. 2 : 55 ; 2 Kings 10 : 15-17, we learn that they were Kenites, were nomadic in their habits, believers in God, associated with the Israelites, but never belonged to them. That under a great leader—Jonadab—who assisted Jehu in putting down idolatry, they had pledged to not drink wine, plant vineyards, build cities, and that for three hundred years, or about that time, they had faithfully kept that covenant.

3. The lesson. The prophet offers them drink, knowing that they would refuse it, and thereby he could furnish an example of faithfulness to the Jews, and show that God respected them for their purity.

SEC. 18. THE THIRTEENTH PROPHECY OF JEREMIAH: THE
WINE-CUP OF FURY. (25).

1. Time? It was written in the fourth year of Jehoiakim's reign.

2. Warning. (1-7). For twenty-three years Jeremiah had warned them to desist from their wickedness, and had entreated them with many promises, but they had not hearkened.

3. Seventy years of bondage. (8-14). Nebuchadnezzar, as a servant of God, would take them away, and mirth should cease out of the land, and they should remain in bondage for seventy years, and afterward God would judge the Chaldeans also.

4. Punishment of the nations. (15-38; 49: 28-39). They were to be made to drink of the same bitter cup: Jerusalem and the cities of Judea, Egypt, Uz, Philistia, Edom, Moab, Ammon, Tyre, Zidon, Dedan, Temah, Buz, Arabia, Hazor, Media, Elam, (though Media and Elam should be granted to return to power). The kings of the North, Babel and Sheshack, should destroy these as well as Judea. Nebuchadnezzar is directly named as the principal actor, in the forty-ninth chapter. This fact demands that we assign it this place, as the naming of that king denotes that it was not in the times of Josiah or immediately after his death.

SEC. 19. JEREMIAH'S FOURTEENTH PROPHECY AND LAST
WARNING TO JEHOIAKIM. (26, 36, 45).

1. The time is stated to be the fourth year of the reign of Jehoiakim. Hence it was not literally in the beginning or the first year. (28: 1). The fourth year would be comparatively in the beginning.

2. Condemnations delivered in the court of the house of the Lord. (26: 1-7). This appears to be a synopsis of many things that he had said before this respecting the wickedness of the people and the unrighteousness of the king.

3. The council and condemnation. (8-11). The prophets and priests heard it and decided that he ought to die. They brought the princes and rehearsed the matter to them.

4. Jeremiah's response. (12-15). He had said nothing except what the Lord directed him to say, and if they would repent, they might yet be spared; besides if they should kill him they would shed innocent blood and add that crime to the many of which they were already guilty, and thus hasten the destruction they wished to avoid.

5. Decision of the princes. (16-19). Some one recited before them and the elders what had been said by the prophet Micah (1:1), in the days of Hezekiah, and that they did not kill him, but reformed, and in that way averted the danger. From verse 24, it appears that Ahikam the son of Shaphan was the principal manager of this argument. At any rate it prevailed.

6. The fate of Urijah. (20-24). This man was of Kirjath Jearim and he condemned the same sins and foretold the same evils that Jeremiah did. They sought him to put him to death, he fled to Egypt; they sent there for him, brought him back and slew him. But it should be noticed that while Jeremiah is not killed he is shut out from the opportunity of speaking in the court of the house of the Lord. (36:5).

7. Jeremiah's prophecies written. (36:1-8). This was done by Baruch his scribe, as he heard the prophet speak. As Jeremiah was not at liberty to go into the court of the house of the Lord he directed Baruch to take this roll and read it in the hearing of the people.

8. Words of warning to Baruch. (45). When he had written the roll of Jeremiah and had the order to go and read it to the people and the princes he said, Woe is me. And the Lord told Jeremiah to inform him that there was no release from duty on account of difficulty or suffering: he had been called to suffer for the people.

9. Reading the roll and what comes of it. (36:9-32). This was in the fifth year and ninth month, corresponding with our December, and was a fast, probably on the anniversary of the capture of Jerusalem by Nebuchadnezzar one year before. Baruch came into the chamber of Gemariah the son of Shaphan and brother of Ahikam, whose son was named Micaiah, all of whom were favorable to Jeremiah, and those that were there heard the denunciations that had been given by the prophet of the Lord. The other princes came and heard about the matter.

Baruch was called on to read to them, which he did. He told them how he came by the words he had written, and they told him to go and take Jeremiah and hide. They went to the king and he sent for the roll and Jehudi read it, (in his winter house), but three or four leaves had been read when the king cut it to pieces and burned it. He sent for the prophet and his scribe, to destroy them, but they could not be found. This was made known to the prophet and the roll was reproduced with additions, especially telling of the disgraceful death of the insolent king.

SEC. 20. CONCLUSION OF THE REIGN OF JEHOIAKIM AND THE
REIGN OF JEHOIACHIN. (2 Kings 24: 1-16 ;
2 Chron. 36: 5-10).

Jehoiakim had been subdued in the fourth year of his reign and made a vassal king subject to Babylon. For three years he kept this covenant and then threw it off. Nebuchadnezzar being busy at the time, contented himself with annoying and harassing Judah by sending against them Chaldeans, Moabites and Amonites, but finally came up and took the place and killed Jehoiakim in the eleventh year of his reign. But as Nebuchadnezzar had other matters to settle then with Egypt, and, for the present, left Judea, the people place Jehoiachin the son of Jehoiakim on the throne. He was eighteen years old. And when he reigned in a manner like his father for three months and ten days he surrendered to the King of Babylon who was again before their gates. Jehoiachin and Nehusta his mother, and his officers were taken to Babylon, and for 37 years was this prince kept in prison, when he was elevated by Evil-merodak, and made to dine at the king's table. (Jer. 52 : 31-34). His captivity occurred in the eighth year of the reign of Nebuchadnezzar.

SEC. 21. JEREMIAH'S FIFTEENTH PROPHECY: THE LINEN
GIRDLE. (13 : 1-27 ; 22 : 20-30).

1. That this was in the time of Jehoiachin is quite evident from the reference to the queen-mother who was evidently associated with him in government. (13 : 18 ; 22:26).

2. The girdle hidden. (13 : 1-11). He took the girdle by the commandment of the Lord to the river Euphrates and hid it in a rock, afterwards went and found it and it was good for nothing. This was the symbol of the condition of the people : they seemed to be worth something to look at but were really good for nothing.

3. The destruction soon to follow. (12-27). For their pride, drunkenness and adultery they should be spoiled of all their glory. The cities of the South from which they expected help were being shut up and no man would open them.

4. Destruction of those nations that sympathized with Judah. (22 : 20-30). Lebanon and Bashan and all the lovers of a dissolute nation should go into captivity, and though Jehoiachin were regarded as a signet ring, yet the Lord would throw him away as worthless, and the prophet was required to write him childless so far as it would relate to the occupancy of the throne.

SEC. 22. JEREMIAH'S SIXTEENTH PROPHECY : THE DESTRUCTION OF ZEDEKIAH, AND THOSE WHO WERE LEFT. (23, 24).

1. The time of the twenty-third chapter is a matter of doubt. But as it seems to be connected with the twenty-fourth, which is certainly fixed for the early part of the reign of Zedekiah, and as there is nothing that opposes this thought, and some things that harmonize more readily with it than with any other, we feel safer in giving it this place. It does not follow that these chapters were written at the same time, but as they are on the same subject, "what shall become of those who are left in the land of Judea?", no wrong will be done them by giving them the same place and time.

2. Woe to the shepherds. (23 : 1-4). These were the rulers left to direct the people and were not doing the will of the Lord.

3. Promise of the true Shepherd. (5-8). In contrast with those rulers who were worthless there should be a righteous Branch, or King, come to lead them, for they were to have deliverance that would be far greater than that from Egypt.

4. Condemnation of the false prophets. (9-40). They had not been called and yet made haste to tell lies in the name of the Lord, they had dreams and tried to please the people by assuring them of safety, while they lived in licentiousness, and winked at the idolatries and abominations that were ruining the nation, and were even complaining of the burden of the Lord. For such iniquity God would forsake them and leave them to the results of their own wrongs.

5. The fate of Zedekiah and the other people. (24:1-10). The character of those that were left was worse than that of those that were taken away with Jehoiachin. These were the bad figs, and they should be left to rove about through the provinces because they were worthless, and they should be worn out with famine, pestilence and sword.

SEC. 23. JEREMIAH'S SEVENTEENTH PROPHECY: LET THE JEWS IN BABYLON BE CONTENTED. (29:1-32).

1. The time of this prophecy was in the early part of the reign of Zedekiah. The embassy that was sent was evidently before his going to Babylon in the fourth year of his reign. (51:59). Some have thought that it was before the vision recorded in the twenty-fourth chapter, but for this opinion I can see no sufficient reason. The same things are referred to in these prophecies, but that signifies nothing. Jeremiah had some favorite illustrations, and used them many times. It is also seen that the prophet was not put into prison yet in the fifth month of the fourth year of that prince, and it is further evident that it was this prophecy sent to Babylon and like predictions that caused him to be put into prison. While some time must necessarily elapse between the time of sending this message and a returning request to have him imprisoned, we cannot allow it the three or four years claimed by the Bible Commentary and other meritorious works. It is safer to suppose that this embassy was about the third year of the reign of Zedekiah.

2. The letter. (1-20.) The princes to whom this letter was entrusted were the friends of Jeremiah as well as princes of the court of Zedekiah. It was safe through them to say to the Jews

in captivity that it would be better for them to marry wives and rear families, for they should not return till the expiration of the seventy years.

3. Answer to false prophets. (21-23). These were Zedekiah and Ahab, who had encouraged rebellion with the hope that they should soon return. He says that they would be roasted alive by Nebuchadnezzar, and that not a word of what they said had been directed by the Lord, and further that they were not good men but lived bad lives.

4. A letter sent back, the substance of which was answered at the time it came. (24-32). All this is recorded here, not because it occurred at the same time, for that would have been an impossibility, but that it might all be together. The facts seem to be that when they heard that Jeremiah was encouraging the men of the captivity to marry and remain in peace, this Shemaiah sent to the authorities to know why they did not arrest Jeremiah at once and prevent him from giving them further trouble? And while this letter from Babylon did not immediately accomplish its purpose, it became a part of the accumulating force that finally shut him away from the people.

SEC. 24. JEREMIAH'S EIGHTEENTH PROPHECY: THE FINAL DESTRUCTION OF BABYLON. (50, 51).

1. As to the time when this vision was given, we can say but little, but it was in the fourth year of the reign of Zedekiah, when that king went to Babylon, that Jeremiah found an opportunity to send it by the hands of his princes who were favorable to the prophet. (51: 59).

2. The general announcement. (50: 1-5). This was to be published among the nations as if other peoples had an interest in the matter.

3. Iniquity of Israel to be forgiven. (6-20). The time would come when they should flee out of Babylon, and should spoil the Chaldeans, and many would desire to accompany them to Zion.

4. Babylon to be destroyed by a combination of forces. (21-32.)

5. Babylon to be taken by drying up the waters. (33-46). They would be well armed for the defense but to no avail: "A drought is upon her waters and they shall be dried up." The

enemy shall come up suddenly like a lion from the pride of Jordan, and the king of Babylon hath heard the fame of them and is afraid and his hands are feeble. This is a wonderful description of the manner in which Cyrus took the city and placed a Mede on the throne.

6. Babylon destroyed for guilt. (51:1-14). She had been a golden cup in the hand of the Lord, but she had not done the will of the Lord, but had abused her privileges. Her boast that she dwelt on the waters and could therefore stand any siege should be put to shame.

7. Their idolatry. (15-19). These vanities invited destruction and would contain much of the gold and silver of the country, and should be taken as spoil.

8. Cyrus, the battle ax of the Lord. (20-24). By him should everything be broken into pieces.

9. The Medes shall take the city suddenly. (25-32). Babylon shall be desolated both city and country. Her fountain shall be dried up and her land desolate; Bel shall be destroyed, and the city become heaps, and a home for the jackals.

10. Israel to leave. (45-58). This is, when their bondage should terminate. This made Daniel watch and wait for the time to come, and inspired those who returned with the necessary courage.

11. This sent in the fourth year of Zedekiah's reign. (59-64). Seraiah was to read all these words, and then tie a stone to the book and sink it in the presence of the people as a symbol of the sinking of Babylon.

SEC. 25. JEREMIAH'S NINETEENTH PROPHECY: REVELATION TO THE MESSENGERS AT THE COURT OF ZEDEKIAH. (27:1-22).

1. The time of this vision was in the fourth year of Zedekiah, which by some mistake of transcription has been made to read in the first verse, Jehoiakim, but is corrected in the third verse, (see also 28:1). Tradition has it that Zedekiah went to Babylon to get Jehoiachin, his nephew, released and returned to his kingdom, and that because of the rudeness and heartlessness of Nebuchadnezzar in that matter, he rebelled after his return. This would agree well with the presence of these

messengers from the surrounding countries, as he would wish to have a concert of action in order to throw off the yoke of Babylon.

2. Jeremiah tells them that they should all serve Nebuchadnezzar. (1-11). By the use of bands and bars sent to these kings of Moab and Tyre and Zidon they were instructed that God had required them to submit to Babylonian rule, and if they failed they should be destroyed.

3. The same things said to Zedekiah. (12-22). There were those who were encouraging rebellion and assuring the king of success in his efforts, but those men were not sent of the Lord with any such revelation. Instead of prating about bringing Jehoiachin and the vessels of the temple back, they might see if they could retain what they had, for even these should be taken.

SEC. 26. JEREMIAH'S TWENTIETH PROPHECY : CONTEST WITH HANANIAH. (28 : 1-17).

1. The time of this is definitely stated : the fourth year and fifth month of the reign of Zedekiah. Hananiah the son of Azzur of Gibeon felt that it was time that Jeremiah should be rebuked, and as there was no one else to do it, it devolved on him to claim that he had revelations from God and that Jeremiah was not stating the truth to them.

2. Hananiah's first claim. (1-4.) He said that within two years God would return the captivity of the people, with the young king and the holy vessels.

3. Jeremiah's response. (5-9). Not knowing at the moment that there was nothing in the statement of Hananiah, he said amen. Still he gave a rule by which it might be known if the Lord had spoken by him, "If the thing come to pass."

4. Hananiah breaks the bar from off the neck of Jeremiah. (10-11).

5. Jeremiah's answer. (13-17.) The word of the Lord came to him and he returned and told Hananiah that the bar should be made of iron, that he had spoken in the name of the Lord without any authority, and, for it he should die that year. This prophecy came true about two months later.

SEC. 27. JEREMIAH'S TWENTY-FIRST PROPHECY: NO. ESCAPE FROM BABYLONISH CAPTIVITY. (21 : 1-14 ; 34 : 1-22.)

That these chapters belong together will be admitted by any who will carefully study them both. The promises that were made were not realized (38 : 17-19), and this has given trouble to many commentators. This difficulty is avoided in reading them together, for in the twenty-first chapter the conditions are named. Zedekiah complying with them could not be expected to have the peace that was promised.

1. The time is indicated to be when Nebuchadnezzar came up against Jerusalem. Jeremiah is not yet imprisoned. Lachish and Azeka were not yet taken, and no doubt, many of the outposts were unconquered at that time.

2. They should not escape. (34 : 1-7 ; 21 : 1-7). God himself would fight against them, but the king might go in peace to Babylon.

3. The way of life. (21 : 8-10). If they would fall unto the king of Babylon and submit to him, then they should have their lives.

4. The covenant of liberty. (34 : 8-11). They had solemnly agreed to free all the Hebrew servants according to law (verse 19), but they had compelled them afterward to return.

5. Denunciations against them for wickedness. (34:12-22). They should understand that to them belonged the liberty of the sword and the famine and the pestilence. And as for any hope in the removal of the army temporarily, there was nothing in it. (37 : 5). They would return and destroy the city.

6. Special warning to the king. (21 : 11-14). He should immediately execute judgment that God's anger be not kindled against him and everything destroyed by fire. They could better afford to fight men than God.

SEC. 28. JEREMIAH'S TWENTY-SECOND PROPHECY: THE DESTRUCTION OF JERUSALEM MADE DOUBLY CERTAIN. (37 : 1 ; 38 : 28).

There are several prophecies here, but they relate to the same things and as they were delivered at the same time, or nearly the same time, it seems proper to give them as one prophecy. He was called upon a number of times by the authorities

and gave them answers on the same or nearly the same questions.

1. The time cannot be mistaken. Jeremiah was not yet shut up in prison, that is, since the reign of Zedekiah began. Still Nebuchadnezzar had been before the city, had removed the most of his army to intercept the army of Egypt. A gleam of hope comes to them and Zedekiah sends to the prophet to see if he can not get some news that will give him and his men some comfort.

2. Let them not be deceived. (37 : 1-10). Though the army had gone from them they would return and do their work, for if they had only lame men left they would be sufficient.

3. Jeremiah imprisoned in the house of Jonathan. (11-16). The prophet started to go forth out of the gate of Benjamin and was arrested by Irijah the guard, taken to the officers, who smote him and thrust him into the prison in the house of Jonathan.

4. The king's secret inquiry. (17-21). He called for the prophet into his room and asked if there was any word from the Lord. This was after he had been in the prison for some time. He told the king just what had been said before. He besought the king that he should not be returned to the house of Jonathan, and it was so ordered that he should be placed in the court of the guard, and that he should daily receive a loaf of bread as long as there was any bread in the city.

5. Jeremiah put into the pit. (38 : 1-6). A number of the princes heard what he had said of their ruin and desired to kill him. Zedekiah in his weakness permitted them to have their way. So they cast him into the dungeon of Malchiah, the king's son, that was in the court of the guard, where there was no water but mire.

6. He is released by Ebed-melech the Ethiopian eunuch. (7-13). This of course leaves him in the court of the guard. The king had given consent to this, and was no doubt glad of it, for he is not a bad man so much as a weak man.

7. Zedekiah's last interview with the prophet. (14-28). He called him into the third entry of the house of the Lord, and enquired secretly. After promising to do the prophet no harm he is told the same things as before, but if he will surrender to

the Chaldeans he shall not be hurt. He was afraid that he would be turned over to his own people to be mocked. On a promise of secrecy as to the design of this meeting the prophet is remanded back into the court of the guard where he remains till Jerusalem is taken.

SEC. 29, JEREMIAH'S TWENTY-THIRD PROPHECY: THE HOPE OF ISRAEL. (30: 1; 33:26).

1. As to the time of this vision critics are nearly unanimous in the opinion that these four chapters were revealed while Jeremiah was shut up in the court of the guard. This would seem like an unfavorable time for the prophet to get any good view of promise to the people. And yet he was not suffering, and was kept from the sight of many things that would have greatly annoyed him. Of course the contents of these chapters was not furnished at one time, but there is no reason for differing from the general view regarding the time and circumstances in which the revelation was furnished. For two of the chapters this time is affirmed (32: 1; 33: 1), and there is no reason why the other two were not given at the same time. It was a time of great fear. (30: 4-7). It was a time when they were about to go into captivity (30: 1-3), or their return would not be mentioned without stating first their captivity.

2. They shall return. (30: 1-3).

3. Their fear and favor. (4-11). They were to pass through the pains of parturition, but would return to serve God and King David whom the Lord would raise up for them.

4. Their hurt was incurable and yet they were to be healed. (12-24). That is, they were to go to Babylon, there was no help for that, but those that would maltreat them should be punished. Though they could not then understand these things there would be a time when they would.

5. The time when there shall be no tribal distinctions. (31: 1-9).

6. Their mourning turned into joy. (10-14).

7. The sad refrain. (15-20). Rachel weeping for her children; their nobles killed and the people taken away. (Matt. 2: 16-18).

8. They shall be freed from the iniquity of the fathers. (21-30).

9. The New Covenant. (31-40). Here is a commingling of good to temporal Israel and the blessings derived from the Covenant of Christ. (Heb. 8 : 6-13).

10. Zedekiah shall go to Babylon. (32 : 1-5).

11. Purchase of ground of his cousin Hanameel. (6-15). This was a reminder that Israel would some day return again.

12. Jeremiah encouraged. (16-27). Having given the deeds into the hand of Baruch he prayed, and confessed the greatness of God, and the worthlessness of the people, which made it seem to him an impossibility for Israel ever to be brought back. But the Lord gives him to know that He will accomplish all that He has promised.

13. Their idolatry to be destroyed. (28-35). They had done abominable things that were unthinkable, and for these they were being carried away, but when they should be cured of this sin they should return.

14. Their security after their return. (36-44). Here again there is an evident reference to the New Covenant, their freedom from idolatry, and the success of their worship.

15. They cannot defend themselves. (33 : 1-13). They were taking down their houses to support the walls of the city, but the Lord has Jeremiah to say that there was no success in it. All they could do by resisting was simply to fill up the ditches with the bodies of the slain.

16. The certainty of all that the Lord had promised being fulfilled. (14-26). As certainly as that day and night should continue should the people of the Jews be returned to their own land. The seed of David should sit upon the throne forever.

SEC. 30. THE HISTORY OF THE CAPTURE OF JERUSALEM, WITH
A PROPHECY CONCERNING EBED-MELECH. (39 : 1-18;
52 : 1-30).

1. In the ninth year, and tenth month the army of the Chaldeans reached the city. (39 : 1-3 ; 52 : 1-4).

2. In the eleventh year fourth month and ninth day of the month, the city was broken up. (52 : 5-7).

3. Zedekiah overtaken in his flight and carried to Riblah, saw his sons and his princes killed, had his eyes put out and was chained and taken to Babylon and kept in prison till his death. (39 : 4-7 ; 52 : 8-11.)

4. Revelation to Ebed-melech. (39 : 15-18). As the city was about to be destroyed this man was much concerned and the Lord told him through the prophet that he should not be hurt.

5. The final destruction of the city. (39 : 8-14 ; 52 : 12-30). This was in the fifth month and tenth day of the month, and was accomplished by Nebuzar-adan, captain of the guard. He not only burned the city and pulled down the walls, and took away all the valuables, but a number of the princes, and along with them was found Jeremiah. But as the captain had orders concerning Jeremiah, as soon as they were come to Ramah, he loosed him and gave him liberty.

SEC. 31. THE BRIEF RULE OF GEDALIAH. (40 : 1 ; 41 : 18).

1. Jeremiah sent to Gedaliah at Mizpah. (40 : 1-6). He was at liberty to do as he pleased and seems to choose to remain, and, being rewarded for his service, he was sent to the Governor, who was the son of Ahikam, the former friend of the prophet.

2. Covenant with Gedaliah. (7-12). The principal men and all who had fled to Moab, Ammon and Edom returned to accept the offer of peace in their own land. The leading men made a covenant with him at Mizpah, and they were to return to their homes in safety.

3. The evil intent of Ishmael made known. (13-16). Johanan and others came and told Gedaliah that Baalis, king of Ammon, had arranged with Ishmael the son of Nethaniah to kill him. But he would not believe it.

4. Gedaliah and his men killed by Ishmael through treachery. (41 : 1-10). Ishmael and ten others came and feasted with him, and taking advantage of him slew him and the men who were with him both Jews and Chaldeans. Two days later they met eighty men coming from Shechem and deceived them and slew all but ten who bought their lives by stores hidden in the fields. He then carried away the spoils and the people that were left, with the king's daughters.

5. Ishmael conquered. (11-18). Johanan followed him with his men and overtook him at Gibeon, and took back all that he had taken, and destroyed all of the enemy but Ishmael and eight men who escaped and went to the land of the **Ammonites**. Johanan came to the dwelling-place of Chimham near Bethlehem, and thought of going to Egypt.

SEC. 32. JEREMIAH TAKEN TO EGYPT. (42 : 1; 43 : 13).

1. They inquire of him, and he promises to ask God about it. (42 : 6).

2. His answer. (7-22). After ten days the Lord reveals to him the duty of those who were left to stay in the land, and there should be no harm to them, but if they should go into Egypt they should suffer shame and be subjected to sword and famine; he also tells them that they had tried to deceive him, that they had not intended to do as the Lord directed.

3. They force him into Egypt. (43 : 1-13). Those proud men came and said that the Lord had not told him these things, but that it was Baruch, who wished to destroy them. So they took him and fled to Taphanhes, where Jeremiah prophesied the destruction of Egypt by Nebuchadnezzar.

SEC. 33. JEREMIAH'S TWENTY-FOURTH PROPHECY: THE DESTRUCTION OF EGYPT. (44 : 1-30.)

1. They were suffering from their long-continued abominations from which they would find no relief by coming to Egypt. (1-14.) Not only would God bring evil on Egypt, but on the children of Judah that had gone there to live, for not one should ever return to his own land except the few who might escape.

2. They said that they would commit idolatry. (15-19.) They argued that it was better for them when they worshipped other gods, and so they would not desist.

3. Jeremiah tells them the result of their iniquity. (20-30.) It was for idolatry that their people had been carried away into Babylon, and all the trials through which they had passed had come upon them. And as for Pharaoh Hophra he should suffer as Zedekiah had. God would watch over them for evil and not for good.

SEC. 34. TWENTY-FIFTH AND LAST PROPHECY OF JEREMIAH :
THE BOASTING OF EGYPT. (46 : 1-28.)

1. Their failure before Nebuchadnezzar at Carchemish. (1-12). They had made a great effort at preparation, and great boasting of ability, and had met with inglorious defeat, and all their boast of ability to withstand that prince was vain.

2. The overthrow of Egypt by Nebuchadnezzar. (13-28.) As certainly as that Tabor was among the mountains should Egypt be destroyed. Their king was nothing but a noise, and all his greatness and their idolatry should be cast down. But from all this disaster Jacob should be finally delivered.

This is the last of the prophet to us. Two traditions remain, one that he died in Egypt, and the other that Nebuchadnezzar took him to Babylon and took care of him tenderly till his death.

A CONTROVERSY WITH H. McDIARMID, OF THE
CHRISTIAN STANDARD.

In the *Christian Standard* of January 10, 1889, this item appeared :

In the CHRISTIAN QUARTERLY REVIEW of October its editor wrote a few things which we criticized somewhat sharply. This led him to ask for space in the *Standard* for a reply. This was granted on the condition that both sides of the discussion would be printed in the next QUARTERLY REVIEW. To this condition our brother agreed in writing. The next QUARTERLY REVIEW is at hand, and we search its pages in vain for the fulfillment of his part of the contract. In view of the fate of his reply it was not supposed that there would be any great willingness on his part to stand by the contract, though it was expected that there would be no flinching. It is not easy to believe that it was a mere oversight, since he remembers the *Standard* in his last issue, as usual, and refers particularly to its office-editor with whom he had to do. This, one would think, would have called up the unpleasant duty of printing both sides of a discussion that went sadly wrong in his hands. Our columns are open for an explanation. It is needed exceedingly. We know it is cruel to insist that both sides appear in his own paper. But the agreement must be kept.

We now ask the reader's attention to his article which was the beginning of this controversy.

SCHISMATIC TEACHING.

As a rule, it is better, perhaps, to pass unnoticed the many unwise things that are written in favor of dividing churches over small and comparatively unimportant matters. It is thought to be sufficient, at long intervals, to expose a specimen folly of this kind, in the hope that all intelligent brethren will be able to detect for themselves the unworthiness of all efforts of a similar character. As a specimen we give two extracts from the editorial columns of the last *CHRISTIAN QUARTERLY*. Look at this :

"In human associations majorities govern, and the minority goes to work to overcome the majority by a majority. This scheming would destroy the congregation, and is contrary to the spirit of Christianity. Alexander Campbell is wrong in this matter. A vote may be taken in a congregation to ascertain the minds of the members. The majority do not determine the action of the congregation. After the vote is taken it would be proper to ask if the minority were willing to acquiesce in the desire of the majority ; if they did, then it would be unanimous, but if they did not, then the matter could not be forced upon them. But, you ask, must the congregation be held in place by a minority ? Let us illustrate : A congregation is organized ; it is proposed that the bread and wine be passed by brethren selected for the purpose ; a vote is taken and a minority vote against it ; it is asked if the minority are willing to acquiesce in the will of the majority ; they refuse. What is to be done ? The Bible is silent, the congregation must not legislate. If the two parties cannot agree, let them form two congregations. As it is an untaught question they remain brethren in Christ, but keep house differently ; that is all."

The supreme folly of such an effort to encourage division is so evident that there is scarcely room for remarks.

The Scriptures give not the slightest hint as to how the bread and the wine shall find their way to members of the congregation. Each member may pass these elements to the brother sitting next him, or brethren known as deacons may serve in this matter, or others chosen for this special purpose may be employed. In this matter a brother who is not a confirmed crank or a very simpleton will quietly yield his preference and allow the majority to decide. The supposition that a difference of opinion as to the most fitting way of passing the bread and the wine might properly lead to the formation of a new church, is the most starkest folly that has been seen in a religious paper for at least several centuries—unless, indeed, the following from the same pen surpasses it :

"Again : A congregation of brethren have built a meeting-house ; it has become old and out of fashion ; the question of building a new

house is discussed ; a vote is taken to ascertain the wishes of the members ; the majority favor it ; the minority are asked if they will yield ; they decline. Alexander Campbell says, let the majority of the seniors decide. We say, let those who wish to build, subscribe the money, buy a lot and build, and organize a new congregation and worship in their new house. The minority would remain in the old house. They could remain brethren."

This is surpassing. Then suppose a pane of glass should fall out of one of the old church windows and be broken to pieces after the brethren had amicably divided. The majority think that a new glass shall be put in ; the minority are asked if they will yield. They refuse, and insist that the opening can be filled with a hat during service, though they would perhaps compromise on a piece of brown paper, if the majority would show a Christian spirit about it. But if neither party will yield, they can perhaps arrange to worship in the same building at different hours, even if the majority should insist on putting in the glass. They could still be brethren, you know. Then it is supposable that the brethren building the new church might divide into a majority and a minority as to the height of the pulpit platform. The majority might decide that it shall be two feet high ; the minority will not have it more than one foot eight inches. The minority are asked if they will yield ; they refuse. They can divide and build separate houses and still remain brethren. How easy to divide and remain brethren. Where is such a theory to find an end ? Who is to say what shall be the minimum size of the preference that shall justify a minority in withdrawing from a church of Jesus Christ ? It is to be hoped that all those who are determined to open the way for dividing churches shall continue to rival the QUARTERLY in the folly of their plea. Such un wisdom will cause even the most unsuspecting to open their eyes to the character of the thing proposed. This is precisely what is needed. If any man knows where more thoroughly schismatic teaching can be found than this which we have quoted above, he would do well to give the author's name. And yet the author claims to respect the saying, "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent."

H. M.

When we read this effusion, we wrote to its author to know whether he would publish a reply. A former experience that we had with him convinced us that it was doubtful whether he would permit his readers to hear a reply, and we did not care to write a reply, until we knew whether he would publish it. We received the following reply :

I am willing to allow you as much space in the *Standard* as I have occupied or will occupy—what I have quoted from you to be

counted as yours, on the condition that you will print the whole thing in the next QUARTERLY REVIEW, you writing one or two articles of say three-fourths of a column in our correspondence type. Yours &c., H. McDiarmid.

In answer to this I wrote as follows :

Yours of the 3d inst. received yesterday. Your terms are very illiberal. "I am willing to allow you as much space in the *Standard* as I have occupied or will occupy—what I have quoted from you to be counted as yours." This is absurd. If a man is allowed a hearing he should be allowed to reply as he pleases. If you are not willing to grant that privilege, you ought to print at the end of your articles, "No reply permitted in these columns," and then every one would know the state of the case. I send you the enclosed MS., and you can publish it or return it. Why you stipulate that these articles shall be printed in the next QUARTERLY, I can not imagine, but I will agree to it. I offer you unlimited space in the QUARTERLY as you perceive in my reply, and hope you will accept of it.

It will be noticed that he consented that I might reply, provided that my reply did not exceed in length what he had written, *not counting the quotation from my editorial, but that the quotation should be counted as mine.* This, as any one can see, would give me about one-eighth of a column ! Then he said, that I might write one or two articles of three-fourths of a column in their correspondence type. We answered, saying that we could not imagine why he made such a stipulation, but that we would agree to it. Our understanding was that he would not publish a longer reply than he mentioned, and we sent a reply of greater length, expecting him to decline it. When he published it and a reply containing 1760 words, when our article contained only 1176, we thought that such an arrangement was too decidedly one-sided, and as it looked as if he intended to have the first and last article, mine to be limited and his unlimited, I concluded to drop the matter, and made no further reply. We offered him unlimited space in the QUARTERLY to define his position on another case mentioned in our editorial from which he had quoted, and challenged him to accept the offer, but he declined. We thought the matter was ended, until we read the item at the beginning of this article. As the failure to publish was not from any unwillingness to let our readers see his criticism, but from a different understanding of the agreement, we publish now, and the

delay will detract nothing from the brilliancy and destructiveness of his articles. Here is our reply to his article, "*Schismatic Teaching*:"

"SCHISMATIC TEACHING."

The office-editor of the *Christian Standard*, in his paper of September 29, attempts to ridicule two extracts from an editorial in the October number of the CHRISTIAN QUARTERLY REVIEW. Sometimes ridicule is easier to use than argument, but sometimes its use makes the user ridiculous. From forty-eight pages of editorial in that number he selected half a page from the one on *Matters of Expediency*, as being best adapted to his purposes. In that editorial, I took the position that a majority could not govern in a congregation of disciples and harmony be preserved; that human nature was such, that when personal preferences were to decide a question, antagonism would be engendered if the majority attempted to force its preferences upon the minority, and that it would be much better for a congregation to divide—to keep house separately—than to live together in discord; that it would be much better to have two small congregations without strife, than to have one large congregation in discord. I expressed the opinion, based upon observation and the peculiarity of human nature, that if it were understood that majorities could not rule in the congregations, they would be less arrogant and minorities would be more yielding, and there would be less discord. My purpose being to lessen contentions, and so reduce the occasions of separation; but my critic failed to see the point. He objects to this teaching, calls it schismatical, makes a sorry attempt at burlesque, and fails to enlighten his readers as to the proper course in such cases, although it might be inferred that he would teach that minorities must submit.

We stated that Alexander Campbell objected to questions being decided by a vote, he understood how trouble would follow from such a course, and advised that the "majority of the seniors" should decide. We pointed out the impracticability of that plan, and showed that there was no authority for it. For this we are charged with being in favor of congregations dividing upon the most trivial matters, and that our editorial is a "specimen folly of this kind." He says, that "the supreme folly of such an effort to encourage division is so evident that there is scarcely any room for remarks," and that it "is the most starkest folly that has been seen in a religious paper for at least several centuries." His horror leads him into the use of double superlatives that is amusing. We hope the ecclesiastical organization, of which his paper is the champion, will not require its office-editor to make himself ridiculous in order to retain his position. In our editorial we used, for illustration, the matter of distributing the bread and wine. It was over this that he became double-superlatively excited, not

knowing, it seems, that Alexander Campbell had so used it, and that we used it because he had. Campbell said that there is no law, rule or precedent for the manner of eating the Lord's Supper, and that it would not do to leave the decision to a general vote of the congregation, but that the "seniors" should decide. As there was no authority by which the line between "seniors" and "juniors" could be drawn, we pronounced his plan impracticable, and suggested peaceable division as the only solution, stating our belief that the privilege of peaceable division would make both parties more yielding. This does not seem to us as "the most starkest folly of several centuries."

In the same editorial we used another illustration, but for some cause it did not suit his purpose to quote it, but we will:

"Again: A number of brethren in a congregation desire to use an organ in the public worship; the wishes of the members are ascertained, and it is found that a minority are opposed to it, and are not willing to yield. The majority claim it to be a question of expediency, and the minority claim that it is prohibited by the Scriptures. The majority insist, the minority refuse. What shall be done? The majority propose an innovation, and must go out and leave the minority in peace."

Why did he not quote this, and ridicule it, or reject or accept it? He dared not, and I challenge him to do it! I will give him unlimited space in the next issue of the *QUARTERLY* in which to define his position on this supposed case. If I am not much mistaken in the man he will not accept the offer, because he dodges questions where his conscience comes in conflict with the actions of his society associates. In the *Guide* of September 21, a paper published in the same office with the *Standard*, I called attention to J. H. Garrison's connection with the laying of the corner-stone of a new meeting-house in Sedalia, and used this language: "Why has the *Apostolic Guide* never editorially noticed this? Does its editor endorse it? Why has not the *Christian Standard* editorially noticed it? Does its editor endorse it?" Not a word from either in either paper! Is not our critic's silence about that, and his speech about a portion of our editorial, very significant? A society co-worker can be guilty of the "most starkest folly," and he is as dumb as an oyster; but let a disciple who is contending for the "old landmarks" teach in such a way that by misrepresentation it can be burlesqued, and he is ready for the work. These men are banded together in their efforts to establish and fasten upon the Disciples of Christ a clerical supremacy, and they cannot be urged into condemning anything that one of their associates may do, no matter how unscriptural it may be, if we may judge them by their past actions.

Before we close, another item claims a few words. Our critic, in another column, refers to a statement in our editorial on the Church Extension Fund. We said: "The solicitor collected only \$992 last

year; not enough, we suppose, to pay his salary." He says that there was no paid solicitor that year, and "it is a sad fact that some of the brethren who make a specialty of writing against missionary societies are very careless about their statement of facts." We obtained our information from the Year Book published by the Standard Publishing Company. On page 66, under the heading, "Receipts for the Year Ending October 10, 1887," we read, "For Church Extension Fund, \$991." Then on page 68, under the title, "Officers of the Board," we read, "Secretary Extension Fund, F. M. Rains." Knowing that these secretaries, who are so enthusiastic about their work, and are so solicitous about their brethren giving, are not entirely disinterested in their zeal, we presumed he was paid for his work, and the Year Book gave no intimation that he was an exception to the rule. Our critic seems to know so much about this matter, possibly he may enlighten us as to when F. M. Rains commenced drawing his salary, and the amount he does get, and if it comes out of that fund or out of the money given for evangelizing. We hope that he will not fail to give this information. We are allowed only so much space and must stop.

E. W. HERNDON,

Editor *Christian Quarterly Review*.

To the foregoing reply of ours he made the following rejoinder:

THAT BABY MINORITY.

The writer of the article on page 5, headed "Schismatic Teaching," should not seek to escape the real issue. The issue he made with Mr. Campbell is not the issue he has with the *Standard*. Neither is the question of division over the organ now in dispute between us. We simply objected to Dr. Herndon's advice concerning separation over little matters of preference, about which the Scriptures confessedly say nothing.

Mr. Campbell, in his *Christian System*, page 93, when speaking of such matters as the manner of conveying the bread and the wine from one person to another, and the building of meeting-houses, says: "In other words the minority shall peaceably and cordially acquiesce in the decision of the majority." Mr. Campbell may be wrong in this. Possibly it is the majority that ought to acquiesce peaceably and cordially in the decisions of the minority in such little matters. It is often well for the older members of a household to acquiesce in the decision of the baby for the sake of peace. But he who encourages the baby to stand firm by intimating that separation is better than strife, and that it shall have the old homestead while the rest of the folks shall be compelled to build a new house for themselves if they will not yield to it—well, he who does this is guilty of "the most starkest folly," as said before. The majority of the household might ask the servant girl to serve the preserves, but the baby might prefer that the eldest sister serve them.

If the majority will not yield and the baby stands firm on its feet, let them keep house separately! It might be that the majority of the household should desire to build a new house, and the baby—though a man in years—might say that the old house was good enough for it, and refuse to acquiesce. What is to be done? Let it claim the old house and let the majority move out and build a new house! Dr. Herndon will, no doubt, call this "burlesque" and "misrepresentation," as he does our former illustrations, but he will not point out the misrepresentation in either case. The question as to who among the brethren shall pass the elements in the Supper is of very little more consequence than the question as to how the preserves shall get around and the minority that will not acquiesce in the wishes of the majority, in this matter, is the baby, and a badly-spoiled baby at that. And the minority that will stand out against building a new meeting-house up to the point of division, and then claim the old house for itself, is a baby of precisely the same sort as the one just mentioned. The editor of a *QUARTERLY REVIEW* should be in a larger business than helping to spoil such a very little child.

Look at the thing: In a city, on a lot worth \$20,000, stands an old dilapidated church. The majority decide to build a new house on the same lot. A minority, of say five or ten brethren, who together never put a hundred dollars into either the lot or the house, will not yield. They claim the old house and lot. Encouraged by the *QUARTERLY REVIEW* they prefer to keep house apart. The majority may buy a lot and build for themselves if they wish! This is the baby taking the homestead in the interests of peace. This is the thing to which Dr. Herndon gives aid and comfort. It is supreme folly. There is in it neither reason nor justice. He says Mr. Campbell "so used" for illustration "the matter of distributing the bread and wine," and thinks we did not know it, and thus seeks to be concealed under Mr. Campbell's cloak. Mr. Campbell "used" the illustration referred to, but he did not "so use" it. He used it very properly as setting forth a class of things over which there must be acquiescence, and not separation. Dr. Herndon uses it as an illustration of things about which majorities shall not decide, and over which unyielding minorities may separate from their brethren by worshiping apart. Mr. Campbell did not so use it. The last use of it is the double-superlative folly in the case.

But our brother is anxious to get to the organ question. But does he not see that that question, as he makes his minority regard it, does not belong to the same category as the question of building meeting-houses, and passing the elements in the Supper? He makes the "minority claim that the organ is prohibited by the Scriptures," and so it becomes with them a matter of conscience and Scripture. In the case of the organ, on the ground that it is prohibited, there is some apparent reason for separating over it. It was quite enough for the *Standard* to show the folly of encouraging division over things that are

confessedly mere matters of expediency without entering into the organ question, which is claimed to be a matter of Scripture teaching and therefore a matter of conscience. Our brother should not so jumble together things that are so different according to his own statement of them. The fact that we objected to division over the mode of passing the bread and the wine in the Supper and the question of a new meeting-house, does not demand that we object to division over an organ, as the minority are supposed to have conscience and Scripture on their side in this case and not in the others. If it was not apparent that Dr. Herndon is anxious to get away from the things in hand by opening up the organ controversy, we would write as follows: Those who think that they have Scripture against the use of the organ are mistaken. But while they make it a matter of conscience, believing that the Scriptures are against it, majorities should be slow to disregard their convictions by putting an organ into a church against their conscientious protests. Majorities do well to yield on this question for the sake of peace, as well as on many other questions. It is often best for the many to yield to the few. This is, and always has been, the opinion of the writer, and the *Standard* has expressed the same view from the day it started till now.

When Dr. Herndon says that the office-editor "dodges questions where his conscience comes in conflict with the actions of his society associates" he uses offensive language. He should either withdraw this statement or produce some proof of his affirmation. As to the part taken by one of our brethren at the laying of a corner-stone, neither the editor-in-chief nor the office-editor knew a thing about it till it was seen in Dr. Herndon's complaint that the *Standard* did not condemn it. But we are not to be switched off on that matter now. As to the Extension Fund matter, here is the truth: The Year Book correctly gives the receipts for the Extension Fund as being "\$991, for the year ending Oct. 10, 1887," and makes F. M. Rains now Secretary of Extension Fund. But as F. M. Rains did not enter upon this office till Oct. 20, 1887, and had, therefore, nothing to do with raising the \$991, Dr. Herndon's intimation that he did not raise enough to pay his salary was made in ignorance of the facts. There is nothing in the Year Book or any other book to justify his misstatement. It was born of a desire to make the General Convention appear ridiculous by making the impression that they were paying more money for collecting the Extension Fund than the amount that enters the fund. The following from F. M. Rains himself will open Dr. Herndon's eyes, it is thought:

TOPEKA, Kan., Sept. 29.

DEAR BRO. MCDIARMID:—I want to thank you for your defense of Church Extension work in last *Standard*. Here are the facts as they relate to my connection with the work:

1. I began the work October 20, 1887.
2. Since that time (eleven months and eighteen days) I have collected in cash \$7,012.60.
3. Taken pledges for \$20,000.
4. Secured five bequests aggregating several thousand dollars.
5. Dedicated ten new churches, and at these dedicatory services have raised more than \$10,000.

F. M. RAINS.

This is the man that was represented as not raising enough money to pay his salary.

As said before, we simply give this as a specimen misrepresentation of the work our missionary conventions are doing. Men who are eternally putting themselves forward as eminently true to the Bible teaching and putting others down as untrue to it, should have some regard to the question of facts and figures.

Dr. Herndon does not appear to desire to be corrected. We informed him that "during the year in which \$991 was collected"—the year ending October 10, 1887, as he knew—"this fund had no paid solicitor," and that "F. M. Rains has been solicitor less than one year." These statements give all the information needed to show Dr. Herndon his mistake. But instead of confessing it, he writes: "Our critic seems to know so much about this matter, possibly he may enlighten us as to when F. M. Rains commenced drawing his salary," etc., etc. As said before, he "began less than a year ago," namely, October 20, 1887. The amount of his salary has nothing to do with the question, though it is \$1,800; and no doubt comes out of the money which he raises. But how do these facts help Dr. Herndon in standing up for the blunder he has made? Misrepresentations have long since become odious in the extreme, and their authors should pause, and meditate, and stop.

H. M.

When we read the foregoing article, we concluded that it was useless to carry on a discussion with a man who exhibited so much unfairness and such a disposition to dodge the question under investigation, and it was our intention to cease to notice any misrepresentations he might make of our writings, but as he has revived the matter in this peculiar way, we propose to say a few things, and let him have the glory and the advantage of the last word.

"The issue he made with Mr. Campbell is not the issue he has made with the *Standard*." We made no issue with the *Standard*, the *Standard* made the issue with us. Mr. Campbell said that questions of expediency must not be put to a vote, because to attempt to settle a question in that way would lead to strife, but that the *elders*, (the more experienced, not

the overseers,) must decide. We took issue with this solution, by saying that the Bible made no such provision, and there was no way of drawing the line between the elders and the juniors. Admitting that strife would follow voting, and that it was impossible to draw the line between the two classes, we argued that, as there was no command for all disciples to be in one congregation, if an agreement could not be reached, then let the congregation divide in peace. The issue that the *Standard* makes with us, is that we are advising division over trivial matters. We expressly stated that our purpose was to prevent division, and that the tendency to division could be checked by having it understood that a majority could not rule. If the majority knew that it could not force its wishes upon the minority, it would not be so dictatorial—it would be conciliatory, and if the minority knew that it could not be coerced, it would be more inclined to yield. Such is human nature. We made this plain in our editorial and in our reply, but our opponent will not see it, and reiterates his original charge that we are advocating divisions, but, at the same time, he is very careful not to attempt any scriptural authority for majorities to govern, and he does not even say that he endorses Mr. Campbell's plan of the experienced brethren deciding, for he knows that such a plan would be destructive to the introduction of his party's expedients of jug-breaking, instrumental music, endeavor societies, aid societies, and the thousand-and-one others. Those things find aid and comfort among the inexperienced.

He quotes Mr. Campbell's words, that "In other words, the minority shall peaceably and cordially acquiesce in the decisions of the majority", but he is very careful not to quote that the majority he refers to is the *majority of experience*. Paul and Barnabas differed on a question of practical work, what did they do? Barnabas did not say to Paul, "I am older than you in this work, and you must yield to me"; nor did he call in the young member and have his vote with his, and so overrule Paul. No, but they could not agree, could not work together, and they separated as brethren, and did their work, and probably worked together afterwards. And, yet, because

we advocated this plan, we are accused of advocating divisions over trivial matters, and are burlesqued and ridiculed.

His argument (?) against our position, and also against the example of Barnabas and Paul, is to compare the minority to a spoilt baby in a family, and he insists that we teach that the parents should give up to the spoilt baby. This is a fair specimen of his treatment of an opponent, and of his ability as a controversialist. The spirit that actuates his associates, and we judge their spirit by their language and their actions, is to stigmatize the brethren who differ from them as being "in their dotage", "old fogies", "obstructionists", and other such lovely names, when the facts in the case are, that these minorities in numbers are the majorities in experience and sacrifices for the cause of Christ. If he can obtain any glory or make a point against us by his "baby argument" with *his* readers, he is welcome to it—we are not writing for that class.

Mr. Campbell did *so* use the matter of the bread and wine, our opponent's statement to the contrary notwithstanding ! He used it to show what should be done with matters of expediency, classing the manner of their distribution and the quantity to be taken, with expedients, and decided that such questions should be decided by the majority, not of the members of the congregation, but of the *experienced brethren*.

"But our brother is anxious to get to the organ question." Yes, we were. It was in the editorial that he reviewed, and we desired that he should take position on all the points. We thought that we had pricked his wit (?), and wanted him to accept or reject our position on the organ. He says : "It was quite enough for the *Standard* to show the folly of encouraging divisions over things that are confessedly mere matters of expediency, without entering into the organ question, which is claimed to be a matter of Scripture teaching, and therefore, a matter of conscience." We can not see why it is wrong to ask a man to express an opinion about the organ, even if he has expressed an opinion about building a meeting-house. We were not jumbling different things together. His brilliant intellect had grappled with little things, but we did not know that it had exhausted itself ; had we suspected such a condition we would not have been so cruel as to have asked anything further

from it. Our ignorance of his intellectual limitations must be our apology. He spurs his panting brain-steed to the new barrier that confronts him and comes to it in this style: "Those who think that they have Scripture against the use of the organ are mistaken." This is cool for a panting steed. His breath is so short that he must be curt. Prof. McGarvey will please take notice, and no longer teach the young theologues who sit at his feet that the Scriptures are against the use of the organ, because *the office-editor of the Standard has spoken!* "But while they make it a matter of conscience, believing that the Scriptures are against it, [poor, pitiful, deluded simpletons,] majorities should be slow [bear with their ignorance awhile—they cannot help being ignorant even if Campbell, Stone, Kendrick, McGarvey, and others were their teachers] to disregard their convictions by putting an organ into a church against their conscientious protests." Yes, but when the organ is put in against the conscientious protests of these brethren, you say that it is wrong for these brethren to go out and set up for themselves; and if they do go out you will stigmatize them as factionists, *and you will continue to affiliate with those who forced the organ in.* If you say that this misrepresents you, we will retract it, *provided* you will say: "Those who conscientiously oppose the organ, when it is put in against their wishes, have the right to withdraw, and *I will not fellowship those who put it in*, who by so doing forced some of their brethren out!" We do not believe that an hundred-ton hydraulic press could squeeze such a statement from him.

"When Dr. Herndon says that the office-editor 'dodges questions where his conscience comes in conflict with the actions of his society associates' he uses offensive language." The truth is sometimes offensive. "He should either withdraw the statement or produce some proof of his affirmation." We produced the proof first, and on it made the affirmation. Our proof was that J. H. Garrison, a leader on his side, had joined with the Masonic fraternity in laying the corner-stone of the new meeting-house at Sedalia, and the *Standard* was dumb! What is his answer? Listen! "But we are not to be switched off on that now." No, my dear office-editor, it would take several locomotives to switch you off on to that track. You see a big rock there and

you have sense enough not to run up against it. You say that, "neither the editor-in-chief nor the office-editor knew a thing about it till it was seen in Dr. Herndon's complaint that the *Standard* did not condemn it." So you and the editor-in-chief had a consultation about it, did you, and determined not to switch off to it? We think you acted wisely, but we do not think that there is any necessity of our withdrawing the statement that was offensive. It will have to stand.

When he comes to the Extension Fund matter he switches off to it as easily as if the track was greased. He did not see any trouble ahead in this matter, and switching off was the very thing he was longing for. The main track was getting rough. On pages 633-636, Vol. VII., we said several things about this Extension Fund business, but the only thing that he thought that he could touch without burning his fingers, was the statement that, "The solicitor collected only \$991 last year, not enough, we suppose, to pay his salary." When he read that, his eyes sparkled, and his countenance beamed! "Now I've got him. Now I can side-track; no danger ahead here; I need not have a consultation with the editor-in-chief; I can risk a tilt at him here"; and in substance said: F. M. Rains was not the solicitor that year, and there was no paid solicitor then; and, becoming very sanctimonious, wrote: "It is a sad fact that some of the brethren who make a specialty of writing against missionary societies are very careless about their statement of facts." To this we replied: "We obtained our information from the Year Book published by the *Standard Publishing Company*. On page 66, under the heading 'Receipts for the Year Ending October 10, 1887,' we read, 'For Church Extension Fund, \$991.' Then on page 68, under the title, 'Officers of the Board,' we read, 'Secretary Extension Fund, F. M. Rains.'" When we wrote that, we had only the published statement, we did not have the private information that he gave us, and we were justified in writing what we did. When he published that F. M. Rains did not commence until after the \$991 were collected, we thought that was sufficient. No injury was done F. M. Rains. After saying that our quotations from the Year Book were correct, he says: "There is nothing in the Year Book or any other book to justify his misstatement." We beg to say

that the Year Book does justify the statement, and that he attempts to mislead as to what the Year Book does say. He says: "The Year Book correctly gives the receipts for the Extension Fund as being \$991, for the year ending Oct. 10, 1887," and makes F. M. Rains *now* Secretary of Extension Fund." We italicise "*now*", to call attention to it. The Year Book says nothing about *now*, but goes right on after the receipts and gives the names of the officers, without the least intimation that they were not the officers connected with the receipts. Why did he not have the manliness to say: "The phraseology of the Year Book is misleading, and we can readily see how Dr. Herndon was led into this error. F. M. Rains was not appointed until after October 10, 1887"? But to have been candid would not have served his purpose. He says: "These statements give all the information needed to show Dr. Herndon his mistake. But instead of confessing it, he writes: 'Our critic seems to know so much about this matter, possibly he may enlighten us as to when F. M. Rains commenced drawing his salary,' etc., etc." Yes, these statements gave us the necessary information, and in our reply we stated them, did not deny them, accepted them as true, thereby admitting that we had made a misstatement, but it was right for us to explain why and how we made the mistake, and we did show from an official publication that we had good ground for our statement. We are not responsible for those statements in the Year Book. "The amount of his salary has nothing to do with the question, though it is \$1,800; and no doubt comes out of the money which he raises." The question was not whether he collected enough money to pay his salary, but that these various projects were studied up by some preacher, adopted by a convention of preachers, an office with a good salary created, and a preacher put in the office. That was the question. Some one studied up the Church Extension Fund idea, the preachers in the convention adopted it, created the office of solicitor for it, put a preacher in it, and told him to go to work, and that he might have \$1,800 of what he collected! Just precisely as the University project here in Missouri: A lot of preachers concluded that it would be a good thing for the "Christian Church in Missouri" (?) to have a University, they will resolve that it will

require money to start it, and they will say to some preacher, "Go, get all the money you can out of the brethren for this project, and you may keep \$1,800 and your traveling expenses out of what you collect." This plan of creating positions with fat salaries was the question we were discussing.

"But how do these facts help Dr. Herndon in standing up for the blunder he has made?" We are not standing up for the blunder we made. We made no blunder, but the Year Book led us into an error.

Before we leave this subject, we wish to make two extracts from our editorial from which he quoted, and ask him to controvert or accept them.

"The money is loaned on real estate mortgage! [The money is loaned to a congregation, and a mortgage is taken on the ground and church house]. Yea, verily, this Convention has an eye to the main chance! Suppose the brethren who borrow the money should fail to pay at maturity. It would be sold under the mortgage, and bought in by the Convention, and in time, it might be that the Convention would own a large number of the meeting-houses. Who do you suppose would preach in those houses? The agents of this Convention. Does it take a very wise man to see where this project could lead?" "If you contribute to this Fund, you are assisting in building up an incorporated company that is independent of all congregational control, that may by the provisions of the trust become the owner of a large number of meeting-houses, and so dictate the kind of preaching that shall be in them. This seems to us a very dangerous step towards the possibility of a monstrous ecclesiasticism."

We have now complied with the agreement as understood by Mr. McDiarmid, but not so by ourself, and we are inclined to think that he will be no better satisfied now than he was before.

E. W. HERNDON.

EDITORIAL.

BIBLE BAPTISM NEVER IMMERSION. *By George C. Bush, of Elwood, N. J.* pp. 93. 1888. We like the title of this little book. Our doctrine is, if you believe anything, believe it heartily. In our schoolboy days we had a saying that we applied to one who was reckless in his actions: "We admire his courage but pity his judgment." These thoughts came into our mind after reading the book. A reading man, who in the year 1888, will deny that Jesus commanded, and the apostles taught and practiced immersion is either a religious curiosity or an intellectual Rip Van Winkle!

In his *Introduction*, his opening sentence is: "The writer of this Book is a believer in baptism with water." Why he capitalizes "Book," we do not know, but we have found quite a number of things said in this book that we do not know why they were said. We do not *believe* in acts, we *do* them. We *believe* in statements, *obey* commands, and *perform* acts. Jesus declared, that he that believeth and is baptized shall be saved—we believe that; Ananias commanded Saul to arise and be baptized and wash away his sins—Saul obeyed that command; and he *performed* the act commanded. Saul did not *believe* in baptism with water. Does the author know what the words *baptism* and *baptize* actually mean—what was meant by them when first used? If he will turn in *Skeat's Etymological Dictionary* to these words, he will read: "BAPTIZE, *v.* to christen by dipping. (French from the Greek). Greek *baptizein*; *baptein*, to dip. Derivatives, *baptist* (Greek *baptisteos*, a dipper); *baptism* (Greek *baptisma*, a dipping)." This was the meaning of the word when first used, who changed its meaning and by what authority? He ought to have met these questions at the beginning of his book. The opening sentence of his book is a misstatement. "While baptism with water was practiced by the Apostles, yet baptism by the Spirit is oftener mentioned." Baptism in connection with the Holy Spirit is mentioned only seven times in the New Testament, and each time the preposition is *with*, according to the Common and English Revised Versions, and *in* according to the American Committee; never *by*.

"The one baptism is the blessed work of the Holy Spirit

baptizing us into Christ and so into His body the Church. He who wrote to the Ephesians, there is one baptism, wrote the same truth more fully to the Corinthians. By one Spirit are we all baptized into one body, and have all been made to drink into one Spirit. 1 Cor. 12 : 13. In Gal. 3 : 27, he writes that this baptism is into Christ. Rom. 6 : 3, explains it further. As many of us as have been baptized into Christ, have been baptized into His death. This baptism gives us all the benefits of Christ's death. It is as if we died, were buried, and rose again, with sins all forgiven and forsaken, to walk in the newness of life. This one baptism is effected by the Holy Ghost." It is not written in 1 Cor. 12 : 13, that, "By one Spirit are we all baptized into one body," although such is the rendering of the Common Version, but it reads : "For in one Spirit were we all baptized into one body." The Greek preposition is *en*, the primary and usual meaning of which is *in*, and so the Revised Version renders it : "For in (*en*) one Spirit were we all baptized into (*eis*) one body ; and were all made to drink of one spirit." If Paul said "in one Spirit" are we all baptized into one body, it cannot be said that the one baptism is the work of the Holy Spirit. If any one will read the 8th and 9th verses of this chapter, he will understand what the phrase *en eni pneumati*—in one spirit—means. "For to one is given through [or by, *dia*] the Spirit the word of wisdom ; and to another the word of knowledge according [*kata*] to the same Spirit ; to another faith, in [*en*] the same Spirit ; and to another gifts of healings, in the one Spirit [*en too eni pneumati*]." Here are three different prepositions, signifying each a different thought. Through or by the Spirit is given the word of wisdom, now the giving the word of wisdom is by the Spirit—the Spirit gives it. To another is given the word of knowledge according to or in harmony with the same Spirit. To another is given faith, in the same Spirit ; and to another is given the gifts of healings, in the one Spirit,—in the same Spirit, in the one Spirit in which Jesus did the works of faith and divers healings. In Eph. 2 : 18, we read : "For through [*dia*] him [Jesus] we both have our access in one Spirit [*en eni pneumati*] unto the Father." Same Greek expression, and it cannot mean *by* one Spirit, for it is just stated that it is *by* (or through—*dia*) Jesus ;

then the meaning is that we and Jesus having the same Spirit, we can come to the Father through him. So in 1 Cor. 12 : 13, we all having the same Spirit when we are baptized, then we are baptized for the same purpose, to get into the one body, and this body is Christ, and if we have been baptized into Christ, we have been baptized into all that Christ means, and that includes his death, and his death includes his resurrection, and the conclusion he draws is, "We were buried therefore with him through baptism into death that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."

"This one baptism is effected by the Holy Ghost. The Greeks said that wine-drinking baptized, taking an opiate baptized; so the Apostle follows Greek usage, saying in connection with baptism, we drink into one spirit. Many copies leave out the preposition into. Thus it is exact Greek usage to say the baptism was by drinking the one spirit." We have shown, that this one baptism is *not* effected by the Holy Ghost. It will be noticed that in the first sentence he uses "Holy Ghost," and then in the second sentence it is "spirit," first it is "Holy Ghost" or spirit capitalized, and then it is "spirit" as a common noun. Why did he not write, "we drink into one spirit?" The Greeks did *not* say that wine-drinking baptized, nor taking an opiate baptized; they spoke of persons being baptized in, or with wine, or an opiate, meaning that the persons were overwhelmed, lost sight of, figuratively, in the effects of the wine. When baptizing is applied to drunkenness or opiate-taking, it is to be taken figuratively, and the point of resemblance is between a man completely under the influence of wine or an opiate, and an object completely subjected to a substance in which it is wholly immersed. The drinking the wine or taking the opiate was not the baptizing, but the effect of drinking the wine or taking the opiate was the baptizing. An example: "Having baptized Alexander in much wine," does not mean that Alexander was literally baptized in or with much wine, but that he was induced to drink much wine so as to bring him under the influence of it. Another example: "*ou baptizousi tois eis phorais*"—they do not baptize these with taxes." This does not mean

that the rulers did not make the people drink the taxes, or *drench* them with taxes, or literally pour taxes on them, or cover them up in taxes, but it means, that the people were not sunk, overwhelmed, in taxes. "Many copies leave out into." We do not know what copies put it in, to which he refers. It is *not exact* Greek usage to say the baptism was by drinking the one spirit, nor any kind of Greek usage. In the statement: "In one spirit were we all baptized into one body; and were all made to drink of one Spirit," if both clauses meant baptism there would be an inexcusable repetition, and *drinking* would be *baptism*! No one ever saw baptism by drinking!

In his chapter II, referring to Dr. Carson, he says: "His writing 'immersed into the spirit' contradicts Scripture. We are baptized into Christ, not into the Spirit. The Spirit is the baptizing agent, not the receiving element." "For John indeed baptized in water; but ye shall be baptized in the Holy Spirit not many days hence." So Jesus decides against him. But, almost as bad, he decides against himself. On page 20, he says: "we say that in the 'one baptism,' baptizo means the application of the Spirit to the candidate, never the opposite; and in the profession of spiritual baptism, the modal act must correspond—the water must be applied." The baptizing agent is the agent that baptizes, but if baptizo means the application of the Spirit to the candidate, then the Spirit cannot be the agent that baptizes, but is the thing that is applied by the agent, whatever applies the Spirit must be the baptizing agent. According to his first statement, the Holy Spirit baptizes us into Christ, but then on the next page he says: "John said, I baptize you with water, Jesus shall baptize you with the Holy Ghost. Here the contrast is not in the mode, but in the instrument. Both John and Jesus *baptized*, one with water, the other with the Holy Ghost." But then he has just said, "we are baptized into Christ, not into the Spirit." He says the contrast is not in the mode, but in the instrument; he means *element*. He who baptizes is the instrument, and what he used in baptism is the element. Jesus is the instrument, and the Holy Spirit is the element. He says that Dr. Carson called the baptism of the Israelites in the Red sea, a "dry

dip." Dr. Carson did no such thing. Dr. Wardlaw, in derision, called it a "dry dip," and Dr. Carson replies: "Was not the Pentecost baptism a dry baptism? Christian baptism is not a dry baptism; but the baptism of Pentecost, and of the Israelites in the Red sea, were dry baptisms." This is not argument. It is not honest.

"But the gravest error of such writing is calling the baptism of the Spirit, figurative. If there is anything most positively real, real in the experience of Christians and essential in the teaching of our Lord, it is this very baptism of the Spirit." He does not seem to know the meaning of the simplest words. "Figurative" is not the opposite of "real." "Figurative" is the opposite of "literal." "Real" is the opposite of "fictitious" or "imaginary." When we say that the baptism in the Spirit is figurative, we do not say that it is not real; we say that it is not a *literal* baptism.

"The two great transactions revealed in Scripture are first, the death of Christ to save sinners, and second, the application of that death in the blood of sprinkling by the Holy Spirit." If he will tell us where this second transaction, the Holy Spirit applying the death of Christ in the blood of sprinkling, can be found in the Scripture, he will do something that no man has ever done. Does he know what the "blood of sprinkling" is?

"Peter says, Acts 11:15, the Holy Ghost fell on Cornelius and friends as on us at the beginning. Causing the Holy Spirit to fall on Cornelius was the same *mode* as that of Pentecost. This baptism was effected by the Spirit's being *poured out*. Peter says that prophecy of pouring out the spirit was that day fulfilled. This baptism was by *pouring out*, Acts 10:45, or falling upon, Acts 10:44. So the Samaritans, Acts 8:16, 17, received the Holy Spirit by his falling upon them." Notice, he is endeavoring to prove that Christian baptism is by water being poured or sprinkled upon the subject, and his argument (?) is, that there is a Spirit baptism, and it is effected by the Spirit being *poured* on the subject, therefore, water must be poured. "The baptism was *effected* by the Spirit's being poured out." This kills his entire effort. If the baptism is *effected* by the Spirit's being poured out, does he not know that

the pouring out is not the baptism? A man's death is effected by a pistol shot, is the pistol shot his death? A man's fortune is effected by a fortunate speculation, is the fortunate speculation the man's fortune? What followed, or resulted from the pouring out of the Spirit is the baptism. Can he find any place where it is said that the Holy Spirit was *sprinkled* on anyone? Then where is his sprinkling mode? He reads of the Spirit being *shed forth*, why does he not *shed forth* water? He will not dare say that this pouring out or shedding forth of the Holy Spirit was literal.

"Acts 10 : 47, teaches that Peter was moved to apply water baptism by seeing the baptism of the Spirit fall on (v. 44), poured out (v. 45). Did he reason thus, because I have seen Jesus pour out His Spirit, therefore, I will immerse them? How absurd to represent that outpouring of the Spirit by any ceremony with water if the water was not poured also! An immersion could have no correspondence." When Jesus was baptized in the Jordan, he "went up straightway from the water, and lo, the heavens were opened, and he saw the Spirit of God descending as a dove, and coming upon him." Our author says: "Here the descent of the Spirit was Christ's baptism by the Spirit." If we are to learn the *mode* of baptism from the action of the Spirit, would not John have had a bird to descend on the heads of the candidates? If because the Spirit is poured out, we must pour water on the person to be baptized, it seems to us equally conclusive that if the Spirit came as a bird, we ought to get a bird into our baptism somehow or other. Does our author reason thus: "Because I have seen the Spirit come down (descending) as a dove, to baptize Jesus, and the baptism of the Spirit shows us the *mode* of baptizing with water, I will have a dove to descend upon the candidate"? "By seeing the *baptism of the Spirit fall on, poured out.*" Who ever heard such utter nonsense? But what is the meaning of this falling of the Holy Spirit on Cornelius and his friends? Does it not mean to the Jews who were with Peter precisely what the sheet meant to Peter? Peter did not understand that the gospel was for the Gentiles, and neither did the Jewish disciples. Peter was taught this by the sheet, the Jewish disciples were taught the same thing by this falling of the Spirit.

Did they see the Spirit? No. They knew that the Spirit was with these Gentiles by hearing them speak with tongues and magnify God. How did they know that their speaking with tongues and magnifying God, meant that the Spirit was poured out upon them? Because when the Spirit at Jerusalem was poured out upon the disciples, they spake with tongues and magnified God. Peter had been convinced that the gospel was to be preached to the Gentiles from the vision of the sheet, and he had preached it to them, and now as soon as his companions had heard the speaking, he said to them: Now, are you not convinced, seeing that God has visited them as he did us. At Jerusalem I commanded the believing Jews to be baptized, now you can not object to these being baptized. This was a baptism in the Holy Spirit as was the event at Jerusalem, because the persons in both cases were entirely under the control of the Holy Spirit, as is a man entirely under the control of water when he is immersed in it.

"This view [baptism by pouring] is confirmed by considering that the record always is baptism *with*, not *in*, water. The water is always like the Spirit—the instrument. [He means *element*]. Baptisms may be into Paul, into Moses, into Christ's death. But there is no record of a baptism *into* water." This settles it, *if true*. Mark 1:9, says: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John *eis* the Jordan." In the fifth verse it is said that John baptized the people in the river Jordan, so "Jordan" in the 9th v. means the "river Jordan." "River" means water, then Jesus was baptized of John *eis* water. Now, what does *eis* mean in this place? Can it read: "Jesus was baptized *with* the Jordan"? But he says that the record is always baptism *with*, not *in*, water! In Matt. 17:15, we read: "For oft-times he falleth *eis* the fire, and oft-times *eis* the water." What does *eis* mean here? Can it mean anything but *into*? Then why deny that it means *into* in Mark 1:9. But let us go back to Mark's account. Jesus was baptized of John in or into the River Jordan, "and straightway coming up *ek* of the water." Will any one deny that *ek* means *out*? He was *coming up* out of the water. Prepositions have primary meanings, and also special meanings, and we must take the primary meaning unless it is absolutely necessary to take a special meaning. Were any

other practice adopted there could be no certainty in arriving at the meaning of any statement. *Eis* means *into*, *en* means *in*, *ek* means *out of*, and *apo* means *from*. These prepositions have other meanings, but these are the meanings unless the context absolutely demands something else. "Jesus was baptized into the Jordan, and straightway coming up out of the water." Does the context demand any secondary meaning to be given to *eis* and *ek* in this statement? Would any other meaning make it intelligible? Our author says that the record always is baptism *with*, then it would be, "Jesus was baptized with the Jordan"; but there is no sense in that. But, he says that if we will substitute *pour* for baptize, we can understand it. "Jesus was poured with the Jordan." That is worse. But, he says, "Jesus was poured upon with the Jordan." But this is putting in another preposition not in the text. If he were poured upon with the Jordan, why was he in the Jordan, for he must have been in the water, or he could not have *come up out of* the water.

"It is vain to say baptize has the power to carry one under water, when the constant usage of Scripture makes the baptizing instrument [element, he means] *descend*." The usage of Scripture does not do any such a thing.

"The Greeks also used baptize where there was no immersion in water." Certainly, no one ever denied it; but did the Greeks never use it of immersion in water?

"But this position is strengthened by the representations of our Lord's baptism, in the most ancient churches. In them all, John stands pouring water upon Jesús." He has told us of the Spirit being *poured* upon, and now he refers to these pictures to prove that pouring is baptism, now we would like to know where he gets his sprinkling? But a word in reference to these pictures. We suppose that Philip Schaff, who is a pourer and a sprinkler, knows about as much as any one about these pictures, so we will let him speak. "The oldest baptismal pictures in the Roman Catacombs may be traced to the close of the second century. * * * The art of painting can only exhibit the beginning or the end of the act, not the entire process. But as far as they go these pictures confirm the river-Baptism prescribed by the *Didache* as the normal form, in

imitation of the typical Baptism in the Jordan. They all represent the baptized as standing in a stream, and the baptizer on dry ground; the former is nude, the latter is more or less robed. These two facts prove that immersion (either total or partial) was intended; otherwise the standing with the feet in the water would be an unmeaning superfluity, and the nudity an unjustifiable indecency." Our author says: "This position is confirmed also by the 'Teaching of the Twelve Apostles' [*Didache*], that wonderful book compiled, it is supposed, about A. D. 150. Chapter vii. teaches: 'Now concerning baptism. so baptize, speaking first all these things, baptize into the name of the Father and Son and Holy Spirit, with living water. If thou has not living water, baptize with reference to other water; and if thou art not able with cold, with warm. If thou hast not both, then pour upon the head water into the name of the Father and Son and Holy Spirit.'" Such a translation would take the one making it out of the list of those who have even a very superficial knowledge of Greek, and it would deprive any Greek criticism that he might make of any weight. We have before us Schaff's and Hitchcock and Brown's translations and commentaries of the *Didache*; their translations are almost identical, and we give them. "Now concerning baptism, baptize thus: Having first taught [uttered] all these things, baptize [ye] into the name of the Father, and of the Son, and of the Holy Spirit [Ghost], in living water. And [But] if thou hast not living water, baptize into [in] other water; and if thou canst not in cold, then in warm. But if thou hast neither, pour water thrice upon the head, into the name of Father and Son and Holy Spirit [Ghost]." The following differences will be noticed: In the first sentence, our author gives the formula, "into the name of the Father and Son and Holy Spirit." The others: "into the name of the Father, and of the Son, and of the Holy Spirit." The Greek is *eis to onoma tou Patros kai tou Uiou kai tou agiou Pneumatos*. Any one can see which is correct. He renders the preposition *eis* by *into*. The second sentence commences with *Ean de*. He commences with "If," without "and" or "but," which the others use. "*Eis allo hudoor baptison*" is the Greek, which he translates, "baptize with reference to other water," the others say *in* or *into*. He

translates *eis* in the first sentence by *into*, but here by *with reference to*. Was there ever such quibbling and nonsense! The third sentence commences: *Ean de amphotera mee echees*, which these scholars translate, "But if thou hast neither," and our author, "If thou hast not both." *Amphotera* means both, but in this connection with the negative it would be contrary to our mode of expression to so render it, for as he renders it, it would imply that the baptizer must have both at the same time, and if he did not have both at the same time, then he could pour, but he has just been told what he must do if he had only one or the other. In the same sentence he leaves out "thrice" — "pour water thrice upon the head," although it is in the text. He does not practice trine pouring, and hence does not want any authority in that direction.

"Here the instrument [element], water is given in the very form used in the New Testament. It is *en hudati*, with water, not *in*, nor *into* water." Schaff and Hitchcock and Brown say "*in*." All four are sprinklers or pourers, is there any trouble to decide who carries the most authority in Greek rendering? One word about this passage: When there is either cold or warm water, (that is running or stagnant water,) *baptisate*; but when there is neither, then *ekcheon* water upon the head. Is there any difference in *baptisate* and *ekcheon*? Was there not a different act to be done under the different conditions? Let the pourers get all the consolation out of this they can, as all that they can get is, that immersion was the act when possible, but when impossible then, *and not until then*, was pouring *allowed*, and this was near the close of the second century.

We come now to his Chapter III, treating of *Baptizo—its meaning*. He says: "The baptism of Saul, when blind and fasting for three days, was effected by Ananias coming and saying, 'Why tarriest thou; arise and be baptized: And, *rising up*, he was baptized.' Acts 9:18. [22:16]. This is the literal translation, indicating the standing posture in Saul's baptism." Notice, that he says that Saul's baptism "*was effected* by Ananias coming and saying." No water or spirit in this: but merely his "coming and saying, 'Why tarriest thou, arise and be baptized;'" his telling him to be baptized was the

baptism! Why does he combine Acts 9:18, and 22:16, leaving out some words? "And wash away thy sins" were something he had no use for, they were inconvenient for his theory; he does not believe that sins are *washed* away in baptism. "This is the literal translation, indicating the standing posture in Saul's baptism." We have already seen that our author's *forte* is not Greek, so therefore, to understand this expression let us see what *Thayer*, a man who does know something about Greek, says. He says it is used "of those who leave a place to go elsewhere", "according to the well known oriental custom to omit nothing contributing to the full pictorial delineation of an action or event." Our author may understand this orientol style by turning to Luke 4:38; Mark 7:24; 10:1; 14:57, and many other passages. The statement that he "arose" and was baptized, does not indicate that he was standing up when he was baptized; but, even if it did, it would not militate against immersion, for if a person is able to stand up, he stands up to be immersed.

The case of the eunuch (Acts 8) is now introduced, and he says: "But coming to some, he said, 'See, water; what doth hinder me to be baptized?' Then both Philip and the eunuch descended to it, and Philip baptized him." "Unto a certain water", must mean that there were certain pools or streams of water along that road. "Desert" does not always mean a country entirely barren, but even in the barren deserts there are places where there is water. Travelers tell us that there were several pools of water on this road. "And they both went down into (*eis*) the water, both Philip and the eunuch." But our author makes it read, "then both Philip and the eunuch descended *to it*", but then the narrative goes on to say, "they came up out of the water", using the preposition *ek*. *Thayer* says of *ek*: "It denotes as well exit or emission out of, as separation from, something with which there has been close connection; opposite to the prepositions *eis* into, and *en* in: *from out of, out from, forth from, from.*" They could not have come from out of the water, unless they had gone down into the water, and they would not *both* have gone down into the water to have done anything but *immerse*. "He had been reading in the prophecy of Isaiah, among other things, that

Jesus should sprinkle many nations; sprinkling for purification he had seen at Jerusalem. Did he think of Jesus as our High Priest, and would he not wish to profess the word of our Lord by being sprinkled? Had he received the truth that Christ washes us with his blood, Rev. 1:5; and would he think of any other way of professing that 'blood of sprinkling' than the way named by Isaiah and practiced at Jerusalem?" The assertion that he had been reading, "among other things, that Jesus should sprinkle many nations", is entirely gratuitous, for there is no hint of it in the narrative; and relying upon the best authorities and the latest, we can say, that Isaiah did not say that Jesus should sprinkle many nations. "Startle", "astonish", "attract the attention", is agreed to be the meaning of the Hebrew word that has hitherto been rendered sprinkle. But suppose it was "sprinkle", the "sprinkling for purification that he had seen at Jerusalem" would never have prompted him to have stopped his chariot at a way-side pool, and to have asked Philip to sprinkle some of that water on him, because he well knew what it was that the priests sprinkled upon people and things for purification. He knew that it was a specially prepared water, and that unprepared water was never so used. (See Num. 19:17).

He troubles himself about the inconvenience to which the eunuch, a traveler, would be subjected by being immersed, and also about the opposition that might have been to the use of the pools in Jerusalem for immersing the converts, but as long as the divine narrative remains silent, it is no concern of ours, although it is easy to understand how in that age there would be no inconvenience, and that there were pools of running water in Jerusalem used for bathing.

"1 Cor. 10:2, teaches that all Israel was baptized into Moses, with the cloud and with the sea. The same preposition *en* used here occurs in the promise, he shall baptize you, *en*, with the Holy Ghost. The cloud and the sea were the instruments, not the receiving element. The cloud stood behind and the waters of the sea were walls on each side." As we have already said, the preposition *en* has a meaning of its own, which is *in*, although it may be represented by *with* under such peculiar circumstances as would make the meaning

obscure with *in*; but whenever *in* will make the sentence intelligible, then it must be used. For examples 1 Cor. 2:6, "Howbeit we speak wisdom *en*—among—the perfect", and Luke 14:31, "Whether he is able *en*—with—ten thousand to meet him that cometh against him with twenty thousand;" although in both passages the radical meaning is *in*. In this passage (1 Cor 10:2) there is no necessity to change the natural meaning, and by what authority he does it, he does not inform his readers. How was all Israel baptized *with* the cloud and *with* the sea? He insists that baptize is pouring. Were the cloud and the sea poured upon these people? He ought to tell us how they were baptized *with* the sea and cloud. "The cloud stood behind and the waters of the sea were walls on each side." The inspired writer says: "For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea." He says that the "cloud stood *behind*", and Paul says that it was *over* them. We have the water forming walls on both sides and the cloud forming a roof overhead, and so they were shut up in the cloud and in the sea, a complete immersion into the two elements—no pouring connected with it.

He comes now to washing of hands, and cups, and pots, and other things, and among other statements he says: "Yea, they eat not when they come from the market except they baptize themselves (baptizontai). The Syriac Bible for hundreds of years, used rantizontai—sprinkled themselves." We are forced to pause here and ask, "Does the writer know what he is saying?" for it seems to us that no one of the most ordinary attainments, would write such nonsense. What does he mean by "the Syriac Bible"? Does he mean the Syriac version of the Bible, made into the Syriac (Arabic) language during the second or third century? Does he not know that Syriac is not Greek? And does he not know that a version is unchangeable, a new version may be made, but the old one remains? If *rantizoo* means to *sprinkle*, surely *baptizoo* means something else.

"And Mark 7:4, records further, that the Pharisees held to baptism (baptismous) of cups and pots and brazen vessels and tables. Tradition required the Jews to purify themselves and

dishes before eating. Mark uses *baptizo* and *baptismos* to denote that purification. John 13 uses *nipto* to describe the washing of the disciples' feet, to denote that they were clean. John 13:10. That washing was not an immersion. Tables were not immersed for purification. But Mark says their purification was a baptism." Yes, the Pharisees and many of the Jews hold to immersing of cups and pots and brazen vessels and tables. Tradition required the Jews to purify themselves and dishes before eating by immersing the dishes and as much of their person as had been defiled. They covered their hands up to the elbows in water. They did not pour water on them, unless they did it to the extent of covering them with water, and they did not sprinkle water upon their hands. Yes, most assuredly, Mark uses *baptizo* and *baptismos* to tell how this purification was accomplished, because they immersed their hands and vessels. Again, yes, John 13:10 uses *nipsasthai* to describe what Jesus proposed to Peter's feet. He proposed to *wash* them, how? By pouring water on them, or by sprinkling water on them, or by dipping them into the water in the basin? Does any one suppose that Jesus went around with a basin of water and poured some water, or sprinkled a little of it, on their feet, and then wiped it off? No, no one supposes any such thing. How would you do it? You would take a basin of water to the person, he would put his foot in the water, you would rub the foot while in the water gently, he would remove his foot and you would wipe it. Jesus used the Greek word that meant to *wash*, but not the word describing *how* the washing was done. By what authority does he say that that washing was not by immersion? He has no authority for denying it. "Tables were not immersed for purification." By the side of this we will place Num. 31:21-23: "And Eleaza the priest said unto the men of war which went to the battle: This is the statute of the law which the Lord hath commanded Moses: howbeit the gold and the silver, the brass, the iron, the tin, and the lead, everything that may abide the fire, ye shall make to go through the fire, and it shall be clean, nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make to go through the water." It seems from this, that everything that could not stand the fire,

must go through water to be purified. "Heb. 9:10, informs us that in the Jewish service there were divers baptisms. They could not be divers (Greek *diaphorais*, diverse, different) if they were a simple immersion." *Diaphorais* refers to the things to be immersed, not to the immersions. It is a very usual form of expression. "Baptisms were administered in different ways in the Jewish ceremonies." We have all along understood our author to claim that *baptism* meant a *pouring* or *sprinkling*, and now he seems to take the position that it means anything! It may be that he has taken the position that baptism means *purification*, and that he intends to say that ceremonial purification was effected in different ways. That is true, but while purification may be effected by immersion, and immersion may sometimes be used for purification—the means made to denote the purpose—immersion does not mean purification. "There is not an immersion among them, and yet they are baptisms (*baptismos*)." This is inexcusable recklessness of assertion. There is not a single place where *baptismos* is used in connection with purification, where there is not an immersion! "Heb. 9, specifies baptism by sprinkling blood and water and ashes." It does no such thing. *Baptism* is not in the entire chapter, except in the 10th verse, the "divers baptisms."

"Josephus, 4:4, 6, calls this ceremony baptizing from the dead." He does no such thing. He does not use the word baptize or an equivalent Greek word.

"Where washing the body was part of the ceremony of purification, still the sprinkling was the most essential thing. See Num. 19." How do you know this? Does the Bible say so? Is it not unwarrantable presumption in a man to say what command of God is the most essential, when God intimates no difference? "And their washings for forty years in the desert were not and could not be immersions." How do you know? Why not? In Num. 19, to which he refers, we read: "Then the priest shall wash his clothes;" "and he that burneth her shall wash his clothes in water." We have a curiosity to know how those persons washed their clothes without dipping, immersing them in the water. Will he say that they washed them by *pouring* just a little water on them? "In the whole

history of the human family washing is usually without immersion." This caps the climax of the many absurd and reckless statements of this book. Why did he say this? Did he ever see any one washing clothes or dishes? A person bathing, does he not immerse the part being bathed? His face, if he does not plunge it beneath the water, does he not thoroughly cover it with water? Our author never saw a person bathe by pouring or sprinkling a little water on his face or body.

"Baptizing from the dead did not mean an immersion." Then what did it mean? In Ecclesiasticus 34 : 25, we read : "He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?" If a man can wash himself and his clothes without covering them with water, we may say that washing after touching the dead did not mean immersion. But, then, it must not be forgotten that the Greek word here used for wash is not *baptizo*. "Baptizing tables did not mean an immersion." How do you know that it did not?

"Seirax 31 : 30. Being baptized from the dead and again touching it, what profit is the (loutron) washing? Here washing equals baptizing. The most important part of this purification we have seen was sprinkling. Seirax calls it a baptism," therefore, baptism means sprinkling! He may have seen that the most important part of this purification was sprinkling, but he gave no reason for so seeing, and we do not so see it. The literal translation is, "He that is immersed from a dead body and again touches it, what avails his bath or bathing?" In the case of Naaman, *bathing* was commanded, but he went and *dipped* himself, and obeyed the command, because bathing was done by dipping.

"But the appeal is carried from the court of Scripture to the usage of the Greeks. To that court we will go. Look at the definition of baptizo in twenty-two lexicons. One of the most common is merge. This is its meaning when followed by the preposition *into*. This is the force of the word when the baptism is into Christ, into Moses, into Paul, into the Church. It is not a plunge into Christ, not an immersion in His blood, not a dip into the Church. If we were merged in water as we are in Christ, we should be devoted to and permanently fixed in

the water." To cut this matter of the lexicons very short, for it is ground that has been thoroughly explored and settled, and he who goes over it at this date betrays an ignorance inexcusable of the literature of the question, we will quote from *Thayer's Greek-English Lexicon of the New Testament*. He has a reputation in this department, and his prejudices are not in the direction of immersion. He says: "BAPTIZO: Properly to dip repeatedly to immerse, submerge. * * * In the N. T. it is used particularly of the rite of sacred ablution, * * * viz., an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom." This short quotation should outweigh all that our author has written in his whole book. We are satisfied to rest the question on the evidence of this witness, although we could show that every dictionary gives *dip* or its equivalent as the primary meaning of the word.

One or two statements more from him in this connection, and we will dismiss this phase of the question. He says: "Dr. Carson, the most able Baptist writer, after saying baptizo signifies 'dip, never expressing anything but mode,' added wisely, 'I have all the lexicographers and commentators against me.'" And on page 46, again referring to this, says: "How true was the confession of Dr. Carson, 'I have all the lexicographers and commentators against me.' Yes, the Greeks give no aid to the men that assume immerse as the essential meaning of baptizo." Our author by this language would have us believe that Dr. Carson confessed that the lexicographers and commentators were all against him in giving immerse as the meaning of baptizo. He might try to twist out of this charge if based on the first quotation alone, but when supplemented by the second one, he has no chance to escape. We have Dr. Carson's book, from which he quotes, in our hand as we write. "*Baptism in its Mode and Subjects*. By Alexander Carson, LL. D. Fifth American Edition, 1860." On page 55, he says: "My position is, THAT IT ALWAYS SIGNIFIES TO DIP; NEVER EXPRESSING ANYTHING BUT MODE. Now, as I have all the lexicographers

and commentators against me in this opinion, it will be necessary to say a word or two with respect to the authority of lexicons." On page 56, he says: "But though it is always lawful to appeal from lexicons to the language itself, it is seldom that there can be any necessity for this, with respect to the primary meaning of words. Indeed, with respect to the primary meaning of common words, I can think of no instance in which lexicons are to be suspected. This is a feature so marked, that any painter can catch, and faithfully represent. Indeed, I should consider it the most unreasonable scepticism, to deny that a word has a meaning, which all lexicons give as its primary meaning. *On this point I have no quarrel with the lexicons. There is the most complete harmony among them, in representing DIP as the primary meaning of BAPTO and BAPTIZO.* Except they had a turn to serve, it is impossible to mistake the primary meaning of a word commonly used. Accordingly Baptist writers have always appealed, with the greatest confidence, to the lexicons even of Paedobaptist writers. * * * It is in giving secondary meanings, in which the lines are not so easily discovered, that the vision of the lexicographers is to be suspected."

Now, did Dr. Carson say, that "I have all the lexicographers and commentators against me" on the statement "that it always signifies to dip"? No, for he says, "there is the most complete harmony among them, in representing *dip* as the primary meaning of *bapto* and *baptizo*." Then about what were they against him? They were against him in his statement, "never expressing anything but mode." They claimed that secondarily it might mean something else — he contending that *dip* must adhere to the word wherever used.

"Prof. Strong quotes Dean Stanley; yet Dean Stanley told the Baptist brethren, in New York, that the Church wisely changed the practice of immersion of the dark ages." He did no such thing. He said the meaning of the word and the practice of John, the apostles, and the early Christians was to *immerse*, but the Church had acted wisely, in obedience to the spirit of the age, to change it.

"Gases, a member of the Greek Church, in his large dictionary in two volumes, defines baptizo by three Latin words:

1. Brecho, to wet, to bedew, to moisten ; 2. Lavo, to wash, to bathe ; 3. Antleo, to draw, to pump water." We have never seen a copy of this dictionary, and we doubt if our author has. It is rare in this country. Dr. Ditzler cites it, and quotes as follows : "*Baptidzo*, future tense, *baptiso* (from *bapto*), to put frequently anything into anything, and thence upon it (*ana tou*) ; (*brecho ti*) to pour forth anything ; to water (*pontidzo*) ; to pour upon (*epichuno*—*epi*, upon, *chuno*, to pour) ; to wash (*lono*)."
Dr. Conant says : "Gazes defines it, 'to dip repeatedly ; hence, for, to drench, to wash, to bathe'." These two men say that Gazes gives the primary meaning "to dip repeatedly" or "to put frequently anything into anything," which sustains Dr. Carson. Our author, with Ditzler and Conant against him, will have to give up Gazes.

"The Bible has no record of baptized *into water*. *Eis hutor* is not found in the Bible." "Lord have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into (*eis*) the fire, and oft-times (*eis to hutor*) into the water." Matt. 17:15. "And he commanded the chariot to stand still: and they both went down into the water—*eis to hutor*." When a writer makes such unwarranted statements, we can not dignify his writing by calling it an argument. We believe that we have noticed every point that he has dwelt upon, except his chapters in relation to infant church-membership, and as that question is not necessarily connected with the question under discussion, we pass it by, and come to his *Conclusion*.

"1. It is in accord with apostolic practice to transfer *Baptizo*, not to translate it." What in the name of common sense, does he mean by this? The apostles did not write English, and *baptizo* is not Hebrew. "2. There is no duty, then, resting upon the Church to expend millions to introduce immerse or dip." We do not know of any one who so declared. It is the duty of Christians to preach the gospel, and if "he that believeth and is immersed" is part of the gospel, then we ought to preach it. "These words do not respond to *Baptizo*, in its varied meanings." It does not have varied meanings. These words do represent its meaning. "The effort to make them has signally failed even with Baptists. They disuse their own Bible, after millions expended for it." This is news to us, we

did not know that the Baptists had a Bible of their own. "3. Baptism for party divisions is misused." Any thing is misused, that is used for party divisions. We know of no one who is using baptism for party divisions. "A baptism to be the badge of division, is contrary to the essence of Scriptural baptism, which is 'all into one body.'" We know of no one who is making baptism the badge of division.

"4. When the Pharisees made a handle of Jesus baptizing more disciples than John, Jesus retired from Judea to Galilee. This is oppositely to the spirit which crowds upon the work of others, seeking proselytes to our mode of administration, to our church, as more pure for its immersion." Were John and Jesus teaching differently? Were they not in perfect harmony? Religious teachers now who are in harmony do not interfere with each other; but those who teach and practice differently, do interfere. The interference is not solely on account of baptism—Methodists, Presbyterians and Episcopalians do not mingle more with each other than Baptists and these denominations.

"6. The Church erred by adding exorcism, oil, white robes, processions and nude washings to the simple ordinance." *The Church* never did it. Some human organizations claiming to be the Church did it, and acted without authority. But what was the simple ordinance? If *nude washing* was added, then there must have been some washing connected with the simple ordinance.

"7. There is no consistent agreement among Baptist writers differing about Baptizo and the prepositions used with it." How could there be consistent agreement between people who differ? But the persons who claim that *immerse* correctly represents *baptizoo*, do not differ about that, they could not, but there is some difference of opinion as to its design.

"9. The Westminster Assembly of 1644, after hearing the Baptist members two or three days plead for immersion as one mode of baptism wisely rejected it." This is not true. The Baptists did not plead for immersion "as one mode," they plead for *immersion as the act*. The Assembly did not reject immersion, and under the decision of that Assembly its

adherents can and do immerse. *Affusion* was declared by this Assembly to be one mode of baptism, as immersion was one mode, by a *majority of one vote*.

Any one sufficiently interested in this review to desire to read the book, can obtain it by addressing George C. Bush, Elwood, New Jersey, and enclosing thirty cents.

DANIEL XII. Permit me to offer your QUARTERLY my thoughts on *Daniel* 12.

This Scripture carries us to the end of the world. It specifies three things that may well be considered.

1. A persecuting power (verse 8) to continue 1260 years or twice times and a half, or 42 months. Time = 360, twice = 720. One-half = 180 = 1260. Prophetic years have 360 days. Deduct from common years 5 1-4 days. Then 1260 = 1242. Roman and Protestant writers agree that Boniface was the first Pope clothed with the power of the sword. His reign began in 606, which with 1242 makes 1848, when Pius 9th fled from Rome. Tho' brought back in '49, neither he nor Leo 13th has been allowed to persecute. Nor will any Pope do it again.

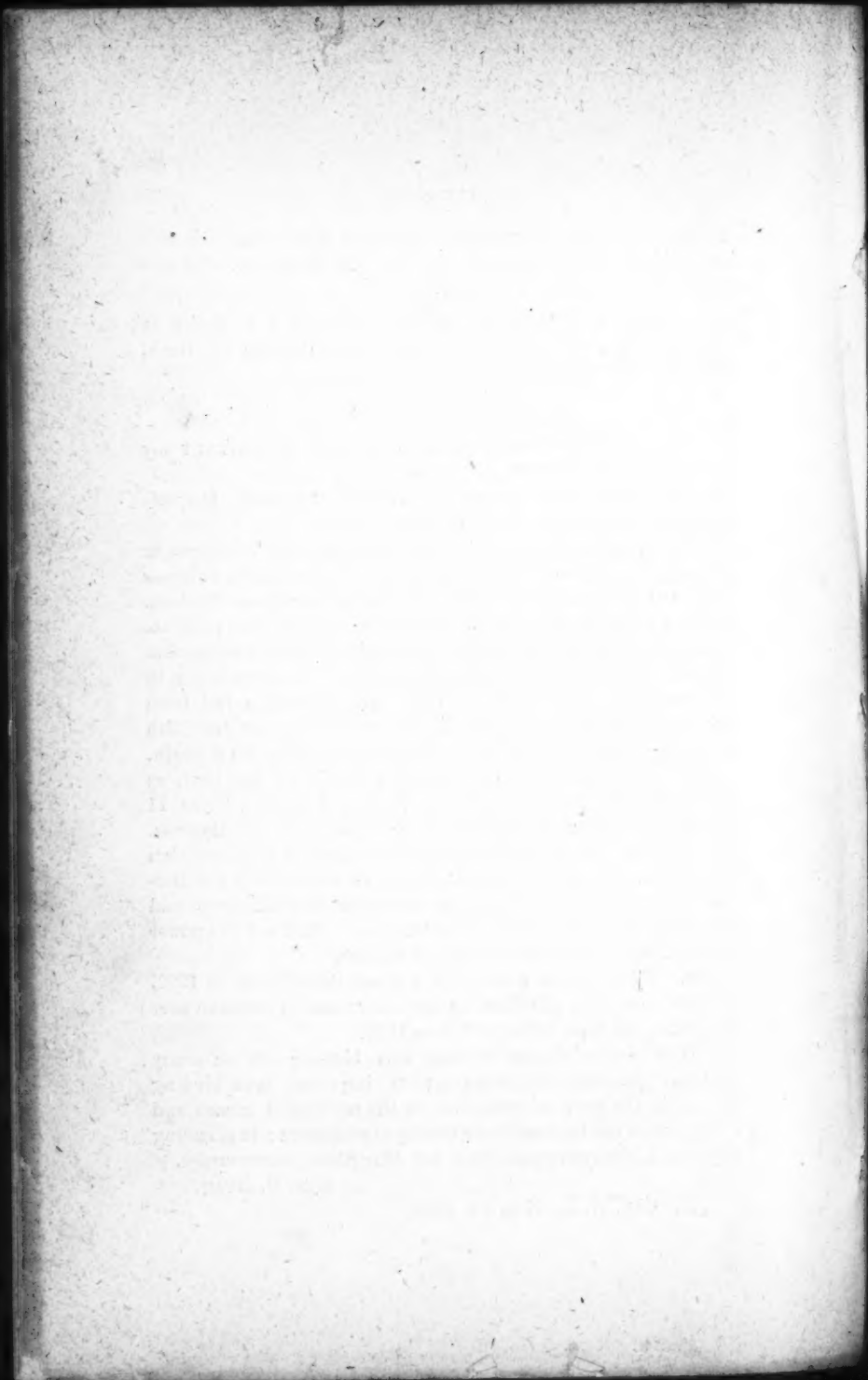
2. Mohammedanism arising 612 seized on the East, as Romanism did the west of the Roman Empire. Verse 11 arrests this persecution at 1290, or 30 years after the Romans. The Russian War of 1877 was undertaken to stop Mohammedan butcheries. In 1878, at its end, Turkey's ministers in the Berlin Conference volunteered the assurance that Turkey would govern according to Christian civilization. This was the power that arrested worship and desolated nations.

3. Verse twelve announces a great Benediction in 1922, or 1335 from 606. Deduct 19 for the excess of common over prophetic, we have 1316 -|- 606 = 1922.

How many things indicate this blessing—as so many nations professing Christianity; in improved laws binding Satan; in the work of missions—in the multiplied means and converts; in the increased spirituality of professors; in silencing Papal and Moslem opposition. Let Christians take courage.

GEO. C. BUSH.

ELWOOD, N. J., Nov. 12, 1888.



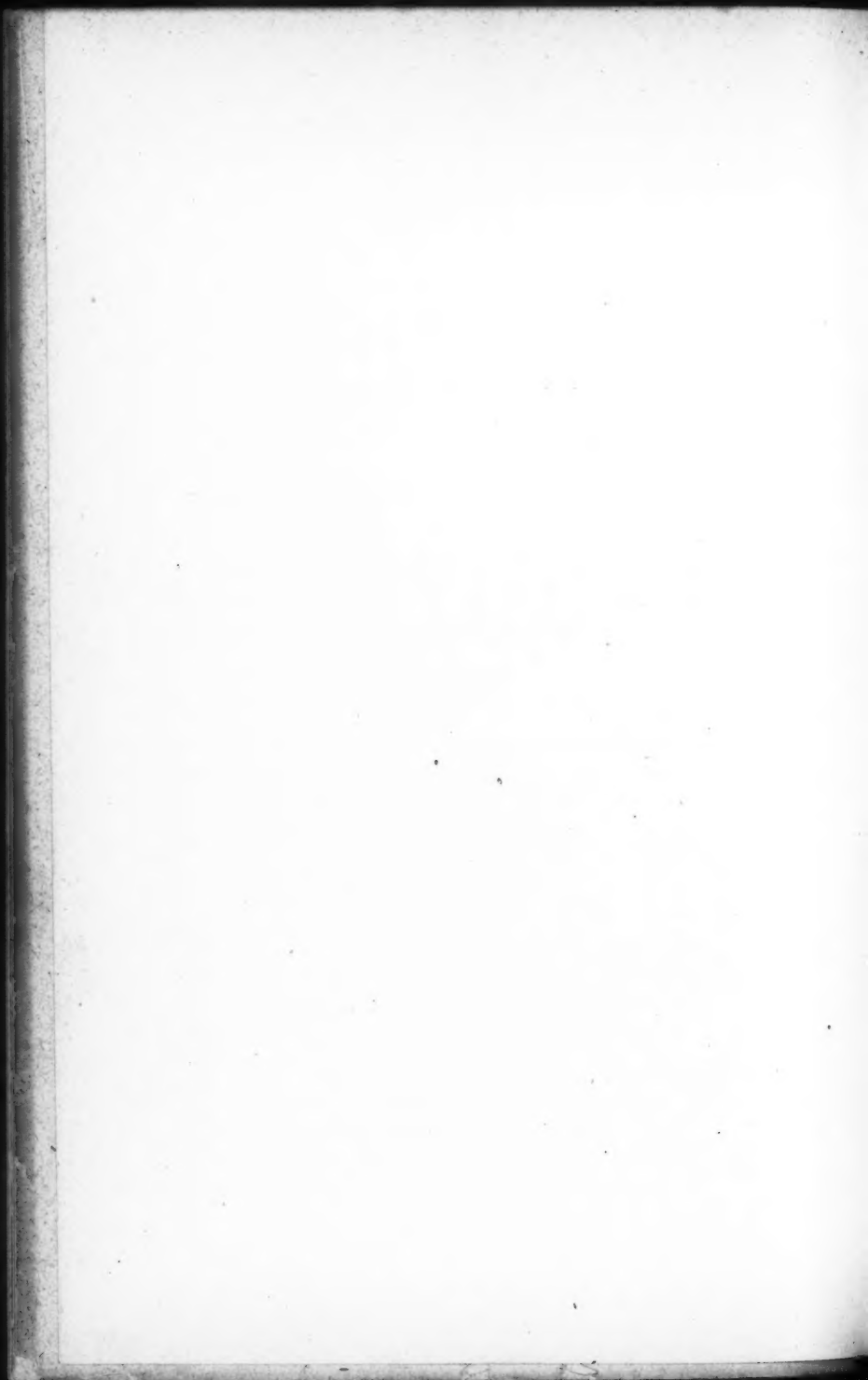
1889.

THE CHRISTIAN
QUARTERLY REVIEW.

“Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε.”

EDITED BY
E. W. HERNDON.

VOLUME VIII.
PRICE: TWO DOLLARS A YEAR.
COLUMBIA, BOONE CO., Mo.





THE REVIEW.

JULY, 1889.

SHOULD THE SISTERS PRAY AND SPEAK IN PUBLIC ?

From my earliest boyhood, I have had a very exalted opinion of woman, and I do hope and pray that she will be guilty of no improprieties in the future which will, in the least, change that opinion. There has always appeared to be about her a sweetness and delicacy of soul which seemed to lift her far above man in the roughness and coarseness of his nature. I shrink from any and every thing which lowers her to the level of my own sex. For this reason, and for Bible reasons, I abominate the whole modern heresy of "Woman's Rights", and everything which squints that way. A female politician makes my flesh crawl. "Woman's Suffrage" is nauseating. Even to think of a woman in the pulpit, or on the lecture rostrum, is disagreeable to me, for woman's sake and for God's sake. In the same line of sentiment I disapprove of woman conducting prayer meeting or leading in prayer when there are mixed audiences. In my mind the plain meaning of God's word is against this whole thing. As I read the Scriptures I cannot admit that her great Creator would have the native modesty of the better sex disfigured, or the blush taken from her cheek by anything that even looks like the obliteration of the sexes. I do not believe that the Great Intelligence ever intended her to invade the sphere of work given to man, tearing down and destroying all the best influences for which God has intended her.

This question is one involving the entire relationship of man and woman. It is a movement which may best be described as an attempt to obliterate all except the purely structural distinction between man and woman, and to establish a complete identity of duty and functions in place of the separation which has hitherto existed. Seeing then, that such results will ultimately follow the granting of woman the right to speak in public, is it not strange that there are to be found Christian ministers who favor it? God gave woman her proper place when He made her, and if she will remain in it she can rule like a queen all around her, but let her desert her God-given place, and she will lose forever her power and influence. I know that it is not popular to oppose this movement, but as I am not seeking popularity but the *truth*, I will proceed to examine the arguments relied on to prove that women have a divine right to pray and speak in public.

I. THE MIRACULOUS ENDOWMENT OF TONGUES. ACTS 2.

It is argued that the hundred and twenty disciples present at Jerusalem on the day of Pentecost, were baptized in the Holy Spirit, and preached the gospel. And as there were women among the hundred and twenty, they, too, were baptized and publicly proclaimed the gospel. The argument put in its logical form would read thus—All who were baptized in the Holy Spirit preached and prayed in public; women were baptized in the Holy Spirit; therefore, women preached and prayed in public. Having proven, as they think, that women were baptized in the Holy Spirit, and, therefore, prayed and preached, they conclude that women of to-day have the same divine right. Suppose I were to grant that the hundred and twenty were all baptized in the Holy Spirit, and that the women among them did actually preach and pray in public, would it follow that women of to-day have the same right? Just how it follows that *uninspired* women of to-day may preach and pray in the public assemblies because *inspired* women of apostolic days did, I can't, for my life, see. The argument to be worth anything must read thus: All inspired women have the right to pray and speak in public; Christian women of to-day are inspired; therefore they have the right to pray and speak in

public. I deny both the major and minor premises, and feel perfectly satisfied that neither one can be proven true. But suppose the major premise is true? the minor, as all know, is false. But the minor premise must be true for the argument to be worth anything. It does not follow that because *inspired* women did certain things, that uninspired women can do the same things. Inspired men and women, chosen of God for a certain purpose, might do many things that would not be right for uninspired persons to do. This is so plain, to my mind, that it seems useless to argue the case. But the question arises, were the hundred and twenty baptized in the Holy Spirit? To this question I say most emphatically, *No*. Now, if I can succeed in showing that all of the hundred and twenty were not baptized in the Holy Spirit, then I, for the second time, refute the argument based on "the endowment of tongues." That you may see that the position is untenable, I submit the following arguments:

1. ONLY THOSE TO WHOM THE SAVIOUR HAD PREVIOUSLY PROMISED THE HOLY SPIRIT RECEIVED IT ON THE DAY OF PENTECOST.

This I think will be admitted by all. The question then arises, to whom did the Saviour promise the Holy Spirit? John the Baptist, in speaking of himself and the Master, said, "I indeed baptize you in water unto repentance, but he that cometh after me is mightier than I, * * * he shall baptize you in the Holy Spirit and in fire." From this passage it is evident that Jesus himself performed the baptism in the Holy Spirit—He was the administrator. But upon whom did he perform the act? To whom did he give the Spirit? Not to *all* addressed by John, for some were to be baptized in fire. Nor did all those baptized by John receive Him, for they were not all present on the day of Pentecost. The Saviour, after that he had chosen the twelve apostles, said to them: "If ye love me, keep my commandments; and I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in

you." Again, in the twenty-sixth verse—addressing the twelve—he says: "But the comforter which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." From these quotations it is evident that the Saviour promised the Holy Spirit, in which John said he would baptize them, to the twelve apostles. In the 26th verse of the fifteenth chapter of John, Jesus, in addressing the apostles, said: "But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me; and bear ye also witness, because ye have been with me from the beginning." In the 17th chapter and 18th verse, praying the Father in behalf of the twelve, he says: "As thou hast sent me into the world, even so have I also sent them into the world." From these quotations it is evident that the apostles were to receive the promised comforter, and that they were to bear witness of Jesus. Let us now turn to what Luke says of the last conversation that ever took place between Christ and the apostles and see if he does not confirm what John has said. In giving an account of this last meeting, Luke says, Acts 1:4-6, "And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: For John indeed baptized in water; but ye shall be baptized in the Holy Spirit not many days hence." In the 8th verse, still addressing the eleven, he says: "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses, both in Jerusalem, and in all Judæa, and Samaria, and unto the uttermost part of the earth." From these various quotations it is quite evident that the "promise of the Father" first made by Joel, then by John the Baptist, and then by the Saviour himself, was to be enjoyed by the apostles. And it is also clear that these same apostles were to bear witness of Jesus and not the hundred and twenty as some supposed. Seeing then that this promise of the Father was explained by the Saviour himself to include only the twelve, is it not proof, beyond the shadow of a doubt, that the twelve, and not the hundred and twenty, received the Holy Spirit on the day of Pentecost?

2. THE GRAMMAR OF THE FOURTH VERSE OF THE SECOND CHAPTER OF ACTS FORCES US TO THE CONCLUSION THAT ONLY THE TWELVE APOSTLES WERE BAPTIZED IN THE HOLY SPIRIT.

Prof. McGarvey presents the argument in this language: "The question then, who were filled with the Holy Spirit? depends upon the reference of the pronoun *they* in the statement, 'They were altogether in one place.' Those who suppose the whole hundred and twenty are referred to, have to go back to the 14th verse of the preceding chapter to find the antecedent. But, if we obliterate the unfortunate separation between the first and second chapters, and take the last verse of the former into its connection with the latter, we will find the true and obvious meaning, much nearer at hand. It would read thus, 'The lot fell upon Matthias, and he was numbered with the eleven *apostles*. And when the day of Pentecost was fully come, *they* were all with one accord in one place.' It is indisputable that the antecedent to the *they* is the term *apostles*; and it is merely the division into chapters, severing the close grammatical connection of the words, which has hid this most obvious fact from commentators and readers. The apostles alone, therefore, are said to have been filled with the Holy Spirit." Any one who will take the trouble to examine carefully the Revised Version can see that Prof. McGarvey is correct.

3. THAT ONLY THE TWELVE WERE BAPTIZED IN THE HOLY SPIRIT IS FURTHER EVIDENT FROM THE USE OF THE WORD "ALL" IN THE 4TH AND 8TH VERSES.

The "all which speak" of the eighth verse are the same "all" who "began to speak" of the fourth verse. But the "all" who "began to speak", of the fourth verse, are the "they" who were filled with the Holy Spirit; but the "they" who were filled with the Holy Spirit were, as we have already seen, the twelve apostles. The apostles, then, and not the hundred and twenty, spake, and hence were baptized in the Holy Spirit.

4. LUKE'S LANGUAGE, AS RECORDED IN THE 14TH VERSE, SHOWS THAT THE TWELVE, AND NOT THE HUNDRED AND TWENTY, WERE BAPTIZED IN THE SPIRIT.

He says : " Peter, standing up with the *eleven*, lifted up his voice and spake forth unto them, saying * * * *
 * * * For *these* are not drunken as ye suppose."
 With whom did Peter stand up ? With the eleven, you say. To whom did his language refer ? To the eleven and himself. "*These*" whom they had heard speak (see 4th verse), and who were then standing before them. Why did he thus speak ? Because the people thought them drunk. Why did the people think them drunk ? Because they heard them speak with tongues. (See verse 8). Now, all who spake with tongues were supposed to be drunk ; but only the twelve were supposed to be drunk ; therefore, only the twelve spoke with tongues. If, then, the twelve apostles spoke with tongues, and not the hundred and twenty, it follows that only the apostles were baptized in the Holy Spirit.

5. My fifth objection to the miraculous endowment of women on the day of Pentecost is this : *That part of Joel's prophecy which related to women prophesying was not fulfilled on that occasion.* There is not one word said about the young men seeing visions, the old men dreaming dreams, such signs as blood, fire and smoke appearing, or the daughters prophesying on that day.

This part of the prophecy was fulfilled subsequent to the day of Pentecost. But, says one, the prophesying of the women and the prophesying of the men appear in the very same verse, and must be fulfilled at one and the same time. That does not necessarily follow. John, in speaking of himself and Jesus on one occasion, said : " I, indeed, baptize you in water unto repentance ; but he that cometh after me is mightier than I * * * * * he shall baptize you in the Holy Spirit and in fire." Here the baptism in the Holy Spirit and in fire are found in the same prediction. Not only so, they are found in the same verse. Not only so, they are connected together by the copulative conjunction *and*. But does it follow that they are, on that account, to take place at one and the same time ? No ! One took place on the day

of Pentecost, and the other will be administered at the end of the world, when the chaff shall be burned* in unquenchable fire. So it is with Joel's prophecy. That part of it was fulfilled on the day of Pentecost that referred to the apostles, while the rest of the prophecy looked still to the future.

"But," says J. C. Creel, in his pamphlet entitled, "*Shall the Sisters Pray and Speak in Public?*" "Our leading scholars, such men as Alexander Campbell, Moses Lard, etc., say the entire hundred and twenty disciples were baptized in the Holy Spirit." No, my brother, you are mistaken, Bro. Lard did not so teach. He says in his quarterly (June, 1864, page 439): "When this prophecy began to be fulfilled on the day of Pentecost, there were one hundred and twenty disciples in Jerusalem, but it is certain that only the twelve apostles were then immersed in the Holy Spirit."

Well, says Bro. Creel, "Suppose this is true" [that only the twelve were immersed in the Holy Spirit], "which I do not admit for one moment, it does not make anything against the argument of women being endowed to speak with tongues simply because that endowment was not received on the day of Pentecost. We know they were miraculously endowed to speak with tongues at some time during the apostolic age, because we have a plain example in the case of Philip's daughters. Then again the prophet Joel declared that 'daughters', 'handmaidens', or women 'shall prophesy.' We see they actually did prophesy. Therefore, women were miraculously endowed to speak with tongues, and did speak by prophesying." Just how a man can get a "therefore" into the above is hard to understand. If there is any logic in the quotation except bad logic, I can't find it. How it follows that those women spoke with tongues from the fact that they prophesied, I can't possibly see. To speak with tongues is one thing and to prophesy is quite another. It does not follow that because a woman prophesied that she was baptized in the Holy Spirit, and, on that account, spoke with tongues. To suit Bro. Creel's idea the argument would have to read thus: All who prophesied were miraculously endowed with tongues; Philip's daughters and other women prophesied: therefore, they were miraculously endowed with tongues. The major premise I deny—it is false, and hence the argument

proves nothing. The word *prophecy* simply means to communicate religious truth under the influence of divine inspiration. This inspiration might be bestowed by the laying on of hands, and in this way these women may have received it. The *method* in which women were to fulfill the functions of their office, whether in the pulpit, on the rostrum, by means of the pen, in the family circle, etc., is not ascertained from the word rendered *prophecy*. Lastly on this point, the word is used to denote plain, practical, intelligent speaking, in *opposition* to speaking with tongues. Paul says: "Follow after love; yet desire earnestly spiritual gifts, but rather desire that ye may prophecy. For he that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; but in the spirit he speaketh mysteries. But he that prophesyeth speaketh unto men edification, and comfort, and consolation. He that speaketh in a tongue edifieth himself, but he that prophesyeth edifieth the church." 1 Cor. 14:1-4.

But suppose women did prophecy and that they prophesied in unknown tongues. What does that prove? Does it prove that women spoke in mixed audiences? I can't see that it does. To do so the argument must run thus: No one could prophecy except in the churches before the brethren. The women prophesied, therefore they prophesied in the churches before the brethren. I deny the major premise; prove that, and I yield the question.

II. THE EXAMPLE OF THE FIRST CHRISTIANS AS RECORDED IN ACTS 8:4.

The advocates of women praying and speaking in public base an argument on Acts 8:4. The passage reads as follows: "They therefore that were scattered abroad went about preaching the Word." The argument reduced to its logical form would read thus: All who were scattered abroad preached publicly. Women were scattered abroad; therefore women preached publicly. The major premise of the argument I deny, and feel perfectly satisfied that it never can be proven. Let him try it who thinks he can. There are two egregious blunders made on this passage of scripture by those who attempt

to prove that women ought to pray and speak in public. *First.* That *all* who were scattered abroad preached. *Second.* That the word translated "preaching" primarily means to publicly proclaim the gospel. That some of those who were scattered abroad preached, no one doubts; but that they *all* preached never can be proven. Had only three or four or five of them preached, it could have been said of the dispersed, "They went about preaching the Word." Suppose I were to say of a whole community of people: "Being driven out of the east, *they* went west to enter land." Would I mean that the boys, girls, little babes and women went west to enter land? Would I not mean that the men went for that purpose and the women and children, on account of the persecution and to keep from being separated, went too? But again; suppose I should say of those same people: "On their way out west *they* had a fight with the Indians." Would I mean that the women and children engaged in the fight? But further; suppose I should say of those same people: "When they reached the terminus of the journey they erected comfortable log houses." Would it be understood that *every* one, women and children, engaged in the erection of those houses? So the "They that were scattered abroad" could be represented as having preached, when, in fact, only the men preached. But let me give you an example from the Bible. Mark in speaking of John says: "And there went out to him *all* the country of Judea, and *all* they of Jerusalem; and *they* were baptized of him in the river of Jordan, confessing their sins." Now are we to understand from this passage that *every* individual of these places went out to John's baptism, and that *every* one who went was baptized? Certainly not. We know positively that *every* individual did not go, and that some who did go were not baptized. And, yet, Mark says "all went", and "they were baptized." As then Mark does not include every one who went out to John's baptism in the term "they", may it not be that Luke does not include *every* one of the dispersed in the "they" of Acts 8:4? So it appears to me. But suppose all the dispersed did preach, are we to conclude, therefore, that they preached publicly to mixed audiences? Not necessarily, I think. The argument to be worth anything would have to read thus: No one can

preach except they preach publicly to mixed audiences; the women who were scattered abroad preached; therefore they preached publicly to mixed audiences. The major premise I deny, prove it and I'll give up the fight. But further; no man who is familiar with the two Greek words which are translated "preaching" and "preached" in the eighth chapter of Acts will affirm that the "dispersed" preached publicly.

When Luke gave an account of the work of all the dispersed, he used the word *evangelizo*; but when, in the fifth verse, he gave an account of Philip's work, he used the word *keerusso*. The very fact, then, that Luke used different Greek words to describe the work done by these two parties is evidence to my mind that their work was not identical in every respect.

When all the disciples went from house to house and from place to place, making known the glad tidings of great joy, Luke describes what they did by the word *evangelizo*. But when Philip went down to a city of Samaria, and so preached Christ to the people that they heard, believed and were baptized, Luke describes his work by the use of the Greek word *keerusso*. But not only is it true that the work of these two parties is described by different Greek words, but Philip's own work, under different circumstances, is described by the use of different Greek words. When, in the fifth verse, he is proclaiming Christ *publicly* to a city—a congregation—Luke uses the word *keerusso*; but when, in the thirty-fifth verse, he is presenting Christ to the Eunuch in a conversational style, Luke uses the word *evangelizo*. Why did Luke use one of the words to describe Philip's work when he had a crowd before him, and the other word when the evangelist had but one hearer, if these two words mean the same thing? I claim that we need go no further than the eighth chapter of Acts to show that it is *impossible* for any man to establish the fact, that the dispersed preached publicly, by an appeal to the word *evangelizo*. But, says one, how do scholars define these two Greek words? That you may see how scholars regard these two words, I submit the following:

1.—TRANSLATORS.

(1) Campbell, Macknight and Doddridge translate *evangelizo* of the fourth verse of the eighth chapter of Acts, "declared the glad tidings," and *keerusso* of the fifth verse, "announced."

(2) The revision committee translate *evangelizo* of the fourth verse "preaching," and *keerusso* of the fifth verse "proclaimed."

(3) The author of the Empatic Diaglot translates *evangelizo* of the fourth verse, "preaching the glad tidings," and *keerusso* of the fifth verse, "proclaimed."

(4) George Campbell, in his "Preliminary Dissertations" on the gospels, in speaking of *keerusso*, says: "We may observe that *praedicare*, used in the Vulgate, and in all the Latin versions, corresponds entirely to the Greek word in its primitive meaning, and signifies to give public notice by proclamation. In this sense it has been used by the Latin classics, long before the translation of the Bible into their tongue."

2.—COMMENTATORS.

(1) Abbott, in commenting on the term "preaching" (*evangelizo*) of the thirty-fifth verse of the eighth chapter of Acts, says: "Literally, announced to him the glad tidings." And in commenting on "preached" (*keerusso*) of the fifth verse, he says: "The verb signifies literally to make proclamation as a public herald."

(2) Bloomfield, in commenting on *keerusso* *christon* of the fifth verse, says: "This does not necessarily import more than the *preaching the gospel publicly*, and offering admonition and exhortation privately." He further says, in his comments on the first verse of the third chapter of Matthew: "Now *keerusso* properly signifies to proclaim; and secondly to publicly teach *viva voce*, to preach. It moreover includes a notion of earnestness and vehemence." On *evangelizo* he says nothing of importance that I could find.

(3) Dr. George Campbell, in his "Preliminary Dissertations," after a very exhaustive discussion of these two words, sums the whole matter up in the following words: "I shall therefore here, * * * * * point out, in the briefest manner the

chief distinction in meaning that may be remarked between this word *evangelizo* and *keerusso* already explained.

"The former always refers to a message or news in itself good and agreeable, the latter does not require this quality in the subject. A second difference is, the word *keerusso* implies that the notification is made openly to many, whereas the word *evangelizo* may not improperly be used, in whatever way the thing be notified, publicly or privately, aloud or in a whisper, to one or to many. Another difference seems to arise from the original import of the words, though I will not say that is uniformly observed. It is that *evangelizo* relates to the first information that is given to person or people, that is, when the subject may properly be called *news*."

(4) Albert Barnes, in his comments on the fourth verse of the eighth chapter of Acts, says of the expression, "preaching the word"—"Greek *evangelizing*, or announcing the glad news of the message of mercy, or the word of God. It is not the usual word, which is rendered *preach*, but means simply announcing the good news of salvation. There is no evidence, nor is there any probability, that all these persons were ordained to preach. They were manifestly common Christians who were scattered by the persecution; and the meaning is, that they communicated to their fellow-men, in conversation wherever they met them, and probably in the synagogues, where all the Jews had a right to speak the glad tidings that the Messiah had come."

When commenting on the word "preaching" in the first verse of the third chapter of Matthew, where the Greek word is *keerusso*, Mr. Barnes says: "The word rendered *preach* means to proclaim in the manner of a public cryer; to make proclamation." Further comment I deem unnecessary. These men voice the sentiment of commentators generally.

3.—LEXICOGRAPHERS.

(1) Young in his "Analytical Concordance" defines the two words as follows—

Keerusso, to cry or proclaim as a herald.

Evangelizo, to tell or announce good news.

(2) Cremer—*Keerusso*, originally, to discharge a herald's office; then to cry out, to proclaim. In the New Testament it is the standing expression for *the proclamation of the divine message of Salvation.*"

Evangelizo, to bring a joyful message, good news. In the Middle Voice (1) with an object of the person or thing; to publish something (to some one) as a divine message of salvation.

(3) Robinson—*Keerusso*, In New Testament, to proclaim, to announce publicly, to publish, *especially*, to publish, to announce, to preach religious truth.

Evangelizo, to bring or announce glad tidings, publish glad tidings, to declare, to preach.

I have other Greek lexicons in my library, but I feel 'tis useless to multiply quotations. These must suffice. They all give about the same definitions. From the foregoing translations, comments, and definitions, I draw the following conclusions—

(a) *Evangelizo* is used of the delivering of a good or joyful message, while *keerusso* is used of the delivering of either a good or bad message.

(b) *Evangelizo* may be used of the delivering of a private or public message, while *keerusso* is used (generally) of the delivering of public messages.

(c) When both words appear in close connection, as in the eighth chapter of Acts, describing the public and private labors of an individual or individuals, *evangelizo* is used for the latter and *keerusso* for the former purpose.

(d) It never can be proven, by an appeal to *evangelizo*, that the disciples spoken of in the eighth chapter of Acts proclaimed the gospel *publicly*.

III. WOMEN PRAYING AND PROPHESYING WITH THEIR HEADS UNCOVERED. 1 COR. 1:15.

From the fact that Paul *censures* women for praying and prophesying with their heads uncovered, Bro. Creel and others have concluded that he gave them permission to pray and speak in public with their heads covered. This, like Bro.

Creel's other conclusions, is far-fetched. Just how the *forbidding* one thing, gave permission to do another thing, I can't understand. Paul did not tell them that if they would properly dress themselves, they could speak and pray in public. He just simply reproved them for what they had already done, or had attempted to do. In reply to the argument based on this passage of Scripture, I would remark—

1. The Apostle is here talking about the manner in which these people dressed and not about speaking in public. He leaves this thing of women speaking in public for future consideration. See chapter 14: 34-37.

2. These women may have been inspired and permitted, on that account, to speak in public assemblies. The Spirit could use a dumb beast, a wicked man, or a Christian woman to tell future events; but it does not follow from this that *all* dumb beasts, wicked men, and Christian women are to tell future events, or speak in public.

3. These women may have been impostors—they may have *pretended* to be inspired just to get to speak in the public assemblies. Paul shows them that their claims to inspiration are proven to be false by their own conduct. Had they been inspired, they would have been properly dressed; and the very fact that they were not properly dressed was proof that they were not inspired; and as they were not inspired, they had no right to speak.

4. Could it be proven that women prayed and prophesied in assemblies, it never can be proven that those assemblies were mixed assemblies. There were assemblies of women in those days just as there were of men, and some women would need to be inspired that they might teach the other women. They would need to be exhorted, comforted and instructed, and all this could be done for them by these female teachers. Every thing said in this passage could have been done in the assemblies of their own sex. See Titus 2:3, 4; Acts 12:12-17; 16:13-16.

5. The very fact that these women thought they could not pray and prophesy properly with their heads *covered*, (and this is seen by what is said in the passage), and the fact that Paul forbids them to pray and prophesy with their heads *uncovered*,

is conclusive proof to my mind that they did not pray and prophesy at all in mixed assemblies. They *would not* pray and prophesy with their heads covered, and they *could not* pray and prophesy with their heads uncovered; therefore, they did not pray and prophesy at all.

6. Miss Frances Willard, one of the warmest advocates of women speaking in public, says: "Whosoever quotes to the intelligent and devout women of American churches to-day the specific instruction given by Paul to the illiterate and immoral women of Corinth, does so at the expense of his manhood, not to say his scholarship." But this is just exactly what Bro. Creel and others do when they quote this passage to prove that Christian women of to day ought to pray and speak in public. Therefore, according to their leader, they do so "at the sacrifice of their manhood, not to say their scholarship."

7. For the argument, based on this passage, to prove what the advocates of "Woman's Rights," and of women praying and speaking in public want it to prove, it ought to read thus: All praying and prophesying was done in mixed public assemblies; the women of Corinth prayed and prophesied; therefore they prayed and prophesied in mixed public assemblies. The major premise I most emphatically deny, prove it and I'll retire most gracefully, until then you will find in me an opponent.

IV. WOMEN WERE MINISTERS AND DEACONESSSES. ROM. 16:1, 2.

Under this head it is argued that there were deaconesses in the primitive church, (Rom. 16:1, 2), and as the word *diakonos*, translated deacon, or deaconess, is sometimes translated *minister*; and as a minister is one who publicly proclaims the gospel, these deaconesses preached to public assemblies; and as they preached, so may the Christian women of to-day. Let me ask, does it follow that because a woman was a deaconess, or *minister*, that she was, therefore, a public proclaimer of the gospel? I, for one, can't see that it does. What does the word *diakonos* mean? Why, it simply means a servant, and a deaconess was nothing more than a *female servant*. But, says one, the word is sometimes rendered "minister." Well, what does *minister* mean? According to

Webster, the word is from the Latin word *minus*, less, and means—"an underling, a servant, a subordinate, an assistant of inferior rank, an agent." So if these women were ministers, they were nothing more nor less than female servants, subordinate helpers, doing the work assigned them by the deacons, evangelists or bishops.

To suit Bro. Creel's idea, the argument would have to run thus: All ministers were public proclaimers of the gospel; deaconesses were ministers; therefore deaconesses were public proclaimers of the gospel. The major premise is false, and hence the argument proves nothing. But let me give you a few extracts from commentators and church historians to show you what scholars have to say on this subject.

1. Adam Clark says: "Phœbe is here termed a *servant*, *diakonon*, a *deaconess* of the church at Cenchree. There were deaconesses in the primitive church, whose business it was to attend the female converts at baptism; to instruct the catechumens, or persons who were candidates for baptism [that is, of their own sex. A. P. T.]; to visit the sick and those who were in prison; and, in short, perform those religious offices for the *female* part of the church, which could not with propriety be performed by men. They were chosen in general out of the most experienced of the church, and were ordinarily widows, who had borne *children*."

2. Macknight, after speaking of deacons, says: "In like manner, they appointed women, whom they named *deaconesses*, to perform the same office to the distressed of their own sex, and whom for that purpose they supplied with money out of the church funds."

3. Albert Barnes speaks as follows: "It is clear from the New Testament that there was an order of women in the church known as *deaconesses*. Reference is made to a class of females whose duty it was to teach other females, and to take the general superintendence of that part of the church, in various places in the New Testament * * * * * They appeared to have been commonly aged and experienced widows, sustaining a fair reputation and fitted to guide and instruct those who were young and inexperienced."

4. Jamieson, Faussett and Brown say: "That in the earliest churches there were deaconesses, to attend to the wants of the female members, there is no good reason to doubt. So early at least as the reign of Trajan, we learn from Pliny's celebrated letter to that emperor—A. D. 110 or 111—that they existed in the eastern churches."

5. Moses E. Lard thus testifies: "What the special duties were of this order of women [deaconesses. A. P. T.], it would seem not difficult to conjecture. Their work consisted in serving the sisterhood. This much may be accepted as certain. In all churches there would be among the females, the poor, the sick, the untaught, the erring and unfortunate. These would need attentions which no order of persons could so delicately and successfully give as the deaconesses; and to this class of duties they seem to have been devoted. I quote only two historians of the many who might be quoted. They all speak about the same things. 1. Lyman Coleman says: "Their duties were: (a) To take care of the poor and the sick; This in the apostolic age was their principal office. (b) To instruct catechumen, and to assist at their baptism. They instructed female candidates in the symbols, and other things preparatory to their baptism. (c) To exercise a general oversight over the female members of the church." 2. Philip Schaff, after showing that it was the duty of deacons "to minister at the table in the daily love-feasts and to attend to the wants of the poor and sick", says: "Deaconesses, or female helpers, had a similar charge of the poor and sick in the female portion of the church." I will close these quotations with a few words from Pres. R. Milligan. He speaks as follows: "Deaconesses were also appointed to attend to the wants of the sick and the needy, especially of their own sex." From the meaning of the Greek word *diakonos*, and from these high authorities it is clearly shown that public speaking was not the work of deaconesses. So away goes another one of Bro. Creel's proofs! But, says Bro. Creel, there were certain women who labored with Paul in the gospel, and "to labor in the gospel with the apostle Paul, to say the least, implies to speak in public or preach the gospel at some time or other."

Just how such a conclusion follows, I am not able to see.

The argument put in its logical form would read thus : Public speaking is the only labor for the Lord ; these women labored for the Lord ; therefore they spoke in public. Admit the major premise and the conclusion follows of course ; deny it, and the whole thing falls to the ground.

V. NEITHER MALE NOR FEMALE IN CHRIST JESUS. GAL. 3:28.

The apostle Paul says, Gal. 3:28 : "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female ; for ye are all one in Christ Jesus." From this language some have argued that women have the right to pray and speak in public gatherings. They argue that as *all are "one in Christ Jesus"* each member of the church has the same rights and privileges. Bro. Creel goes so far, it seems to me, as to abolish *all* distinction of sex. He seems to think that male and female are one in *every* respect. He goes so far as to ask the question : "Is there such a principle in the whole Christian economy that some rights and privileges in the kingdom of Christ are based upon the mere distinction of *sex*?" In answer to that question I would say : *Yes*. It is the "right and privilege" of a Christian man to become a bishop, but it is not the right and privilege of a Christian woman. It is the "right and privilege" of a Christian man to be the husband of one wife ; but it is not the privilege and right of a woman so to do. It is the "right and privilege" of a Christian man to rule his wife ; but it is not the right and privilege of a woman to rule her husband. It is the right and privilege of a Christian man to teach and rule men ; but it is not the right and privilege of a woman. It is the right and privilege of a man to instruct mixed audiences publicly, but it is not the right and privilege of a woman. Bro Creel's argument, reduced to its logical form, would read thus : "All Christian men have a right to pray and speak in public ; Christian women are Christian men ; therefore, they have a right to pray and speak in public. Or—All Christian women have the right to pray and speak in public ; Christian men are Christian women ; therefore, they have the right to pray and speak in public. Or—All who are neither men nor women have a right to pray and speak in public ; Christians are neither men nor women ; therefore they

have a right to pray and speak in public. Now, Bro. Creel can take either of the above syllogisms, and I will deny the minor premise. But, let me ask, what does the apostle mean by saying Christians are all one in Christ Jesus? Does he mean they are one in *every* respect? Certainly not. If men and women are one in every respect, why do the apostles command men to do certain things, and women to do certain other things? There are commands given to women, old and young, married and unmarried, but among them not a single command to speak in public. The older women are indeed bidden to be teachers of good things, but it is expressly stipulated that they are to teach the "younger women." Titus 2:3, 4. If, then, men and women are not to be in *every* sense alike, what does Paul mean? He simply means that neither the male nor the female have any peculiar advantages for *salvation*. There are no favors shown on account of sex. Both sexes are, in the matter of *salvation* and the *benefits* of the gospel, on a level. One sex is not to be regarded as peculiarly the favorite of heaven, and the other to be excluded. In the matter of *salvation* men and women are one, but in the matter of work they are different; i. e., they have different tasks to perform. The Apostle Paul said to Timothy: "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall teach others also." 2 Tim. 2:2. In his first letter to Timothy he says: "I direct that everywhere the men [and not the women] pray, lifting up holy hands." In the second of these passages the word used is *aner*, which means *man* in distinction from woman, and not *anthropos*, which may include both. The verb is *boulomai*, which is not merely "I wish," but includes a command. The Apostle goes on, "Let the women learn in silence with all subjection. But I suffer not a woman to teach nor usurp authority over the man, but to be in silence." According to the Apostle Paul, you see *men* are to do the praying and teaching in the public assemblies, and women are to learn in silence. Macknight, in commenting on 1 Tim. 2:8, says: "As the Apostle is speaking of public prayer, his meaning, I suppose, is that the men, and not the women, were to lead the devotion of the assembly; especially as in verse 12 he expressly forbids women to speak in the

church." Meyer says: "Matthias wrongly disputes the opinion that *prosenchesthai* here is used of 'prayer in the congregations.' The whole context shows beyond doubt that the Apostle is here speaking of congregations.—*tous andras* opposed to *tas gunaikas*, ver. 9. Paul assigns to each part its proper share in the assemblies for worship; he has something different to say to the men and to the women." Men and women, then, are not one in matters of public worship; but as recipients of the benefits of the death of Christ, they are. To make them one in every respect would be to destroy all church organization. There would be no deacons, no elders, and no evangelists, for there would be no material out of which to make them.

VI. A UNIVERSAL PRIESTHOOD.

From the fact that the apostles spoke of all Christians as "a royal priesthood", "a holy priesthood", and "priests", Bro. Creel has concluded that women have the right to pray and speak in public, or officiate in a public capacity. The argument put in the form of a syllogism would read thus: "All who are called priests have a right to officiate in a public capacity; Christian women are called priests; therefore they have a right to officiate in a public capacity."

My dear brother, I deny your major premise, prove that, and I may accept your conclusion. You are mistaken about all who were called priests officiating in a public capacity. God said to all Israel on one occasion: "Now, therefore, if you will obey my voice indeed, and keep my covenant * * * * * ye shall be unto me a kingdom of priests."—Exodus 19:5, 6. Here all Israel are called priests; but are we to understand that every Israelite had the right to officiate in the public gatherings? Certainly no one would so affirm. Now I claim that as women, under the Mosaic dispensation, could be priests and not officiate in the public services; so it may be with Christian women, under Christ or in the Church. But what advantage, you ask, is there in being priests unto God, if we cannot all officiate in the public service? There is this advantage, each can offer for himself or herself his or her offering to God. The Apostle's design in giving these titles to Christians to show

that in the Christian church or temple there is no need of a mediation of priests to present our prayers to God. Every sincere worshiper has access to the Father through Christ, as if he were really a priest himself. Paul, speaking of the sacrifices we are to make, says: "Through him" [*i. e.* Christ] "then, let us offer up sacrifices of praise to God continually, that is the fruit of lips which make confession to his name." This Christian women can do privately or among themselves as priests to God. This universal priesthood argument, like all of Bro. Creel's arguments, fails to prove that women have the right to pray and speak in public assemblies.

VII. PAUL'S COMMAND GIVEN TO THE CHURCH AT CORINTH.
1 COR. 14: 34, 35.

The Apostle Paul, speaking by inspiration to the church at Corinth, says: "As in all the churches of the Saints, let your women keep silence in the churches; for it is not permitted unto them to speak, but let them be in subjection, so also saith the law. And if they would learn anything let them ask their own husbands at home; for it is shameful for women to speak in the church." In his comments on this passage, Bro. Creel says: "I have kept this passage back to the last, that I might pay special attention to it. After a careful examination of this passage, and what Paul has previously taught in this same epistle to the church at Corinth, I boldly affirm that this passage has a *special*, and not a general or universal application." Now I would like very much to agree with Bro. Creel on one passage at least, but it does seem that I am to take issue with him on *every* point. I, too, have kept back this passage "to the last that I might give it special attention." And, "after a careful examination of this passage and what Paul has previously taught in this same epistle to the church at Corinth, I boldly affirm that this passage has a *universal* or general application, and not a special "application at all." But before proceeding to show this let me say that a "Philadelphia lawyer" could not tell what Paul's "special application" is according to Bro. Creel. He first makes it apply *special*ly to the women of Corinth, then to the women of that *age*, then to

married women, and then to asking foolish questions. No man on earth can tell from Bro. Creel's pamphlet just what Paul specially applies his command to. Suppose I admit that the Apostle applies it to the women of *that age*. Then he has said nothing to the women of our generation on the subject, for he has certainly not commanded them to speak. Now, don't you think it would be well to follow his example in the matter? He bids the brethren follow him as he followed Christ, and neither Paul nor Jesus having told them to speak, what could Bro. Creel do better than to follow their example? It is enough, surely, for a disciple if he be as his master. But the question arises, does the passage apply simply to the church at Corinth or to the women of that generation? That the command is *general* and not *special* is shown—

1. From a proper translation and punctuation of the passage. Scholars translate and punctuate the passage as follows :

(1) The American Edition of the Revised Version : "As in all the churches of the Saints, let your women keep silence in the churches : for it is not permitted unto them to speak ; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home, for it is shameful for a woman to speak in the church."

(2) Campbell, Macknight and Doddridge : "As in all the assemblies of the Saints, let your women be silent in the congregations : for it has not been permitted unto them to speak, but they must be in subjection ; as the law also commands. And if they wish to learn anything, let them ask their own husbands, at home ; for it is an indecent thing for women to speak in the congregation."

(3)* Samuel Davidson : "As in all the churches of the saints, let the women keep silence in the churches ; for it is not permitted unto them to speak ; but let them be subject, even as also the law says. And if they wish to learn anything, let them ask their own husbands at home ; for it is disgraceful for a woman to speak in a church."

* Davidson was chosen by Van Tischendorf himself to translate his Greek into English. He says in his "Introduction," page 15, "With respect to punctuation we have seldom departed from that of Van Tischendorf. In this particular he is usually exact and accurate."

(4) The Emphatic Diaglott, by Wilson: "As in all the congregations of the saints, let your wives be silent in the assemblies; for it has not been permitted to them to speak, but let them be submissive; even as the law also says; and if they wish to learn anything, let them ask their own husbands at home; for it is an indecent thing for a woman to speak in the assembly."

(5) Karl Lachman (quoted by Bloomfield): "As in all church assemblies of the saints, let your women keep silence in your churches."

(6) Meyer: "As in all church assemblies of saints, your women ought to be silent in church assemblies."

These scholars, you see, put a full stop after "peace", and connect the clause—"As in all the churches of the saints"—with what follows. By so doing they show conclusively that the command is not "*special* in its application", but *general*.

2. To say that Paul means only the women of that age is to make him cast reflection on the women of his own generation. It makes him say that the women of his generation were more indecent, more contentious, and bigger fools than the women of any subsequent generation would be, and hence *they* needed such a command. I, for one, can't believe Paul had any such an idea of the women of his day. I believe that he, like other men, thought the women of his generation were as pretty, as modest, and as intelligent as the women of any age. And as they needed such a command (superior women though they were), the women of all subsequent generations would need it, too.

3. The Apostle's language to Timothy refutes the position. He says to Timothy: "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over man, but to be in quietness. For Adam was first formed, then Eve", etc. On this passage I would remark: (1) This passage shows that Paul's prohibition did not apply to the women of Corinth alone. Timothy was to teach the women of Ephesus and other places to be silent in the churches. (2) This passage is proof positive that the prohibition did not simply apply to *married* women. Timothy

was to teach *all women every where* to be silent and in subjection. (3) Paul grounds his prohibition (in the passage from Timothy) upon facts connected with the Creation and the fall of Adam and Eve. Does not this absolutely forbid restricting his prohibition to Corinthian women, or the women of that age? Just so long as it is true that "Adam was first formed", and then Eve, and just so long as 'tis true that Eve was "first in the transgression," just so long will it be true that woman ought not to teach and usurp authority over man. "For", observe that Paul gives these as his reasons. And they apply in all ages and amid all customs and to all women. No matter how ignorant or how intelligent; how much enslaved or how free; how pious or how worldly—the command is to all women *as women*, and is binding while these reasons stand true. When it is shown that Adam was not "first formed", and that Eve was not "first in the transgression", then, and not till then, can it be shown that women have the right to speak in public assemblies.

Some have suggested that the word rendered "speak", in 1 Cor. 14:34, "it is not permitted unto them to speak", denotes idle chatter as opposed to thoughtful and earnest speaking. To this cavil John A. Broadbush replies: "The word which commonly means to talk, speak, etc., is sometimes used in classical Greek for chatting, and is sometimes applied to animals. But there are no clear examples of any such use in Biblical Greek, and the word is applied to apostles, prophets, the Saviour, God." Others lay stress on the word "church" or churches, and hold that the apostle means a formal public meeting as distinguished from what we call a social meeting, such as a prayer-meeting, or the like. To this John A. Broadbush replies as follows: "The New Testament knows no such distinction. In fact, the very abuse in public worship which the apostle seeks in 1 Cor. chapter 12 and chapter 14 to correct, are such as could only have arisen in an informal meeting, where every one thought himself at liberty to rise and speak. Moreover the same word 'church' (the Greek means an assembly) is applied to meetings in private houses, as that of Aquilla and Priscilla, or that of Philemon and Apphia." So these two dodges, according to this scholarly man, fail to render

the distressed in Zion any aid. They will have to catch at another straw. I could quote from various commentators to support my view of the passage under consideration, but I deem it useless. Every commentary that I have examined, unless it be Clark's, says most emphatically that the prohibition is *universal*. If, then, it is universal, as I have shown, Brother Creel has completely failed to make out his case. Not one single argument presented by him will stand the test of criticism. He must gather up the scattered fragments, and try his hand again before people will accept his theory. I wish now, as briefly as I can, to present a few arguments on the negative side of this question.

1. Woman is by nature unfitted for such work. Her delicate frame, her voice, her ability to become a mother, etc., unfit her for the position of a public servant of God. All nature about us teaches us that God, in His infinite wisdom and goodness, has ordained that woman's duties and sphere of action are to be to a marked degree separate and distinct from that of man. In proof of this, we know that in the Mammalian species below man, the male is distinguished from the female by greater size and strength; by being more intensely ferocious, and by being in every necessary instance the provider and defender of the female and her offspring. And in considering the human race, we see this same law prevailing, with the exception of a still higher development.

2. When God wished to prepare the way for His Son, and introduce him to the world, He selected a man for that purpose. He did not select a woman to prepare the people or baptize His Son.

3. When Jesus chose seventy and sent them forth to preach, there was not among them a single woman—all were *men*.

4. When the Saviour selected twelve to be with him, and to represent him when he was gone back to his Father, he chose men, not women.

5. When Judas' place was to be filled, the disciples chose two men and cast lots, and the lot fell on Matthias. A man, not a woman, was chosen.

6. When Jesus wanted a representative among the Gentiles, He selected Paul—a man—and sent him to preach the glad tidings to them.

7. The Apostles trained young men for evangelists, not women. As God, Christ and the Apostles selected men, so ought the church now.

8. My eighth argument against the practice is this: The Holy Spirit *positively forbids* them speaking in the public assemblies. See 1 Cor. 14:34, 35; 1 Tim. 2:11, 12.

I will now close this already too lengthy paper by quoting a few lines from a lecture delivered before the Henry Female Seminary, Newcastle, Ky., by Bro. A. Campbell. Towards the close of the lecture, he says: "There is no necessity to mount the rostrum, to stand up in public assemblies, to address mixed audiences of both sexes, of all classes and of all orders of society, in order to fill up the duties of *your* mission. If Paul would not have a woman to pray *unveiled* in a Christian church and if he made long hair a glory to her, because it veiled her beauty and protected her eyes from the gaze of staring sensualists, think you he would have sent her out on a missionary tour, or placed her in a position, surrounded with ogling-glasses in the hands, not of old men and women of dim vision, but of green striplings of pert impertinence? Be assured, not one word of such import ever fell from the lips of prophets or Apostles. On the contrary, modesty, shamefacedness and sobriety are the garland of beauty, the wreath of glory, and coronal of dignity and honor, on the person of a Christian woman, who is always in her proper sphere; and 'elect lady'; not necessarily of the aristocracies of earth, but of the elite and honorable of heaven."

CARROLLTON, Mo.

A. P. TERRELL.

EUPHEMISMS IN THE OLD TESTAMENT.

Euphemism is a rhetorical trop, turn, manner, or figure of speech, by the which another word, or phrase of a different or opposite signification is used, than that which is to be understood. A euphemism is made use of for the sake of avoiding an unseemly or harsh expression.

In books which treat of the language and diction of the Old Testament, I found little or nothing about this rhetorical figure in it; and yet the Jewish Rabbis, as early as about the time of Christ, speak about it in explanation of certain passages in the Old Testament. It is proper, therefore, to put this subject once for all on record. I shall enumerate here those euphemisms which the early Rabbis mention, and shall append the letter R to them, and add to them those which I found myself in the Old Testament.

The name of this figure, and the origin of it, which the Rabbis mention, differ between the earliest and earlier of them. Thus the M'chilta and the Stiphri speak about this figure as "the scripture agnominated," which gave to the intended sense another designation than that which the word or phrase used designates ordinarily. Hence, according to these Rabbis, the figure of speech where we find it in the scriptures of the Old Testament, was used by their original authors; but the later Rabbis of the Medrash Tanchooma and Medrash Rabbah, speak of this figure as an emendation of the text by the Scribes of the great Synagogue, which began with Ezra the Scribe. The bearing of this difference of opinion among the Rabbis may be of some importance in textual criticism.

There are euphemistic expressions in the Old Testament which are evident as such at first sight; e. g., "knew," in Gen. 4:1; "wash thy feet," in 2 Sam. 11:8, which the reference in our reference Bibles to Gen. 18:4 does not explain, but which the eleventh verse in the same chapter of 2 Sam. does; Judges 3:24, and 1 Sam. 24:4, seems to give a common euphemism. The Hebrew appellative Kadaishah, from the word Kadash—

"Holy," for a meretricious woman, seems also to be a euphemism, unless, indeed, this be a very ancient word derived from the obscene heathen-semitic temples, whose female priestesses were what the Greeks called in the singular δ or η ($\epsilon\rho\acute{o}\delta\omicron\upsilon\lambda\omicron\varsigma$.)

The Hebrew language has also the peculiar facility of changing the meaning of a verb to its very opposite by the change of the voice of the verb, and then also changing the derivatives from it in the same way; e. g. Hhotouh—"to sin," and Hheetaih—"to unsin," or "remove sin;" Iokoul—"to stone," and Seekail—"to remove stones," and many others.

But of these evident euphemisms, and those peculiar to the Hebrew language, I have no intention to speak at present. My object here is rather to call attention to those euphemisms in the Old Testament, which may easily escape the notice of the reader, and some of which gave rise even to forced interpretations. These I shall enumerate here, without claiming, however, of giving a complete list, for there may be other passages with euphemisms, which thus far have escaped my notice.

(1) *Genesis 2:19*—What was the object of Iehovah of Aelouhim, according to the narrative here, in bringing the animals to Adam to name each one? The English Common Version renders in this verse the Hebrew pronoun of the third person *singular* masculine, LouV, with the third person *plural*, "them." This is not "*translated out of the original tongues*," but out of the *Septuagint*, and out of the Latin Vulgate. The Hebrew verb also rendered "He brought *them*," has not the objective in the plural, or in the singular either, in the original but is according to the *Septuagint's* $\alpha\upsilon\tau\acute{\alpha}$, and the Vulgate's *ea*. In the last clause of the verse, the Hebrew pronoun LouV, is omitted altogether in the Common Version.

Another question, which is pertinent to the understanding of the euphemistic narrative here, is, what force is there in the twentieth verse in the adversive conjunction "but?" Adam named names for every beast and fowl, *but* for (him) Adam he found not, (the Common Version, rendering this verb in the passive, is wrong,) an help like the opposite to him. The last two words of the verse, is rendered by the Common Version, free and easy, with "an helpmeet for him." This is a beautiful

rendering, but is not true to the original. Again, attention must be called to verse 23d, and to the immediately preceding clause at the end of verse 22, "and He brought her unto the Adam." Compare this verb and objective with the same verb in verse 19. When Iehovah of Aelouhim brings the newly made woman unto Adam, he exclaims: "This time for once! Bone from my bone, and flesh from my flesh! For this female it shall be called Aeshoh, for from the Aeish is this female taken!" The reader may now, for himself, begin to surmise the intention of this euphemistic narrative, but he will excuse me for putting this narrative connectedly before him, faithfully according to the original language. It is this:

Chapter II; Verse 7.—And Iehovah of Aelouhim fashioned the Adam from the dust of the earth, and breathed into his face the breath of lives, and the Adam became unto a living body.

Verse 8.—And Iehovah of Aelouhim planted a Garden in Eden, east of it, and put there the Adam, which he fashioned.

Verse 9.—And Iehovah of Aelouhim caused to spring up from the earth every tree lovely to behold, and good for eating, and the tree of lives in the midst of the garden, and the tree of knowledge of good and evil.

Verses 10-14.—The locality of the Garden of Eden I will omit in this translation, as not important for the object in view now.

Verse 15.—And Iehovah of Aelouhim took the Adam and placed him comfortably in the Garden of Eden, to work it and to guard it.

Verse 16.—And Iehovah of Aelouhim appointed for the Adam, saying: Of every tree of the garden eating it shall be eaten.

Verse 17.—But from the tree of knowledge of good and evil from it it shall not be eaten; for in the day of thine eating from it, dying thou shalt die.

Verse 18.—And Iehovah of Aelouhim said: Having become not good for the Adam (to be) by himself, I will make for him an help like an opposite to him.

Verse 19.—And Iehovah of Aelouhim collected from the earth every beast of the field, and every fowl of the heavens, and

brought to the Adam to see what he would call for himself, and whatever living body the Adam would call for himself, that was its name.

Verse 20.—And the Adam called names to every cattle, and to the fowl of the heavens, and to every beast of the field, and for the Adam, he did not find an help like an opposite to him.

Verse 21.—And Iehovah of Aelouhim caused a trance to fall upon the Adam, and he fell asleep. And He took one of his flat bones, and closed up flesh instead of it.

Verse 22.—And Iehovah of Aelouhim built up the flat bone, which He took from the Adam, unto a woman, and brought her to the Adam.

Verse 23.—And the Adam said: This time for once! Bone from my bone, and flesh from my flesh! (To) this female shall be called Aeshoh, for from the Aeeish was this female taken.

The above translation is, I think, unimpeachable, although it differs in several important points from the commonly received one. Thus in v. 7, I rendered the Hebrew *Aapoiv* with "face", and not "nostrils", for I do not see why the "breath of Iehovah should be identified with the common air which animals breathe, while the original Hebrew word is not in a single instance, except here and in Gen. 7:22, translatable at all with "nostrils", excepting perhaps also in Exod. 15:8. But surely no one would translate Gen. 3:19, with "in the sweat of thy nostrils", or in the frequently occurring expression of "bowing with the face to the earth", would any one think of substituting "nostrils" here for "face."

In vv. 16, 17, I rendered the verb "eat" in the passive voice because of the unusual preposition *Ghal* (which means "upon", "concerning", "for"), in connection with the verb *Tsav*, "command", "appoint", which led me to think that the injunction here was not to Adam alone, but more generally to all his posterity, although the threatened penalty is addressed to him individually, but that is in case he should be the first transgressor of the injunction. And here I would call attention to the fact that the expression "dying thou shalt die", like the one "eating it shall be eaten", is not merely an expression

of certainty, but that of continuity, and therefore as a man may be said to eat continually, though he takes his meals at stated times, so in his dying he dies continually, and will never cease dying, though his every moment's shedding off of dead particles from him be interrupted by the death of his entire body at once. Thus I discover the awful truth of everlasting death plainly proclaimed in the Garden of Eden as the penalty of transgression.

In v. 18, I differ radically from those who render the Hebrew verb *Hoioh* with our "to be", for the Hebrew has no verb "to be", and what is so rendered means everywhere "to become", and where we in our modern languages do use the verb "to be", there the Hebrew leaves it out altogether, and lets it be understood. The Hebrew never says: "The man *is* good", but "the man be good." This being so, I see in v. 18, that the narrative implies that something happened with Adam between the time when Iehovah made the appointment about his eating, and the notice which Iehovah took of him, that it became not good for him to be alone, and He determined to make a companion for him. This companion, or help, was to be like an image mirrored opposite to a person from a reflecting surface, in which he sees a second self, and this is just what the Hebrew word means, not a help "meet for him", but a help like to himself.

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rendering of this verb by "And he formed" is simply the result of a preconceived notion, and is much liked by those who say that the supplementary record of the creation in this second chapter of Genesis differs radically from the one of the first chapter, in that the second record makes the creation of animals after that of man. But laying prejudgment aside, and looking at the different spelling of the word in verse 7, and here in verse 19, and though the difference be only that of a single *Iod*, I think I am in the right when I render the word here by, "And He collected", and find from this the starting point for a different meaning of the entire euphemistic narrative. The difficulty with this verb was felt by the early translators of the Old Testament. Thus the Septuagint tries to obviate the difficulty by adding a word to the original text, and renders the phrase by, "And God fashioned *again*", etc. But this is a private interpretation, and not a faithful translation. The Vulgate translator seems to have been dissatisfied with this adding of a word to the original text, and sought to obviate the difficulty by changing the Hebrew finite verb into a participial ablative absolute, and rendered the verse thus: "All the animals of the earth, and the universal flying ones of the heaven *having been formed*, the Lord God led them on", etc. But this too is a private interpretation and not a faithful translation of the original. Any one who has a proper regard for the Scriptures, not to say as inspired writings, but as valuable ancient documents, must be dissatisfied with such and similar unfaithful translations of them. The sad fact is that error, like sin, has the nature of multiplying itself. And so it was here; ignoring the fact that the Hebrew has no verb corresponding to the Greek *εἶναι*, to the Latin *esse*, to our "to be", and that the verb so translated must be translated "to become", then there comes an unavoidable, irreverent imputation of imperfection in Iehovah in His making of the Adam a single person, which He Himself acknowledges (according to the preconceived error about the verb *Hoioh*) as being not good, as He is erroneously thought to do in verse 18. Then as a natural consequence the 19th verse is not understood, and is tampered with by additions or changes, which misrepresent the original record, and which leave an open door for the charge of one section of Scripture

contradicting another Scripture, a charge which, to say the least, makes the compiler of these original Scriptures to be a rather bungling individual.

Truth, however, is also of a nature to multiply itself. "Ye shall know the truth, and the truth shall make you free!" Free from all preconceived notions, however old, respectable, and full of threatening authority as they might be. Reading, therefore, this part of the Scriptures with a freed and now free mind, I see in verse 18, that Iehovah did *not* say, It is not good for man to be alone, but did say, It *became* not good for man to be alone. The claim, therefore, was not that of Iehovah, but that of the Adam. This knowledge of the lexical truth about the Hebrew verb Hoioh, leads me to "*Search the Scriptures,*" to search for a meaning of their narrative here, which shall be consonant with both the narrative itself as well as with their presentation of the character of Iehovah. And I humbly think I have found it, and it is this: Iehovah of Aelouhim made the Adam a single person, and placed him comfortably in the Garden of Eden, which He planted for him, and in which he provided trees for both beauty and sustenance. He also provided there for the Adam's physical and moral nature in giving him work to do, and charging him to guard the garden. This evidently implies that there was left room for improving the garden, and also the possibility of intruders entering it against whom the Adam was to guard it. Did the Adam discharge this duty faithfully as he was bidden? I should say he did not, or else it would not have become not good for him to be alone, single. The Adam was also forbidden from eating from the tree of knowledge of good and evil, and a threat of death was put upon the transgression of this prohibition. Did he transgress in this respect? I should say, NO, for the subsequent narrative shows me that he did not do it at *this* time. Why, then, had it become not good for the Adam to be alone, single? I see, that the section of this narrative from verses 18 to 23 turns about companionship, for which I do not find that Iehovah made provision, leaving, evidently, the Adam to have his maker, Iehovah, for his companion. And if I be asked, what provision did Iehovah make for a posterity from Adam, I will answer in the revealed words of

the Christ : " In the resurrection, they neither marry nor are given in marriage, but are like the angels of God [notice these two words !] in heaven." Matt. 22:30. The whole narrative leaves me nothing to surmise as a cause for the resulting becoming not good of the Adam to be alone, single, except the matter of companionship, for which it does not tell me, that Iehovah made provision. The narrative leaves me to infer that the Adam did not guard the garden, and thus himself, well enough ; that observing the companionship of the brute creation he allowed himself to become dissatisfied with his singleness, and then became restless, so that Iehovah said, It has become not good for the Adam to be alone, single, and He determined to make a companion for him. But before making a suitable companion for the now morally, and for the worse changed Adam, Iehovah desired to intensify, first, Adam's sense of loneliness. To do this, He brings before Adam the various animals of earth and air, so that Adam should see that Iehovah sees, what he would call each one of them. And here is the main euphemism of the narrative. Would now the unreasonably dissatisfied Adam so brutalize himself as to call any of these, companion ? If he should, then Iehovah would abandon him to his miserably changed character. But this severe trial by Iehovah resulted happily, and I am not disinclined to think that it was so by the invisible spiritual influence of Iehovah. Adam calls names for every cattle, fowl and beast of the field, but for Adam He, Iehovah, finds no help like unto an opposite to him. I am left to infer here, that this action of Iehovah must have brought Adam to the deepest consciousness of wretchedness, before He proceeded to alleviate it. The heathen gods are made by them mechanically and morally in the image of man, but the Hebrew Scriptures tell us that Aelouhim made man in the image of God. The heathen have goddesses in their heavens they speak of, but we search in vain for a woman, or a goddess in the heavens which the Hebrew Scriptures reveal unto us.

It is only on our earth, on our fallen earth, that these Scriptures recognize the existence of woman, and even here, the Divine Expounder of these Scriptures, the Lord Jesus Himself, tells us, that in the Resurrection they will neither marry nor be

given in marriage, but shall be like the angels of God in heaven, which leads me to understand Him, that, in the language of His Apostle Paul (Rom. 8:23), in the *redemption of our body* there will be no woman, even upon our earth, then a redeemed earth. What am I then to understand in this Scripture's revelation about the origin of woman, and marriage and its sanctity, but as saying that they are a remedial institution in this our great terrestrial hospital, which the Great Physician has appointed to last until He shall have conquered not only human sin and sorrow, but even human death? And the enormity of this remedial institution is seen in the recorded conduct of the operation, which the Great Physician performed upon the infected Adam in the garden of Eden. It was not performed with that ease with which it is recorded the rest of creation came into being, but previous to the divine operation upon the Adam, the God Physician cast a deep trance on him so that he slept during the entire operation. No human eye, not even that of the Adam of the garden of Eden, was permitted to behold this wonderful operation of Iehouvah. While Adam was unconscious, the Great God Healer exsects from him one of his flat bones. It was not a rib, for in all the Hebrew language the word which is used here never means a rib, but a flat side, and were it not that it is recorded here, that He closed up the wound which He made by the removal with flesh, I would not have known, that it was a bone that was removed. The careless rendering of that Hebrew word by "rib", is one of those instances of careless translation of Scripture, which expose it to ridicule; the caviler points to the fact, that man has an equal number of ribs on both of his bodily sides, and asks derisively, where is the place whence that one rib was taken out? But that was neither a rib nor any of the paired bones, and judging from the expression, "and He closed up [with] flesh instead of it", *i. e.* instead of the removed bone, we may conclude that that bone was an unpaired bone at the outlet of the body, which is closed up with a soft mass of tissues.

This revealed record of the origin of woman exalts her beyond that of man. He was formed out of the dust of the earth, she was made out of the human body, which was vivified

by the breath of the Lord. He was dissatisfied with his position in the garden of Eden, so that it became not good for him to be alone, she was made by Iehovah to alleviate his loneliness. Woman is most intimately connected with the redemption of the human race, and she who is the ministering servant of humanity is the greater of the human race by divine appointment. The exalted origin of woman is seen, moreover, in the word the sacred record uses of her origination. It says, that Iehovah *built* up the bone which He took out from Adam into an Aeshoh. This word is used of the only saving institution on earth, the Church of the Living God, which like the first woman is neither created, made, nor fashioned, but built up from those members of the race, who were chosen unto salvation before the creation of the world.

The Great Physician is also the Great Artist, great not only in His skill, but great in His goodness. He presented the dissatisfied Adam with the most beautiful workmanship of His hands. And the Adam became satisfied this time, for he at once recognized in the creature before him the exact counterpart of himself, and one whom the human heart is capable of loving more than himself, for man's only help on earth next to his God, is man's wife only. And the Adam named her, but not with any word derivable from his (Adam) name. The Hebrew word Aesh is derived from the verb Aonoush, which means "lost", "forsaken." The difference between Aesh and Adam, is seen in Ps. 90:3, "Thou turnest Aenvoush to fine powder, and sayest, return children of Adam." I do not think that these different names for man are used by Moses, the author of this Psalm, merely for the sake of rhetorical variety. He speaks here of the existence of at least some human beings before this, our world was made, who had their refuge place in the Lord, who is God from one world to another world, translating the Hebrew word Ghvoulom not with "Everlasting", of which it is absurd to speak as being two, while worlds like ours were before us, are now, and shall be, while God the Lord is always the same, and His years never end, and never begin. I take, therefore, the term Aenvoush, or the abbreviation of it, Aesh, as denoting the human being in his lost condition, which needs redemption, and the term, Adam, as denoting his

condition in the state of redemption. And so I think that the record tells me, that the Adam, whose being alone became not good for him, called the woman, which Iehouvah built out of him and for him, Aeeshoh, because, as he said, she was taken from the Aeesh, the lost one, who needed redemption. It was a far reaching prophecy of Adam, to which Iehouvah responded with his unalterable decree, "therefore, let Aeesh forsake the father and the mother of him, and let him cleave to his Aeeshoh, and let them become one flesh." To which, Iehouvah, who manifested Himself in the flesh of Jesus the Christ, adds the commentary, "What, therefore, God yoked together, may no man put asunder." (Mark 10:9.)

The above exposition is not altogether original with me, although I have so understood this important Scripture narrative long before I found that the Rabbis of old, and some Christians of the present day entertain the same views. Yet the details of the above exposition I found nowhere in my limited reading. The Rabbinic views on this narrative are given in the *Medrash Rabbah* to Genesis *in loco*. The Christian view of the same may be found in *Culmann's Christliche Ethik*.

Long after I adopted the derivation of the word *Vaiotsar*, (verse 19) as being from the verb *Tsvour*, "to gather together", I found the same casually in the *Zohar Hhadash*, which is in the *Hashmotouth* to Vol. I, fol. 14, p. 2, of the Amsterdam and *fac simile* editions. It occurs in this book in the following connection. It is asked, how can the Scripture which says: "Male and female made He them", be reconciled with the one which says, that He made the woman from a bone of Adam? The answer is, that the verb *Iotsar*, which is used in the 2d chapter, has the meaning of collecting, as in verse 19.

A few words may be permitted here in defense of the above exposition. Some one may pronounce it mystical and reject it on this account; but let such an one remember that the chief doctrine of Christianity, "The blood of Jesus Christ, His Son, cleanseth us from every sin", (1 John 1:7) is the most mystical of all mystical doctrines. Let it also be remembered, that an exposition of an ancient document is not to be accepted or rejected, when it does or does not support some cherished notions, but when it is lexically and grammatically correct, and when it

exhibits a consistency of all the context of the narrative where it occurs. Some others may pronounce this exposition as prurient. To such I can only say, "All things are pure indeed to those that are pure, but", etc., etc. (Tit. 1:15). A scientist was asked once: What is dirt? He answered: Matter in the wrong place. *Sapienti sat!*

(2) *Genesis 18:22, last clause.* "And Abraham stood yet before Iehouvah." But in the preceding clause it is said: "And the men turned from thence, and went toward Sodom", and since it is evident from 19:2, that only two of the three men who came to Abraham went to Sodom, then it was the third man who was Iehouvah, who remained with Abraham, therefore, it ought to have been said in 18:22: "But Iehouvah stood yet before Abraham"; this passage, therefore, is an euphemism out of respect to Iehouvah. (R).

(3) *Numbers 11:15.* "And if thus thou art doing unto me, (then) killing, I pray, kill thou me, if I have found grace in thine eyes, and let me not look at my evil." In v. 11, Moses says: "Why hast thou done evil unto thy servant", therefore it ought to have been said in v. 15 also "*Thy evil*", but out of regard to Iehouvah, "my" is euphemistically placed for "*Thy*." (R).

The Septuagint translates the clause as it is in the text, but the Vulgate leaves it doubtful as to whose evil.

(4) *1 Sam. 3:13, last clause.* "For his sons are cursing [to] themselves and he did not restrain them." The English Common Version renders it, "make themselves vile", and in the margin it has "accursed." This translation is a forced one, and in this the translators did not follow the Septuagint, but followed the Vulgate.

The truth of the matter is simply, that we have here a euphemistic substitution of the pronoun "them" for "me", out of regard to Iehouvah. This is a very clear instance of euphemism. (R).

(5) *2 Sam. 11:8.*—"Wash thy feet" is a euphemism, which explains itself by what Uriah says in verse 11.

(6) *2 Sam 12:14.* "Except because despising thou hast despised the enemies of Iehouvah in this matter, (therefore) the son also, who is being born unto thee, dying he shall die." The

English Common Version has it: "Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme," etc., etc. This is a totally unwarranted translation, for surely it is not, though professing to be, "*from the original tongue.*" Here again the English translators left the Septuagint and followed the Vulgate. The Common Version and the Vulgate translators felt the difficulty, and tried, unsuccessfully, to obviate by paraphrases, and the Septuagint, too, seems to attempt to do the same by an inappropriate rendering here of the Hebrew verb *Noaouts*, which must mean here to despise. But the truth is, that we have here the euphemism of "the enemies of Iehouvah," for the simple Iehouvah.

(7) 2 Sam 20:1, *last clause*.—"Every man to his tents, Israel!" But they did not live in tents then. The same expression occurs in

(8) 1 Kings 12:16.—"To thy tents, Israel!" And here too the objection is valid, that they did not live then in tents. The answer may be given, that the phrase is a borrowed military cry of mutiny. But there is the difficulty of the plural in the plural word "Tents," which makes every one have more than one tent. This difficulty the Septuagint tries to overcome in both places, by rendering the word with *Τά σιληνώματα*, which is used in the plural as a singular, as we do in the word "quarters", while its derivative from *σικνην*, "Tent," is obvious. The Vulgate obviates the difficulty in 2 Sam. 20:1, by leaving out the words, "every man" and rendering the clause: *Reverte in tabernacula tua Israel*. In 1 Kings 12:16, the Vulgate translator felt no difficulty, and there is perhaps none there. But it is fair to assume, that in 2 Sam. 20:1, there is a euphemism of *Aeuholoiv*, "his tents," for *Aelouhoiv*, "his gods," in which two words there is only a transposition of letters. (R).

There is much in favor of the assumption of such a euphemism in this last place, when we read attentively the context of this passage, and see how easily Israel was here led away by the miscreant Sheba ben Bichri, and when we remember, that Israel eventually separated himself from the House of David and from Iehouvah, and became rank idolaters under Jeroboam ben Nebat. It may be that David refers to this event

in his life, in his 11th Psalm, where he says in verse 3, "When they [*i. e.* the wicked, spoken of in verse 2], destroy the foundations, what [then] has the righteous effected?" For an attack on the House of David was an attack on David's Lord Iehouyah. The attentive reader will see, that I read the verb "destroy", in that verse in the active, and not in the passive, as the Massorets pointed it. The foundations were never destroyed, nor will they ever be, but attacked, they always were, are, and will be,

(9) 1 *Kings* 21:10-13; *Job* 2:5-9. The euphemism of "bless" for "curse" is too evident in these places and the English Common Version recognizes it. The Septuagint, however, retains the euphemism in its rendering of these places; as does also the Vulgate.

(10) *Job* 7:20. "Why hast Thou made me as a target for Thee, and I became as a burden upon me"? The M'chilta to Exodus 15:7, mentions this passage in its enumeration of Biblical euphemisms, and the Lecturer Rabbi, I. H. Weiss, of Vienna, Austria, whose edition of and commentary on the M'chilta is before me, thinks the euphemism refers to the word "me" which is put for "Thee." But I think he is mistaken, for there is hardly an indignity in saying: "I have become a burden on Thee." I rather think the euphemism is in the pronoun "I" for "Thou"; Job complains against God's making him a mark against which He is continually firing His darts, so that He became an intolerable burden of distress upon him, and such an expression by a man about God is an indignity indeed. The Septuagint's rendering must have suggested Lector Weiss' idea. The English Common Version's rendering: "So that I am a burden to myself", is after the Vulgate's.

(11) *Psalms* 106:20. "And they changed their glory into an image of an ox eating grass." The euphemism is here in "Their glory" for "His glory." (R.) Compare with this Jeremiah 2:11. "Does a people change (its) Gods, and they are no Gods, but my people changed his glory for that which does not help." With Aelouhim for "God", and the usage of regarding this plural name as a singular, the pronoun "his" in "his glory" may refer either to God or to the people. Neither the Septuagint, nor the Vulgate recognize the euphemism here.

(12) *Isaiah* 63 : 19. "We have become (as if) from since the world (was) Thou hadst not ruled over them, (as if) Thy Name had not been called upon them."

The translators of the English Common Version made here an attempt to leave their usual guides, the Septuagint and Vulgate, and went on their own hook, and failed signally. Both of those ancient versions recognize here the euphemism of "them" for "us." It will be seen that I differ in my rendering somewhat from the above, but not in the recognition of the evident euphemism here. They did not retain the euphemistic expression of the original, because the hurtfulness concerned the speakers and not God, in whose case they would not do it.

(13) *Lamentations* 3 : 20. "Remembering thou shouldst remember, and my soul should sink down about me."

In the preceding verse the elegist addresses himself to God about *present* afflictions, and they were great, and it is not likely that in the verse before us he would refer to any past affliction, or to present ones as though they were in the past. Now, we have here the euphemism of "*my soul should sink down about me*," for "*Thy soul should sink down about Thee*." The Septuagint translator of this passage does not recognize the euphemism here, but feeling the difficulty presented here he paraphrases verses 19 and 20 together : "I was made mindful out of my poverty and out of persecution my bitterness and gall shall be remembered, and irksome shall my soul be to me." This is far from the original text. The Latin Vulgate changes the pronoun of the first verb, from 2d masc., or 3d fem. sing., to the first pers. singular. And the English Common Version makes all verbs here in the present! But the idea of a euphemism here removes all difficulty, and puts the verse well with the context.

(14) *Ezek.* 8 : 17. "They put the branch to their nose."

The euphemisms here of "branch" for "*membrum virile*," and "their" for "my," is properly retained in the English Common Version which follows the Vulgate's : *applicat ramum ad nares suas*. The Septuagint, however, has it : *αὐτοὶ ὡς μυκηρίζοντες*.

(15) *Habakkuk* 1 : 12. "My Holy One we shall not die."

A euphemism is here supposed of "we" for "thou".

(R). So the Rabbis, not I.

(16) *Zech.* 2: 12. (Com. Vers. v. 8). "For he who toucheth you toucheth the pupil of his eye."

The Vulgate translator recognized the euphemism here of "his eye" for "mine eye," and did not consider it disrespectful to render it with *tangit pupillam oculi mei*. The Septuagint translator, however, retains the original euphemism. The assumption of this euphemism here makes the expression of the verse far more forcible. (R).

(17) *Malachi* 1: 13. "And ye said, Behold the weary work! And ye sniffed (at) him," etc.

The last clause presents some difficulties. The first one of these is to find the antecedent object of the pronoun "him." It may refer to the "Table of Iehovah," mentioned in the preceding verse. And this, it seems to me, is the most natural interpretation; Iehovah chides Israel for saying that the service of his altar is a weary work, and for sniffing at it, or as we might say, snubbing it, and bringing on it anything that they may be glad to part with, such as a rabid animal, or a lame, or a sick one. Why this view was not taken by the earliest two versions, I am unable, for the present, to find out.

The Septuagint has it: "And ye said these things (*i. e.* the *βρώματα*—"foods" of the altar) are of a misery (*i. e.* miserable nature), and I snuffed them away." The translator was here evidently embarrassed by something in the original text, and rendered it, "and ye sniffed him", by "I sniffed them." The Vulgate translator helped himself in a different way; he prepared for this difficulty by a special rendering of the last part of the preceding verse thus: (12) *Et vos polluistis illud* (*i. e.* the altar in v. 10), *in eo quod dicitis; Mensa Domini contaminata est: et quod superponitur, contemptibile est cum igne qui illud devorat.* (13) *Et dixistis: Ecce de labore, et exsufflastis illud; i. e. exsufflastis id quod superponitur est in altare.* "Ye have blown away that which lay on the altar." But apart from this questionable rendering of the last clause of v. 12, the objection to the rendering of the 13th verse is that Iehovah does not chide Israel for blowing away, or out, the fire of the altar, but for burning on it unworthy

offerings. But the greatest objection to both the Greek *ἐξεπύσησα*, and to the Latin *exsufflastis* is, that the Hebrew verb *Nofouhh*, which is here in the Hiphil *Haffaiihh*, is never used as a transitive verb, in the sense of blowing away, or out, but in that of blowing at, or on.

I repeat again, I see no difficulty in this verse, but the M'chilta sees here a euphemism, and that is supposed to be in the word "him", for "me", *i. e.* God, and this last would, of course, be an irreverent expression. There is only one more place in the Old Testament where this verb is used in the Hiphil, with a direct objective after it, and this is in Job 31:39, and there the marginal reading of the English Common Version renders it, "cause the soul to expire." But this is an unnecessary rendering, for the Hiphil is not always a causative form, but differs from a simple intransitive *Kal* frequently in this only, that it is a transitive verb with a direct object after it. (See H. Ewald's *Ausfuhrf* Lebrb. d. Hebr. Spr. 8th edition, section 122, b.). The passage in Job is to be rendered thus: "If I have eaten her strength without money, and (if) I have snubbed the soul of her owner."

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WEST LIBERTY, W. VA., March 25, 1889.

FUTURE LIFE TAUGHT BY SIN-OFFERINGS.

Two great phenomena stand out prominently in the history of the race. These are life and death. The same is true as respects the whole organic or life-world; but their life and death are of no special significance. We know that we live, but how or why we came into being, or why we die, these are mysteries. The living die and we see them no more, both animals and men; but somehow, or for some reason, the death of the former does not impress us, or affect us, as does the death of the latter. Life appears but a phenomenon, yet we know that it is also a power, and the power that stands behind the phenomenon. As a phenomenon, it is endable, but is it so as a

power? Force is not destructible; only the instrument of its energy. This is endable, if of "the earth, earthy." Life as a phenomenon begins and ends with the instruments of its manifestation, and this end we call death. As this instrument in all the living beings of this world is essentially the same, the life and death of the organism are the same. Yet there is a great difference between them. Life in man may imply and involve more than does the life of animals, and so may their death. No animal has ever been brought back from death, nor escaped it. From the beginning of the race on the earth, they have been treated differently by their Creator and by men. All living things on the earth were subordinated to man when he made his appearance, and he was given dominion over the whole earth and its living creatures. He was made their lord and vested with the right to use them as his wants and interests might require. They were scattered promiscuously over the earth, and food provided for them by the arrangements and appointments of the Creator. But man was placed in a delightful abode where every want was naturally supplied, which pertained to his body and soul. Living objects, beautiful to the eye and grateful to the taste were supplied in profusion. Then as he can love as no other living creature can love, he was given a companion fitted to fill this want of his nature; and then as he could adore and worship as no other could, he had his Creator for a daily associate. Thus was man distinguished in the very beginning of his life.

But there was another difference, and a great one, and full of significance. The provision made for their sustenance was ample and universal, but to each was given the care of itself. There were no permanent ties of mind or heart to bind them together, or to make one the care of another. It was in general the survival of the strongest, physically or psychically, not of the fittest.¹ But man was especially cared for by the Creator.

There was something in him that made him of greater worth than were animals, and consequences attending his actions which did not attend those of animals. Hence the importance that man's conduct should be in the line of the purposes of his being, and of his higher or more specific psychical nature.

1. This word is too indefinite to be made the foundation of a law.

Man was placed under law—a foreign law, but one in full accord with the normal exercise of his psychical powers. This necessity—his being placed under law—arose from the fact of the wide difference between the character or quality of his actions and those of animals. There is a moral quality attaching to his actions, but none to those of animals, and this moral quality is of the highest grade, and has consequences attaching to it, because of the relation of his action to God—his law-giver—which call for his special interference. Hence, as God gave to Adam a law, his disobedience of that law made him a transgressor of God's law. His disobedience was a sinful act, and attended with all the consequences which such an act brings on the transgressor. The consequence named in the law as a penalty was death. What more followed is not stated in that law, but became known afterwards. There were two consequences, therefore, following transgression, but one was primary and the cause of the other, the ground on which the justice and necessity of the penalty being inflicted was based. This is the *guilt* of an action.

This guilt called for death. "In the day thou eatest thereof, thou shalt surely die." As Adam and his wife did not die as the law required, the fact requires an explanation. Death must have been inflicted in some way; a death, not symbolical, but actual; not spiritual, but animal; and as this did not take place, an explanation of the fact must be found.

When guilt has fallen on the soul from a sinful act, done by the person, and when the law denounces death on account of that guilt, that death is inflicted as a punishment and thus far is an expiation. The law-giver is offended by disobedience, and when he has attached a penalty to the transgression, whose infliction, it is intended, shall in some degree give satisfaction for the offense; that it shall atone for the sin as far as the nature of the punishment prescribed can do this. When the penalty has been inflicted, the violated law and offended justice receive all the satisfaction that such a punishment can give. The purpose of all law, human and divine, in inflicting punishment for its transgression, is that its majesty shall be maintained and justice honored and satisfied. So far as the infliction of the prescribed penalty can give this satisfaction, it is to

that extent an atonement for the sin committed. "Punishment is the penalty due to sin ; or, to use a favorite expression of Homer, not unusual in the Scriptures also, it is the payment of the debt incurred by sin; when he is punished, the criminal is said to pay off, or pay back, his crimes ; in other words to expiate or atone for them, (Il. IV, 161:162). * * *

The prevailing sentiment of the Iliad and Odyssey is that punishment is the proper and only proper expiation of sin."¹

But evidently, when animal death is the punishment inflicted, that punishment is not, and can not be, a full and satisfactory expiation for the sin committed by a human being. The criminal whom a State hangs for murder dies guilty, so far as the State is concerned. If he be pardoned by the proper authority, then the State can not inflict death. The pardon saves him from that death. But if he should be pardoned by God, the State could take no cognizance of that, it would still inflict the penalty of death, but the criminal would not die guilty. Is there here any conflict between the divine and human law ? Not in the least. This illustration shows that a criminal may be put to death by the State, and that he dies guilty or not guilty according as his sins, including the crime for which he suffers death, are forgiven, or not forgiven by God. The act of pardon on the part of God does not include pardon or release from the penalty prescribed and to be inflicted by the State. The State law is a divine law, and God does not interfere with its jurisdiction and administration. But when the offense is one against God, and not, at the same time, the State, and when death is the penalty prescribed, in that case pardon by God covers all penalty. There is a plenary remission of all his sins, and, consequently, of the penalty and guilt of sin. In such a case, the sinner lives as though he had never committed a sin.

But God's law against sin is : "The soul that sins shall die." If the sin be one for which the sinner "dies without mercy," dies inevitably, because there is no pardon for the guilt of the sin ; because it is such a sin that is not allowed the interposition of mercy for pardon, then does the sinner die guilty ;

1. The Theology of the Greek Poets, pp. 194-5.

and dying guilty, the punishment was not an adequate expiation of the sin. Dying guilty, what becomes of the sinner's guilt? The law-giver still lives, and the guilt still exists, what more can be done, or is there to do? Guilt is not an abstract entity. It has no existence separate from the sinner or guilty party. As, therefore, guilt remains, the sinner must live, though, as an animal, he is dead by the infliction of the penalty. There is then a part of his being that is not destroyed with the body. It is alive somewhere, and so will continue until the time appointed. Man's life, therefore, is two-fold; one animal and one spiritual; one that perishes forever with the body, and one that continues forever with the spirit, because the spirit is immortal. But the spirit has two destinies, one of happiness or one of misery, dependent on, and determined by the character of that life here, and this character is one of sin or righteousness, when the animal of man dies, his spirit is either guilty or guiltless.

As a fact, all men of maturity have sinned, and must, consequently, die eternally; perish at once as an animal, and forever as a spirit, if sins are not forgiven by the Law Giver. But as all men have not died at once on sinning, the conclusion is necessary and unavoidable that their sins have, in some way, been forgiven. This conclusion applies to Adam and his son, Cain. How could they live after their sin, while the law of God is imperative and irrevocable: "The soul that sins shall die." They must have been forgiven, else the law was suspended or dishonored. It could not have been suspended or dishonored, for this would have dishonored God and made his law nugatory. Their sin was forgiven. How and when?

Sacrifice has been the means in all ages of the race and with all peoples, of remitting sin, or pardoning the sinner. The earliest account we have of its existence takes us back to the family of Adam, and to a comparatively early period of his life. Cain and Abel offered sacrifices to God, one of whom was accepted and the other rejected, a fact that shows that there was a law which regulated sin-offerings and thank-offerings, and that God recognized the acts of offering. Abel made a sin-offering. He was a righteous man, and one of faith, and was such because he was obedient to God's law in form and spirit.

Sacrifice, therefore, was given to Adam by God, and its meaning and purpose so far explained as to give him the assurance that by means of it God would forgive sin, and on account of it or through, did forgive his. Such an institution could not have been devised by Adam or his children ; for it embraces purposes and implies facts of which he could have known nothing. Of these, God gave no clearer intimation for more than two thousand years, and even then its chief factor was veiled in symbol, the meaning of which could never have been conjectured by men. The institution embraced three separate and distinct features or factors, the first of which was an animal of a perfect organism, the second an altar on which the killed animal was offered by being burned, and the third was the priest or intercessor who presented the offering in behalf of the sinner. When offered in accordance with the will of God, which he had made known, the offering was accepted, and the sinner forgiven. The victim did for the sinner all that he was required by the law to do, viz., to die on account of, and in atonement for his sin. The offering was killed, but the sinner lived acquitted, as respects both the punishment and the guilt which called for the punishment.

Sin pertains to God. It is disobedience to him on the part of man, in thought, word or deed. It is predicable only of man, not of animals. No one believes that an animal can sin against God. He is under no law to God, nor is he susceptible of the operation of such law. When an animal kills a man no one thinks that he has committed murder. Nor does a man commit murder when he kills an animal. There is, therefore, a great and radical difference between the being of man and that of animals. To this difference, whatever it may be, sin pertains, and to it guilt attaches. The difference as respects their grade being so great, how can animals be substituted for men in the case of sin ? Who could have made the suggestion ? No man could have supposed that God would accept an animal in his stead. God only could have devised this plan of saving men from the consequences of sin, and at the same time be able to maintain the majesty of the law, and the honor of the law-giver. But this, as we now know, was only temporary, because not actually effectual, or sufficient or adequate. The atone-

ment by an animal is at best but partial, saving, indeed, the animal life of the sinner, but not reaching the guilt of sin, except by anticipation, this part of forgiveness being suspended or carried over, until an atonement that is adequate has been brought in. But actually and at the time, they were sufficient to save from the penalty—death, in all cases where the offerings were made according to the law of sacrifice.

There were certain conditions necessary to the removal of the guilt of sin, certain states or acts of the mind and heart, which were to be the inspiration of the offering, otherwise, only the penalty was remitted but the guilt remained, still subjecting the sinner to the punishment due it. If, therefore, a sinner dies with his guilt still clinging to him, the soul must continue to live; so that beyond the death of the body, the spirit still continues to live elsewhere, and must face the destiny that sin brings on the soul in that world of spirit. On the other hand, if sacrifices were offered through the whole of life, as was the case with Abel, Abraham and others, such coming to the grave from purely natural causes, that death has no genetic connection with sin, and comes on him from no act of his own. Is there any injustice in this? There can be none, because he died because he was mortal, and so created. He will live again. And so will the sinner, and for the same reason—inherent immortality. But the one rises to a life that falls to him, because of his righteousness, and the other to one that falls to him because of his unrighteousness in this life.

Now, the purpose of sacrifice is to confer on the sinner righteousness, the righteousness that belongs to sacrifice; not his own, for he is dead in sin and lies under condemnation. There is, then, a two-fold life in man and a two-fold life in the sacrifice, each corresponding to the other, and because of this relation, so perfect in all its parts, the purpose and intent of sacrifice is to save the sinner in his entirety; save him from both the penalty or punishment in this world and also in the world to come.

It is a strange and mysterious fact, the reason for which lay hidden for more than four thousand years, that all sacrifices were offered on an altar. This was a heap of stones found lying around, and raised above the surrounding surface, on

which the victim was placed and burned. Not until the law was given from Mt. Sinai do we have any intimation of its importance and significance as an element of the institution. There it was directed that the altar should be cleansed and sanctified by appropriate ceremonies, prescribed by God, and when thus sanctified, it was pronounced holy. It was made holy in order that it might sanctify all sacrifices offered on it. Without this a sacrifice had no efficacy. It was not acceptable, nor accepted, because it had not been made holy. This had always been the purpose of an altar, and was dimly signified by being raised above the surrounding surface. This is something that could not have had its origin in human thought, for it symbolized a fact which did not appear until the incarnation of the *Logos*. This incarnation being necessary to an absolutely perfect atonement, and divinity the only thing that can sanctify a human sacrifice, the conclusion seems imperative, that the altar of the Patriarchal and Jewish dispensations indicated the participation and connection of the divinity with the institution of sacrifice from its inception to its close on Calvary.

It is equally strange and mysterious that sin-offerings were burnt on the altar. The life was given up when it was killed, its blood poured out at the foot of the altar, but this was not sufficient. The body, in whole or in part, was consumed by fire, and as it disappeared in the leaping flame, the offering was then complete. In the flame of the burning sacrifice the sinner saw himself rescued from sin, and in the person of the sacrifice to rise from death to life, and ascend to heaven :

"As flame in skies,
I burn and rise,
And live again in thee ;
For naught remains
Of all the stains,
Which sin hath brought on me."

There can be but little, if any, doubt that this part of the ceremony of sacrifice indicated, and was intended to suggest, the connection of God with sacrifice, and his co-operation in it, as has been made so apparent in the antitype. Fire is the emblem of purity, and the symbol of the destruction of sin and the corruption it entails. Like bushes burning, but not

consuming, it tells that purity is present, and that shoes must be removed from the feet. God is a consuming fire where sin lifts its head ; a burning, but not a consuming flame when He calls man to his presence and favor. Purity dwells in the flame leaping up from the altar, and on it angels mount and return to heaven.

All this work, continued and prosecuted for so many thousands of years and by all peoples of the earth, could not have been undertaken and completed at so great an expense, as it were, for an animal. God has not "waked and worked for ages" for the good of a mere animal, whose life is in its breath and whose being becomes extinct by its death. Man will live beyond the limits of the present life, or his history is an insoluble enigma, and his actions beyond our comprehension. His beliefs, also, and his conduct arising from them are equally incomprehensible, and the whole world without reason or purpose.

H. CHRISTOPHER.

UNITY OF THE GOSPELS.

ARTICLE IV.

60. *Jesus Discourses to the Disciples and the Multitude.*— GALILEE.

[Luke xii:1-59.]

Meantime, while the crowd in myriads flocked about Him, so that they trod one upon another, He said, addressing himself to His disciples, "Above all things, beware of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be detected ; nothing secret, that shall not be made known. What you have spoken in the dark, shall be reported in the light ; what you have whispered in the closet, shall be proclaimed from the housetop. But I charge you, my

friends, fear not them who kill the body, and after that can do no more : but I will show you whom you ought to fear ; fear Him, who, after He has killed, has power to cast into hell. I repeat it to you, fear Him. Are not five sparrows sold for two denarii ? Yet not one of them is forgotten by God. Yes, the very hairs of your head are all numbered. Fear not, therefore ; you are much more valuable than sparrows. Moreover, I say to you, whoever shall acknowledge me before men, him the Son of Man will acknowledge before the angels of God ; but whoever denies me before men, shall be disowned before the angels of God. And whosoever shall inveigh against the Son of Man, may obtain remission ; but to him who detracts from the Holy Spirit, there is no remission. And when you are brought before synagogues, and magistrates and rulers, be not solicitous how or what you shall say ; for the Holy Spirit will teach you, in that moment, what ought to be said."

Then one said to Him, out of the crowd, " Rabbi, order my brother to divide the inheritance with me." He answered, " Man, who constituted me your judge or arbiter ?" And He said to them, " Be upon your guard against covetousness : for in whatever affluence a man may be, his life depends not on his possessions."

He also used this example : " A certain rich man had lands which brought forth plentifully. And he reasoned thus with himself : ' What shall I do ? for I have not where to store my crop. I will do this', added he, ' I will pull down my store houses, and build larger, and there will I store all my produce and my goods. And I will say to my soul, ' Soul, thou hast plenty of goods laid up for many years ; take thine ease, eat, drink, enjoy thyself.' But God said to him, ' Fool ! this very night your soul is required of you.' Whose, then, shall those things be, which you have provided ? So it fares with him, who amasses treasure for himself, but is not rich towards God."

Then He said to His disciples, " For this reason, I charge you, be not anxious about your life, what you shall eat ; nor about your body, what you shall wear. Life is a greater gift than food, and the body than clothing. Consider the ravens ; they neither sow nor reap ; have neither cellar nor barn ; but God feeds them. How much more valuable are you than fowls !

Besides, which of you can, by his anxiety, prolong his life one hour? If, therefore, you cannot thus effect even the smallest thing, why are you anxious about the rest? Consider the lilies. How do they grow? They toil not; they spin not; yet I affirm, that even Solomon in all his glory, was not equally adorned with one of these. If, then, God so array the herbage, which to-day is in the field, and to-morrow is cast into the oven; how much more will He array you, O, you distrustful? Do not ask, therefore, what you shall eat, or what you shall drink; live not in anxious suspense. For all these things the Pagans seek; whereas your Father knows that you need them. But seek you the Kingdom of God, and all these things shall be superadded to you. Fear not, my little flock, for it has pleased your Father to give you the Kingdom. Sell your goods and give alms; provide yourselves purses which wear not out; treasure inexhaustible in heaven, where no thieves approach, where nothing is spoiled by worms. For, where your treasure is, your heart will likewise be. Let your loins be girt, and your lamps burning; and yourselves like those who await their master's return from the wedding; that when he comes and knocks, they may immediately let him in. Happy those servants, whom their master, at his return, shall find watching. Indeed, I say to you, that he will gird himself, and having placed them at table, will attend and serve them. And whether he come in the second watch, or in the third, if he find things thus, happy are those servants. You are certain, that if the master of the house knew at what hour the thief would come, he would watch, and not allow him to break into his house. Be you, then, always prepared; because the Son of Man will come at an hour when you are not expecting Him."

Then Peter said to Him, "Master, is this parable directed to us alone, or to all?" The Lord said, "Who, now, is the discreet and faithful steward, whom the master will set over his household, to dispense regularly the allowance of corn? Happy that servant, if his master, at his arrival, shall find him so employed. I tell you truly, he will entrust him with the management of all his estate. But as to the servant who shall say within himself, 'My master delays his return', and shall beat the men-servants and the maids, and shall feast, and

carouse, and be drunken; the master of that servant shall come, on a day when he is not expecting him, and at an hour he is not apprised of, and having discarded him will assign him his portion with the faithless. And that servant who knew his master's will, yet did not make himself ready, nor execute his orders, shall receive many stripes; whereas, he who knew it not, but did things deserving chastisement, shall receive few: for much will be required of every one to whom much is given, and the more a man is entrusted with, the more will be exacted from him. I come to throw fire upon the earth; and what would I, but that it were kindled! I have a baptism to undergo; and how am I pained till it be accomplished! Do you imagine I am come to give peace to the earth? I tell you, no; but division. For, hereafter, five in one family will be divided; three against two; and two against three; father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law."

He said also to the people, "When you see a cloud rising in the west, you say, 'It will rain immediately'; and so it happens; and when the south wind blows, you say, 'It will be hot'; and it happens accordingly. Hypocrites! you can judge of what appears in the sky, and on the earth; how is it that you cannot judge of the present time? and why do you not, even of yourselves, discern what is just? When you go with your creditor to the magistrate, endeavor on the road to satisfy him; lest he drag you before the judge, and the judge consign you to the sergeant, and the sergeant commit you to prison; I assure you, you will not be released, until you have paid the last mite."

61. *Slaughter of Galileans.*—GALILEE.

[Luke xiii:1-5.]

There were then present some who informed Jesus of the Galileans, whose blood Pilate had mingled with that of their sacrifices. Jesus answering, said to them, "Do you think that these Galileans were the greatest sinners in all Galilee because they suffered such usage? I tell you, no; but unless you reform, you shall all likewise perish;—or those eighteen

upon whom the tower of Siloam fell, and slew them ; do you think that they were the greatest profligates in Jerusalem ? I tell you no ; but unless you reform, you shall all likewise perish."

62. *Parable of the Barren Fig Tree.*—GALILEE.

[Luke xiii: 6-9.]

He also spoke this parable : "A man had a fig tree planted in his vineyard ; and came seeking fruit on it, but found none. Then he said to the vine-dresser, 'This is the third year that I have come seeking fruit on this tree, without finding any. Cut it down ; why should it cumber the ground ?' He answered, 'Sir, let it alone one year longer, until I dig about it, and manure it ; perhaps it will bear fruit ; if not, you may afterwards cut it down.'"

63. *Parable of the Sower.*—NEAR CAPERNAUM.

[Matt. xiii: 1-23 ; Mar. iv: 1-25 ; Lu. viii: 4-18.]

Again, the same day, Jesus having gone out of the house, sat by the seaside. Now, He was teaching by the seaside ; but when so great a multitude was assembled about Him, and the people were flocking to him out of the cities, He was obliged to go aboard a bark and sit down there, while all the people remained on the shore. Then He discoursed to them of many things by parables. In teaching, He said to them, "Attend ! Behold, the sower went out to sow his grain. And in sowing, part of the seed fell by the wayside, and was crushed under foot, or the birds* came and picked it up. Part fell upon rocky ground, where it had little earth. This sprang up the sooner, because there was no depth of soil. But after the sun had beaten upon it, it was scorched, and having no root when it was sprung up, it withered away for want of moisture. Part, also, fell among thorns, and the thorns grew up and choked it, so that it yielded nothing. And part fell into good soil, and sprang up and yielded increase, and became so fruitful that some grains produced thirty, some sixty, and some a hundred fold." Having said this, † He cried, "Whosoever has ears to hear, let him hear !"

* "Of the air" after "birds"—Mark iv: 4.—Interp.

† "To them" Mark iv: 9.—Interp.

When He was in private His disciples, who were about Him with the twelve, asked Him the meaning of the parable, saying, "What does this parable mean?" Then the disciples addressed Him, saying, "Why do you speak to them in parables?" He answering said to them, "Because it is your privilege, and not theirs, to know the secrets of the Reign of God; but to those without everything is veiled in parables. For to him who has, more shall be given, and he shall abound; but from him who has not, even that which he has shall be taken. For this reason I speak to them in parables; that they, though they look, may not perceive what they look at; nor, though they hear, they may not understand nor regard what they hear; lest they should be reclaimed, and obtain the forgiveness of their sins; insomuch that this prophecy of Isaiah is fulfilled in them: 'You will indeed hear, but will not understand; you will look, but will not perceive. For this people's understanding is stupefied, their ears are deafened, and their eyes they have closed, lest seeing with their eyes; hearing with their ears, and apprehending with their understanding, they should reform and I should reclaim them.' But blessed are your eyes because they see; and your ears because they hear. For indeed I say to you that many prophets and righteous men have desired to see the things which you see, but have not seen them; and to hear the things which you hear, but have not heard them." He said also to them, "Do you not understand this parable? How then will you understand all the parables? Understand you, therefore, the parable of the sower. Now, this is the meaning of the parable. The seed is the Word of God. The sower is he who dispenses the Word. The wayside, on which some of the grain fell, denotes those hearers, who have no sooner heard the Word, than Satan comes and takes away that Word which was sown in their hearts. When one hears the doctrine of the Reign but considers it not, the evil one comes and snatches away that which was sown in his heart. This explains what fell by the wayside. That which fell on the rocky ground, denotes those, who hearing the Word, receive it at first with pleasure, yet not having it rooted in their minds, retain it but a while—are but temporary believers; for in the time of trial they fall off; when trouble or persecution comes

because of the Word, they instantly relapse. That which fell on the ground overrun with thorns, denotes those hearers who are entangled in the business and pursuits and pleasures of life; in whom worldly cares* and delusive riches and the inordinate desire of other things, stifle the Word, so that it brings no fruit to maturity, and render it unfruitful. But by that which fell into good soil and bore fruit, on which some grains yielded thirty, some sixty and some a hundred fold, are meant those who not only hear and consider, but obey the Word, retain it in a good and honest heart, and persevere in bringing forth the fruits thereof."

He said further, "A lamp is never brought lighted to be covered with a vessel, or put under a bed, but to be set on a stand, that they who enter may see the light. For there is no secret, which shall not be discovered; nor anything concealed, which is not to be divulged — which shall not be known and become public. If any man have ears to hear, let him hear." He said, moreover, "Consider what you hear. With the measure with which you give, you shall receive.† Take heed, therefore, how you hear; for to him who has more shall be given; but from him who has not, shall be taken, even that which he seems to have."

64. *Parable of the Tares.* —NEAR CAPERNAUM.

[Matt. xlii: 24-30.]

Another parable he proposed to them, saying, "The Kingdom of Heaven may be compared to a field, in which the proprietor had sown good grain; but while people were asleep, his enemy came and sowed darnel among the wheat, and went off. When the blade was up and putting forth the ear, then appeared also the darnel. And the servants came and said to their master, 'Sir, you sowed good grain in your field; whence, then, has it darnel?' He answered, 'An enemy has done this.' They said, 'Will you, then, that we weed them out?' He replied, 'No; lest in weeding out the darnel, you tear up also the wheat. Let both grow together till the harvest; and in the

* "Cares of this world" —Mar. iv: 19 —should read as above.

† "Unto you that hear more shall be given." —Mar. iv: 24. —Interpolation.

time of harvest, I will say to the reapers, 'First gather the darnel, and make them into bundles for burning; then carry the wheat into my barn.'"

65. *Parable of the Seed.*—NEAR CAPERNAUM.

[Mar. iv:26-29.]

He said also, "The Kingdom of God is like seed, which a man sowed in his field. While he slept by night, and waked by day, the seed shot up, and grew without his minding it. For the earth produces of itself; first the blade, then the ear, afterwards the full corn. But as soon as the grain was ripe, he applied the sickle, because it was time to reap it."

66. *Parable of the Mustard Seed.*—NEAR CAPERNAUM.

[Mat. xiii:31, 32; Mar. iv:30-32.]

Another similitude He also proposed to them, saying, "To what shall we compare the Kingdom of God, or by what similitude shall we represent it? The Kingdom of Heaven is like a grain of mustard seed, which a man planted in his field; for though when it is sown in the earth, it is the smallest of all the seeds that are there; after it is sown, it springs up and becomes, when grown, larger than any herb, and becomes a tree and shoots out branches so large that under their shades the birds of the air may find shelter."

67. *Parable of the Leaven.*—NEAR CAPERNAUM.

[Matt. xiii:33-35; Mar. iv:33, 34.]

Another similitude He gave them: "The Kingdom is like leaven, which a woman mingled in three measures of meal till the whole was leavened."

All these similitudes Jesus spoke, and in many such similitudes He conveyed instruction to the people, as He found them disposed to hear: for He taught them only by similitudes, and without a similitude He told them nothing; in this verifying the word of the Prophet, "I will discourse in parables; I will utter things concerning which all antiquity has been silent." But He solved all to His disciples in private.

68. *Jesus Explains the Parables to His Disciples.*—
NEAR CAPERNAUM.

[Matt. xiii: 36-53.]

Then Jesus, leaving the multitude, retired to the house where His disciples accosted Him, saying, "Explain to us the parable of the darnel in the field." Jesus, answering, said to them, "He who sowed the good seed is the Son of Man. The field is the world; the good seed are the sons of the Kingdom; and the darnel are the sons of the evil one; the enemy who sowed them is the devil. The harvest is the conclusion of this state; and the reapers are the angels. As, therefore, the darnel is gathered and burnt, so shall it be at the conclusion of this state. The Son of Man will send His angels, who shall gather out of His Kingdom all seducers and iniquitous persons, and throw them into the burning furnace; weeping and gnashing of teeth shall be there. Then shall the righteous shine like the sun in the kingdom of their Father. Whoever has ears to hear, let him hear.

Again, the Kingdom of Heaven is like treasure hid in a field; which, when a man has discovered, he conceals the discovery, and for joy thereof sells all that he has, and buys that field.

Again, the Kingdom of Heaven is like a pearl extremely precious; which a merchant in quest of fine pearls having found, sold all that he had and purchased it.

Again, the Kingdom of Heaven is like a sweep-net cast into the sea, which encloses fishes of every kind. When it is full they draw it ashore and gather the good into vessels, but throw the useless away. So shall it be at the conclusion of this state. The angels will come and separate the wicked from among the righteous, and throw them into the burning furnace. Weeping and gnashing of teeth shall be there."

Jesus said, "Do you understand all these things?" They answered, "Yes, Master." He added, "Every scribe, therefore, instructed for the Reign of Heaven, is like a householder, who brings out of his storehouse new things and old." And after He had finished these similitudes He departed thence.

69. *Crossing the Lake. Incidents. Tempest Stilled.—*
SEA OF GALILEE.

[Matt. viii: 18-27; Mark iv: 35-41; Luke viii: 22-25; ix: 57-62.]

That day, in the evening, Jesus seeing himself crowded on all sides, having gone into a bark with His disciples, gave orders to pass to the opposite shore. He said to them, "Let us cross the lake to the other side." Accordingly they set sail.

Meantime, as they were on the way, a scribe accosted Him, saying to Him, "Master, I will follow you, whithersoever you go." Jesus answered, "The foxes have holes, and the birds of the air have places of shelter, but the Son of Man has not where to repose His head." He said to another one of His disciples, "Follow me." He answering, said to Him, "Master, permit me to go first and bury my father." Jesus replied, "Follow me, and let the dead bury their dead; but go you and publish the Reign of God."

Another likewise said, "I will follow you, sir; but first permit me to take leave of my family." Jesus answered, "No man, who, having put his hand to the plow, looks behind him, is fit for the Kingdom of God."

Then entering the bark, His disciples followed Him. And they, leaving the people, but having Him in the bark, set sail with other small barks. But while they sailed, He fell asleep. Then soon after there arose in the sea a great storm of wind, which drove the billows into the bark, which was now covered with the billows, and endangered their lives. But Jesus being in the stern, asleep on a pillow, the* disciples came to Him, and awakened Him, saying, "Save us, Master; Master, we perish! Rabbi, do you not care that we perish?" Then He arose and rebuked the winds and the raging of the water, and commanded the winds and the sea; saying to the sea, "Peace! be still!" And immediately the wind ceased, and a great calm ensued. And Jesus said to them, "Why are you so timorous, O you distrustful? Where is your faith? How is it that you have no faith?" And they were exceedingly terrified, insomuch that every one exclaimed with fear and admiration, "Who is this? What personage is this, who commands even the winds and the sea, and they obey him?"

* "His"—Matt. viii: 25—should read "the".

70. *Demoniacs of Gadara.*—S. E. COAST OF SEA OF GALILEE.

[Matt. viii: 28-34, ix: 1; Mar. vi: 1-21; Lk. viii: 26-40.]

Then they crossed the sea to the other side, and arrived at the country of the Gadarenes, which is opposite to Galilee. When He was come into the country of the Gadarenes, there met Him two demoniacs, issuing out of the monuments, so furious that no person durst pass that way. These instantly cried, saying, "What hast thou to do with us,* Son of God? Art thou come hither to torment us before the time?"

He was no sooner gone ashore, than a man of the city met Him, coming from the monuments, possessed of an unclean spirit, who had long been possessed by demons, and who wore no clothes, and had no habitation, but who made his abode in the tombs; and no man could confine him, not even with chains. For he had been often bound with fetters and chains, and it had frequently seized him, so that when he was chained and fettered, he broke his bonds, and had wrenched off the chains and broken the fetters, and was driven by the fiend into the desert, so that no person was able to tame him. He was continually, night and day, in the mountains and in the tombs, howling and cutting himself with flints. But when he saw Jesus afar off, he roared out and ran, and prostrating himself before Him, threw himself at His feet, crying out, "What have you to do with me, Jesus, Son of the Most High God? I beseech you by God not to torment me." For Jesus had ordered the unclean spirit to come out of the man; He had said to him, "Come out of the man, you unclean spirit!" Then Jesus asked him, saying, "What is your name?" He answered, "My name is Legion, for we are many;" because many demons had entered into him. And he earnestly entreated Him not to drive them out of the country. And they entreated Him that He would not command them to go into the deep.

Now there was a great and numerous herd of swine feeding at some distance on the mountain. And the fiends besought Him, saying, "If thou expel us, permit us to go to the herd of swine, that we may enter into them." And Jesus immediately

* "Jesus"—Matt. viii: 29—interpolation.

permitted them. He answered, "Go." Then the unclean spirits, when they were cast out, having quitted the man, they entered into the swine; on which the whole herd,* in number about two thousand, rushed down a precipice into the sea, and were drowned, and perished in the waters. Then the herdsmen, seeing this, fled into the city,† and reported everything, and what had happened to the demoniacs; and spread the news through the city and villages. And the inhabitants flocked out to see what had happened. Presently the whole city went out to meet Jesus; and having come to Jesus, and seen Him, and finding the man who had been possessed by the legion, of whom the demons were dispossessed, sitting at the feet of Jesus, and clothed and in his right mind, they were afraid. But having been informed by the spectators in what manner the demoniac had been delivered; those who had seen the whole, having related to them what had happened to the demoniac and to the swine, all the people of the country of the Gadarenes entreated Him to leave them—to depart out of their territory; for they were struck with terror. Accordingly, He re-entered the bark and returned. Now, as He entered the bark, the man who had been possessed, out of whom the demons were gone, entreated His permission to attend Him. Jesus, however, did not permit him, but dismissed him, saying, "Return home to your relations, and tell them what great things the Lord in pity has done for you." Accordingly, he then departed, and published in Decapolis, through all the city, what great things Jesus had done for him. And all were amazed. Then, having gone aboard the bark, He repassed, and went to His own city. Jesus having repassed in the bark, at His return, was welcomed by the crowd, who were all waiting for Him. A great crowd gathered round Him, while He was on the shore.

71. *Levi's Feast.*—CAPERNAUM.

[Matt. ix: 10-17; Mar. ii: 15-22; Lu. v: 29-39.]

And afterwards Levi made Him a great entertainment in his own house, where there was a great company of publicans and others, at table with them; for many of these people followed Him. Now when Jesus was eating in this man's house,

* "Of swine" (before "rushed")—Matt. viii: 33—Interp.

† "And went"—Lu. viii: 34—Interp.

being at table, many publicans and sinners came and placed themselves at table with Him and His disciples. But some of the scribes and the Pharisees of the place observing this, seeing Him eat with publicans and sinners, murmured, saying to His disciples, "Wherefore does He, your teacher, and why do you eat with publicans and sinners?" Jesus, hearing them, answered, saying to them, "It is not the healthy, but the sick, who need a physician. Go, therefore, and learn what this means, 'I desire humanity, and not sacrifice;' for I am come to call not the righteous, but sinners, to reformation."

Then the disciples of John and those of the Pharisees accustomed to fasting, came to Him, and addressing Him, they asked Him, "How is it that we, the disciples of John, and likewise those of the Pharisees, frequently fast and pray; but yours eat and drink? Why do your disciples never fast?" Jesus answered, "Can the bride men mourn—would you have the bride men fast, while the bridegroom is with them? While the bridegroom is with them, they do not fast. But the days will come when the bridegroom shall be taken from them; and in those days they will fast."

He added this similitude: "No person mends an old garment with new undressed cloth; or, no person sews a piece of undressed cloth on an old garment; otherwise the new patch itself tears the old cloth, and makes a worse rent. Besides, the old and new will never suit each other. Neither do people put new wine into old leather bottles; otherwise the new wine will burst the bottles, and thus both the wine will be spilled, and the bottles are rendered useless. But new wine must be put into new bottles, and both will be preserved. Besides, a man, after drinking old wine, calls not immediately for new; for he says, 'The old is milder.'"

72. *Jairus' Daughter. Woman with Flux.*—CAPERNAUM.

[Matt. ix: 18-26; Mar. v: 22-43; Lu. viii: 41-56.]

Meantime, then, while he was speaking, came one of the rulers of the synagogue, a man named Jairus, who seeing Him, threw himself at the feet of Jesus, and prostrating himself, besought Him to come into his house, and entreated Him earnestly, saying, "My little daughter is in extreme danger—

is by this time dead ; but I pray you come and lay your hands upon her to heal her, and she will revive and be well." For he had an only daughter, about twelve years old, who was dying. And Jesus arose, and went along with him, followed by a great multitude who thronged Him.

As Jesus followed him, with His disciples, the people crowded Him ; and a woman who had been twelve years afflicted with an issue of blood, who had consumed all her living upon physicians, and had suffered much from several physicians, none of whom could cure her, without receiving any relief, but rather growing worse, having heard of Jesus, coming in the crowd behind, touched the tuft of His mantle ; for she had said within herself, "If I but touch His clothes, I shall recover." Upon which her issue was stopped. Instantly the source of her distemper was dried up, and she felt in her body that she was delivered from that scourge. And the woman was well from that instant. Then Jesus immediately, conscious of the virtue which had issued from Him, turned towards the crowd, saying, "Who touched my clothes ?" When everybody denied it, Peter and those (His disciples,) with Him, answered, "Master, you see how the multitude throng and press you ; and yet do you say, 'Who touched me ?'" Jesus replied, "Some person touched me ; for I am sensible that my power was just now exerted." But He looked round Him, to see her who had done it. Then the woman, knowing the change wrought upon her, perceiving that she was discovered, came trembling with fear, and having thrown herself prostrate before Him, and confessed the whole truth, declared to Him before all the people, why she had touched Him, and how she had been immediately healed. But Jesus, turning about, saw her, and He said to her, "Daughter, take courage ; your faith has cured you ; go in peace, released from this scourge."

Before he had done, while He was yet speaking, messengers came from the house of the director of the synagogue, who said, "Your daughter is dead ; why should you trouble the Teacher any further ? Trouble not the Teacher." Jesus, hearing this message delivered, said immediately to Jairus, the director, "Fear not ; only believe, and she shall be well." And He allowed no person to follow Him, except Peter and

James and John, the brother of James. Being arrived at the house he allowed no person to enter with him except Peter and John and James, and the maid's father and mother. Being come into the director's house, and seeing the players on the flute, with the crowd making a bustle, and seeing the tumult, and the people weeping and wailing immoderately, He said to them as He entered, "Why do you weep and make a bustle?" And all wept and lamented her. But He, said to them, "Withdraw; weep not; for the young woman is not dead, but asleep." And they derided Him, knowing that she was dead. But He, having made them all retire, when the people were put out, took with Him the child's father and mother, and those who came with Him, and He entered the chamber where she was; * and taking her by the hand, called to her, saying, "Talitha cumi," (which signifies, "Young woman, arise,") "I command you!" And her spirit returned, and immediately the maid arose and walked, for she was twelve years old. And her parents were confounded with astonishment. But He strictly charged them not to mention to any person what had happened. And He commanded that some food should be given her to eat. Now the fame of this action spread through all that country.

73. *Blind Men and Dumb Demoniac Healed.*—CAPERNAUM.

[Matt. ix: 27-34.]

When Jesus departed thence, two blind men followed Him, crying, "Son of David, have pity upon us!" Being come into the house, the blind men approached Him; and Jesus said to them, "Do you believe that I can do this?" They answered, "Yes, Master." Then He touched their eyes, saying, "Be it to you according to your faith." Immediately their eyes were opened. And Jesus strictly charging them said, "Take care that no person know it." But being departed, they spread His fame through all that country.

They were scarcely gone, when a dumb demoniac was presented to Him. The demon being expelled, the dumb spoke, and the people wondered, saying, "Nothing like this was ever seen in Israel." But the Pharisees said, "He expels the demons by the prince of the demons."

* "Lying," after "damsel"—Mar. v: 40—Interp.

74. *Jesus Again Rejected at Nazareth.*

[Matt. xiii: 54-58; Mar. vi: 1-6.]

Jesus leaving that place, went to his own country, accompanied by His disciples. And Jesus being come into His own country, on the Sabbath He taught the inhabitants in their synagogues, and many who heard Him, said with astonishment, "Whence has this man these abilities, this wisdom and this power of working miracles? What wisdom is this, which he has gotten,* and how are so great miracles performed by him? Is not this the carpenter, the carpenter's son, the son of Mary, the brother of James and Joses and Judas and Simon? Is not His mother called Mary, and do not His brothers and all His sisters also live here among us? Whence, then, has He all these things?" And thus they were offended at Him. But Jesus said to them, "A prophet is nowhere disregarded, except in his own country, and amongst his own relations, and in his own family." And He could do no miracles there, except curing a few sick by laying His hands on them. He did not many miracles there, because of their unbelief. And He wondered at their unbelief.

75. *Third Circuit in Galilee.*

[Matt. ix: 35-38; Mar. vi: 6.]

And then Jesus went through all the neighboring cities and villages, teaching in their synagogues, and proclaiming the glad tidings of the Reign, and curing every disease and every malady. But† when he saw the multitudes, He had compassion upon them, because they were scattered and exposed, like a flock without a shepherd. Then He said to His disciples, "The harvest is plentiful, but the reapers are few; entreat, therefore, the Lord of the harvest, that he would send laborers to reap it."

76. *The Twelve sent forth.*—GALILEE.

[Matt. x: 1; xi: 1; Mar. vi: 7-13; Lu. ix: 1-6.]

And Jesus having called to Him His twelve disciples, He gave them power and authority over all the demons, to expel unclean spirits and to cure diseases and maladies of every kind;

* "That" (before "such")—Mar. vi: 2—should read "And how are so great."

† "Among the people"—Matt. ix: 35—Interp.

and He sent them out two by two, to proclaim the Reign of God, and to heal the sick. Now these are the names of the twelve Apostles: The first, Simon, called Peter, and Andrew, his brother; James, son of Zebedee, and John, his brother; Philip and Bartholomew; Thomas and Matthew, the publican; James, son of Alphaeus, and Lebeus, surnamed Thaddeus; Simon, the Canaanite, and Judas Iscariot, he who betrayed Him. These twelve Jesus commissioned, instructing them and saying, "Go not away to the Gentiles, nor enter a Samaritan city; but go directly to the lost sheep of the stock of Israel. And as you go, proclaim, saying, 'The Reign of Heaven approaches' Heal the sick, raise the dead; cleanse lepers, expel demons; freely you have received, freely give. And He ordered them to take nothing, but a single staff, and in their girdle no money; to be shod with sandals, and not to put on two coats apiece; and said to them, "Provide nothing for your journey; put not gold nor silver nor brass in your girdles; carry no traveling bag, no spare coats, shoes nor staves, nor bread; for the workman is worthy of his maintenance. And whatever city or village you enter, inquire what person of worth dwells there; and abide with him." And He said also, "Whatever house you are received into, in any place, continue in that house till you leave the place. When you enter the house, salute the family. If the family be worthy, the peace you wish them shall come upon them; if they be not worthy, it shall rebound upon yourselves. But wheresoever they will not receive you, nor hear you, nor regard your words, in departing that house or city, shake off even the dust under your feet at your departure, as a protestation against them. Indeed I say to you the condition of Sodom and Gomorrah shall be more tolerable on the day of judgment, than the condition of that city.*

Behold! I send you forth as sheep amidst wolves. Be, therefore, prudent as the serpents, and harmless as the doves. But be upon your guard against *these men*; for they will deliver you to councils, and scourge you in their synagogues; and you shall be brought before governors and kings on my account, to bear *testimony to them* and to the Gentiles. But when they deliver you up, be not anxious how or what you shall

*The corresponding passage, Mark vi: 11, an interpolation.

speak ; for what you shall speak shall be suggested to you in that moment. For it shall not be you that shall speak, but the Spirit of my Father, who will speak by you. Then the brother will deliver up the brother to death ; and the father the child ; and children will arise against their parents, and procure their death. And for my name you shall be hated universally. But the man who perseveres to the end, shall be saved. Therefore, when they persecute you in one city, flee to another ; for indeed, I say to you, you shall not have gone through the cities of Israel, till the Son of Man be come. A disciple is not above his teacher, nor a servant above his master. It is enough for the disciple to be as his teacher, and for the servant to be as his master. If they have called the master of the house Beelzebub, how much more his domestics ? Therefore, fear them not ; for there is nothing hid that shall not be detected ; nothing secret, that shall not be known. What I tell you in the dark, publish in the light ; and what is whispered in your ear, proclaim from the housetops. And fear not them who kill the body, but cannot kill the soul ; rather fear Him who can destroy both soul and body in hell. Are not two sparrows sold for a penny ? Yet neither of them falls to the ground without your Father. Nay, the very hairs of your head are all numbered. Fear not, then ; you are much more valuable than sparrows. Whoever, therefore, shall acknowledge me before men, him will I also acknowledge before my Father who is in heaven. But whosoever shall disown me before men, him will I also disown before my Father who is in heaven.

Think not that I am come to bring peace to the earth. I came not to bring peace, but a sword. For I am come to cause dissensions between father and son, between mother and daughter, between mother-in-law and daughter-in-law ; so that a man's enemies will be found in his own family. He who loves father or mother more than me, is not worthy of me. He who loves son or daughter more than me, is not worthy of me. He who will not take his cross and follow me, is not worthy of me. He who preserves his life, shall lose it ; but he who loses his life on my account, shall preserve it. He who receives you, receives me ; and he who receives me, receives Him who sent me. He who receives a prophet, because he is a prophet, shall

obtain a prophet's reward ; and he who receives a righteous man, because he is a righteous man, shall receive a righteous man's reward ; and whoever shall give one of these little ones, because he is my disciple, a single cup of cold water to drink, indeed, I say to you, he shall not lose his reward."

When Jesus had made an end of instructing His twelve disciples, he departed thence to teach and give warning in the cities. They accordingly departed. And being departed, they publicly warned men to reform ; and traveled through the villages, publishing the good tidings, and performing cures everywhere ; and expelled many demons, and cured many sick persons, anointing them with oil.

77. *John the Baptist Beheaded.*—GALILEE, OR PEREA.

[Matt. xiv : 6-12 ; Mar. vi : 21-29.]

But at length a favorable opportunity offered, which was when Herodias' birthday was kept, when he made an entertainment for the great officers of his court and army and the persons of distinction in Galilee. For the daughter of Herodias came in and danced before the company, and pleased Herod and his guests so much, that the king said to the young woman, "Ask whatever you will, and I will give it to you." Nay, he swore to her, he would grant her whatever she should ask : "Whatsoever you shall ask, I will give it to you, were it the half of my kingdom." And she withdrew and said to her mother, "What shall I ask ?" She answered, "The head of John the Baptist." Her daughter then, being instigated by her mother, returning hastily to the king, made this request : "I would that you give me here presently, in a basin, the head of John the Baptist." And the king was sorry, was much grieved ; nevertheless, from a regard to his oath, and his guests, he would not refuse her. He commanded that it should be given her ; and immediately despatched a sentinel with orders to bring the Baptist's head. Accordingly he went and beheaded him. John was beheaded in the prison by his order. And his head was brought in a basin, and presented to the young woman ; and the young woman carried it and presented it to her mother. After which, when his disciples heard this, they went and brought his corpse and laid it in a monument ; and having buried it, came and told Jesus.

78. *Herod Mistakes Jesus for John.* — GALILEE? — PEREA.

[Matt. xiv: 1-2; Mar. vi: 14-16; Lu. ix: 7-9.]

Now, at that time, King Herod, the Tetrarch, hearing of the fame of Jesus, having heard of all that Jesus had done, (for His name was become famous) was perplexed; because some said, "John is risen from the dead;" some* "Elijah has appeared;" and others, "It is a prophet like those of ancient times; one of the ancient prophets is risen again." But when Herod heard of Him, he said to his servants, "John I beheaded, but who is this of whom I hear such things? This is John the Baptist, whom I beheaded. He is raised from the dead, and therefore miracles are performed by him." And he was desirous to see Him.

79. *The Twelve Return. Five Thousand Fed.*—N. E. COAST OF THE SEA OF GALILEE.

[Matt. xiv: 13-21; Mar. vi: 30-44; Lu. ix: 10-17; John vi: 1-14.]

Now, the Apostles having returned, being assembled, reported to Jesus, and related everything to Jesus, both what they had done and what they had taught. And when Jesus heard this, He said to them, "Come you apart into a desert place, and rest a while." For there were so many coming and going, that they had not leisure so much as to eat. And afterwards, Jesus, taking them with Him, embarked privately, crossed the sea of Galilee, also called of Tiberias, and they retired privately by ship into a desert place, belonging to the city of Bethsaida, to be by themselves. But many† who saw them depart (the multitude having known it) and knew‡ whither they were sailing, ran out of all the cities, of which the people being informed, followed Him by land out of the cities, and came together. And a great multitude followed Him, because they had seen the|| miraculous cures which He had performed.

* "Or as one of the prophets—Mar. vi: 15—incorrect.

† For "the people"—Mar. vi: 33—read "many."

‡ For "Him"—Mar. vi: 33—read "whither they were sailing."

|| For "His"—John vi: 2—read "the."

Observing as He landed, a great multitude, He* had compassion on them, because they were as a flock which had no shepherd, and healed their sick. And Jesus went up on a mountain, where He sat down with His disciples. And He, receiving them, spoke to them concerning the Reign of God; and He taught them many things; and He healed those who had need of healing.

Now, the Passover, the Jewish festival, was near. Towards the evening, when it grew late, and the day began to decline, His disciples, the Twelve, came to Him, and accosting Him, said, "This is a desert place, and it is now late, and the time is now past; dismiss the people, that they may go to the neighboring farms and to the nearest towns and villages, and buy themselves bread, for they have nothing to eat, and provide themselves lodging and food, for we are here in a desert." Jesus lifting up His eyes, and perceiving that a great multitude was flocking to Him, said to Philip, "Whence shall we buy bread to feed these people?" (This He said to try him, for He knew Himself what He was to do.) Philip answered, "Two hundred denarii would not purchase bread enough to afford every one a morsel." Jesus answering, said to them, "They need not go. Supply them yourselves with food." They replied, "Shall we go and give two hundred denarii for bread, in order to supply them?" He said to them, "How many loaves have you? Go and see." Upon inquiry, they answered and said to Him, "We have here but five loaves and two fishes, unless we go and buy victuals for all this people." For they were about five thousand men. One of His disciples, Andrew, Simon Peter's brother, said to Him, "Here is a boy who has five barley loaves and two small fishes, but what are they among so many?" He replied, "Bring them hither to me." Then Jesus said to His disciples, "Make the men recline. Make them recline in parties upon the grass, fifty in a party." And He commanded them to make all the people recline on the green grass in separate companies. And they did so, making them all recline. Now there was much grass in the place. So they reclined in number about five thousand. And they formed themselves into squares, by hundreds and by fifties. And then

* For "Jesus"—Mar. vi: 34—read "He."

Jesus, having commanded the people to recline, took the five loaves and the two fishes, and looking up to heaven, having given thanks, He blessed them, and broke the loaves, and gave them to His disciples to set before the multitude. And they distributed them among the people, to those who had reclined. He distributed also the two fishes among them all. He gave them also of the fishes as much as they would. And they all did eat, and were satisfied; and when they all had eaten sufficiently, and were satisfied, He said to His disciples, "Gather up the fragments which remain, that nothing be lost." They, therefore, gathered, and with the fragments which the people had left of the five barley loaves, they took up, filled and carried off twelve baskets full of the fragments of the bread and of the fishes that remained. Now they who had eaten of the loaves were about five thousand men, besides women and children. When these men had seen the miracle which Jesus had wrought, they said, "This is certainly the Prophet who comes into the world."

80. *Jesus Walks on the Water.*—SEA OF GALILEE.

[Matt. xiv : 22-26; Mar. v : 45-56; John vi : 15-21.]

And immediately He * obliged His disciples to embark and pass over before Him, toward Bethsaida, while He dismissed the multitude of people. And having dismissed the multitude, and sent them away, He retired by himself to pray. Then Jesus, knowing that they intended to come and carry Him off to make Him king, withdrew again, alone, to the mountain, and remained there alone till it was late. In the evening, His disciples went to the sea, and having embarked, were passing by sea to Capernaum. It was now dark, and Jesus was not come to them. By that time, the bark being half-way over, in the midst of the sea, and He alone on the land, He observed them toiling at the oar, tossed by the waves, for the wind was contrary. And the water was raised by a tempestuous wind. About the fourth watch of the night, when they had rowed about twenty-five or thirty furlongs, Jesus went to them, walking on the water, and seemed intending to pass by them. They observed Jesus walking on the sea, very near the bark, and were

* For "Jesus"—Matt. xiv : 22—read "He."

afraid. They thought it was an apparition, and being terrified, they exclaimed, "An apparition!" and cried out for fear. For they all saw Him, and were terrified. But Jesus immediately spoke to them, saying, "Take courage; it is I; be not afraid." Peter, answering, said to Him, "If it be you, Master, bid me come to you on the water." Jesus said, "Come." Then Peter, getting out of the bark, walked on the water towards Jesus. But finding the wind boisterous, he was frightened; and beginning to sink, cried, "Master, save me!" Jesus instantly stretching out His hand, caught him and said to him, "Distrustful man! wherefore did you doubt?" Then they gladly received Him into the bark. And having gone aboard to them, the wind ceased, which struck them still more with astonishment and admiration; for their minds were so stupefied that they never reflected upon the loaves. Then those in the bark came and prostrated themselves before Him, saying, "You are assuredly God's Son!" And the bark was immediately at the place whither they were going. When they had crossed over, they came to the territory of Genessaret, where they landed. And being come ashore, the inhabitants knew him and ran through all that country, carrying the sick on couches, to every place which they heard He was, and brought to Him all the diseased. And whatever village or city or town He entered, they laid the diseased in the streets, and besought Him that they might touch, were it but a tuft of His mantle; and whosoever touched Him were healed.

81. *Jesus' Discourse at Capernaum.*

[John vi: 22-71, vii: 1.]

On the morrow the people who were on the seaside, knowing that there had been but one boat there, and that Jesus went not into the* boat with His disciples, who went alone, (other boats, however, arrived from Tiberias, nigh the place where they had eaten, after the Lord had given thanks;) knowing, besides, that neither Jesus nor His disciples were there, embarked and went to Capernaum, seeking Jesus.

*"That" before "one," an interpolation.

Having found Him on the opposite shore, they said to Him, "Rabbi, when did you come hither?" Jesus answered, "Most assuredly, I say to you, you seek me, not because you saw miracles, but because you ate of the loaves and were satisfied. Work not for the food which perishes, but for the food which endures through eternal life, which the Son of Man will give you: for to Him the Father, that is God, has given His attestation." They asked Him, therefore, "What are the works which God requires us to do?" Jesus answered, "This is the work which God requires, that you believe on Him whom He has sent forth." They replied, "What miracle then do you, that seeing it, we may believe you? What do you perform? Our fathers ate the manna in the desert; as it is written, 'He gave them bread of heaven to eat.'" Jesus then said to them, "Most assuredly, I say to you, Moses did not give you the bread of heaven; but my Father gives you the true bread of heaven: for the bread of God is that which descends from heaven, and gives life to the world." They said, therefore, to Him, "Master, give us always this bread." Jesus answered, "I am the bread of life. He who comes to me, shall never hunger; and he who believes on me, shall never thirst. But as I told you, though you have seen me, you do not believe. All the Father gives me, will come to me; and him who comes to me, I will not reject. For I descended from heaven to do, not my own will, but the will of Him who sent me. Now this is the will of Him who sent me, that I should lose none of all He has given me, but raise the whole again at the last day. This is the will of Him who sent me, that whoever recognizes the Son, and believes on Him, should obtain eternal life, and that I should raise him again at the last day."

The Jews then murmured against Him, because He said, "I am the bread which descended from heaven;" and they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How, then, does He say, 'I descended from heaven'?" Jesus* answered, "Murmur amongst yourselves: no man can come to me, unless the Father, who has sent me, draw him; and him I will raise again at the last day. It is written in the prophets, 'They shall be all taught of God.'

* "Therefore"—John vi: 43—Interpolation.

Every one* who has heard, and learned from the Father, comes to me. Not that any man, except Him who is from God, has seen the Father. He, indeed, has seen the Father. Most assuredly, I say to you, he who believes on me, has eternal life. I am the bread of life. Your fathers ate the manna in the desert, and died. Behold the bread which descended from heaven, that whosoever eats of it, may not die. I am the living bread, which descended from heaven. Whoever eats of this bread, shall live forever; and the bread that I will give, is my flesh, which I give for the life of the world."

The Jews then debated among themselves, saying, "How can this man give us his flesh to eat?" Jesus, therefore, said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man, and drink of His blood, you have not life in you. He who eats my flesh and drinks my blood, has eternal life; and I will raise him again at the last day; for my flesh is truly meat, and my blood is truly drink. He who eats my flesh and drinks my blood, abides in me, and I abide in him. As the Father lives who sent me; and I live by the Father; even so he who feeds on me shall live by me. This is the bread which descended from heaven. It is not like† what your fathers ate, for they died; he that eats this bread shall live forever."

This discourse he spoke in the synagogue, teaching in Capernaum. Many of his disciples, having heard it, said, "This is hard doctrine; who can understand it?" Jesus, knowing in himself that His disciples murmured at it, said to them, "Does this offend you? What if you should see the Son of Man re-ascend thither, where He was before? It is the Spirit that quickens; the flesh profits nothing. The words which I speak to you are spirit and life. But there are some of you who do not believe." (For Jesus knew from the beginning, who they were who did not believe, and who he was that would betray him.) He added, "Therefore, I said to you, that no man can come to me, unless it be given him by my Father."

* "Therefore"—John vi: 45—Interpolation.

† "As the manna"—John vi: 8—should read "like."

From this time many of His disciples withdrew, and accompanied him no longer. Then said Jesus to the twelve, "Will you also go away?" * Simon Peter answered, "Master, to whom should we go? You have the words of eternal life: and we believe and know that you are the Holy One of God." Jesus answered them, "Have not I chosen you twelve? Yet one of you is a spy." He meant Judas Iscariot, son of Simon; for it was he who was to betray Him, though he was one of the Twelve.

After this, Jesus traveled about in Galilee; for he would not reside in Judea, because the Jews sought to kill Him.

82. *Jesus Condemns Pharisaic Traditions.*—CAPERNAUM.

[Matt. xv: 1-20; Mark vii: 1-23.]*

Then some Scribes and Pharisees who came from Jerusalem, resorted to Jesus. And observing some of his disciples eating with impure, that is, unwashed hands, † (for the Pharisees, and indeed all the Jews, who observed the tradition of the elders, eat not until they have washed their hands by pouring a little water upon them: and if they be come from the market, by dipping them; and many other usages there are, which they have adopted, as immersion of cups, and pots, and brazen vessels, and beds:) the Pharisees and the Scribes asked Him, "Whence comes it that your disciples transgress the tradition of the elders, but eat with unwashed hands? For they wash not their hands before meals." Jesus answering, said to them, "O, hypocrites? Well do you suit the character which Isaiah gave of you, when he said, 'This people ‡ honor me with their lips; but their heart is estranged from me. But in vain, however, they worship me, while they teach institutions merely human.' For laying aside the commandment of God you retain the traditions of men, immersions of pots and cups, and many other similar practices. You judge well," continued He, "in annulling the commandment of God to make room for your traditions. Why do you yourselves, by your tradition, transgress the commandment of God? For Moses has

* "Then"—John vi: 68.—Interpolation.

† "They found fault."—Mark vii: 2.—Interpolation:

‡ "Address me with their mouth."—Matt. xv: 8.—Interpolation.

said [God has commanded] ' Honor your father and mother,' and ' Whosoever reviles father or mother, shall be punished with death.' But you maintain, if a man say to father or mother, ' Be it corban ; (that is, devoted ;) I devote whatever of mine shall profit you,' he must not thenceforth do anything for his father or mother ; thus invalidating the commandment of God by the tradition which you have established. And in many other instances you act thus."

Then, having called the whole multitude, He said to them, " Harken to me, all of you, and be instructed. It is not what goes into the mouth, pollutes the man ; but it is what proceeds out of the mouth, that pollutes the man. There is nothing from without which, entering into the man, can pollute him ; but the things which proceed from within the man, are the things which pollute him. If any man have ears to hear, let him hear." On which, His disciples accosting Him, said, " Did you observe how the Pharisees, when they heard that saying, were offended ? " He answered, " Every plant which my heavenly Father has not planted, shall be rooted out. Let them alone. They are blind leaders of the blind ; and if the blind lead the blind, both will fall into the ditch."

Then Peter, addressing Him, said, " Explain to us that parable." When He had withdrawn from the people into a house, His disciples asked Him the meaning of that sentence. Jesus answered, " Are you also void of understanding ? Do you not yet apprehend that whatsoever from without enters into the man, cannot pollute him ; because it enters not into his heart, but enters the mouth, passes into the stomach, whence all the impurities in the victuals pass, and are thrown out into the sink. But," added He, " that which proceeds out of the mouth of the man, issues from the heart, and is what pollutes the man. For out from within the human heart proceed malicious contrivances, vicious machinations, adulteries, fornications, murders, thefts, false testimonies, calumnies, insatiable desires, malevolence, fraud, immodesty, envy, arrogance, levity. All these evils issue from within, and these are the things which pollute the man ; but to eat with unwashed hands pollutes not the man."

83. *Syrophenician Maiden Healed.*—REGION OF TYRE AND SIDON.

[Matt. xv: 21-28 ; Mark vii: 24-30.]

Then Jesus arose and withdrew into the frontiers of Tyre and Sidon, and having entered a house, He desired that none might know of Him ; but He could not be concealed. For behold ; a Canaanitish woman of these territories, whose little daughter had an unclean spirit, hearing of Him, came to Him, and threw herself at His feet, (the woman was a Greek, a native of Syrophenicia,) crying, " Master, Son of David, have pity on me ; my daughter is grievously afflicted by a demon." But He gave her no answer. Then His disciples interposed, and entreated Him, saying, " Dismiss her, for she clamors after us." He answering, said, " My mission is only to the lost sheep of the stock of Israel." She, nevertheless, advanced, and prostrating herself before Him, said, " O, Lord, help me !" and entreated Him that He would cast the demon out of her daughter. Jesus answered, " Let the children first be satisfied ; for it is not seemly to take the children's bread and throw it to the dogs." " True, sir," returned she, " yet even the dogs under the table are allowed to eat of the children's crumbs which fall from their master's lable." Then Jesus, answering, said to her, " O, woman ! great is your faith. Be it to you as you desire. For this answer, go home ; the demon has gone out of your daughter." And that instant her daughter was healed. Immediately she went home, and found her daughter lying upon the bed, and freed from the demon.

84. *Deaf Mute Healed.*—DECAPOLIS.

[Matt. xv: 29-31 ; Mark vii: 31-37.]

Then Jesus having left the borders of Tyre and Sidon, He returned and came nigh to the Sea of Galilee, and repaired to a mountain, where he sat down. And they brought to Him a deaf man, who had also an impediment in his speech, and entreated Him to lay His hand upon him. Jesus having taken him aside from the crowd, spit upon His fingers, and put them into the man's ears, and touched his tongue. Then looking up to heaven, and sighing, He said, " Ephphatha," that is " Be

opened." Immediately his ears were opened, and his tongue loosed, and he spoke distinctly. He charged them to tell no person : but the more He charged them, the more they published it, saying with inexpressible amazement, "He does every thing well ; He makes both the deaf to hear and the dumb to speak."

W. R. HARTPENCE.

CIVIL GOVERNMENT, ITS RELATIONS TO THE CHURCH.

ARTICLE III.

We directed attention in the first article on this subject, to the fact that civil or human government originated among the rebellious and was the embodied effort of man to live free from the control and government of God ; and that the whole of the Old Testament history is a record of the establishment and perpetuation by God of a government of his own, whose mission was to destroy these earthly governments and to bring all people to submit to this, his own government.

God did not tolerate affiliation or affinity between the Divine and the human, nor between the subjects of the one and those of the other ; and that prophetically this conflict, irrepressible and uncompromising, was projected into the future, and extended to the limits of the world. The earthly kingdoms, that had the impress of their builder—man—upon them, were one and all to be broken in pieces and consumed by the kingdom which "the God of heaven shall set up, and which shall fill the whole earth and stand forever." In this old dispensation the conflict was between the subordinates, the servants of God and the subjects of the evil one, but in the New, Jesus Christ, who had undertaken to rescue the world, and the

devil meet in fierce personal conflict. In accord with this, the kingdoms of the world, both by the devil and by Christ Jesus, are declared to be the possession of the devil and in his hands, to be disposed of as he saw fit. Christ had come specifically to rescue the world from this rule of the evil one, and to destroy all institutions that had grown up under his care, and to bring the world back to the dominion of God the Father, and to restore it to harmonious relations with the entire universe, ruled over by God.

Of these conclusions it seems there can be no doubt. Take these truths as the key notes out of the Old and New Testaments and they are without point or meaning. The end of this conflict is thus described: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father. When he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet." * * * "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that God may be all and in all." There can be no doubt of the destruction of all that exercises authority, power, or dominion on earth, by the reign of Christ.

Rev. 11 : 15, declares as a future consummation of this conflict on earth, "The kingdoms of this world have become the kingdoms of God and his Christ. Many insist that this means, the conquest will be brought about by the conversion of all the people, and the civil governments will then be manned by Christians, and so will be Christian governments by having only Christian rulers and officers. But the declaration was, "It shall break in pieces and consume all these and it shall fill the whole earth and stand forever." These kingdoms were to be broken in pieces, and become as "the chaff of the summer's threshing floor and the wind carried them away that no room was found for them." For God to adopt them and rule through them, would be for God to displace the servants of the evil one, and in and through the institutions of the evil one to govern the world. God will overrule the kingdoms and governments of the world to the destruction of each other, that they may give way for his government, but he could not rule in, and exert his dominion through the governments of the evil

one. To do so would be to proclaim to the universe the superiority of the institutions of the evil one. Besides, "these shall be moved," "shall be burned up." "Every plant not planted by my heavenly Father shall be rooted up." God overrules these to the destruction of those institutions and the punishment of the people that are not pleasing to him. But these shall be "moved" and "burned up," while his kingdom "can not be moved, but with "a new heavens and a new earth," shall be the dwelling place of the righteous forever.

BABYLON.

The term Babylon is used almost from the beginning to the close of Revelation. It had in the beginning, a clear and well defined meaning. It preserves the same meaning to the end. In the beginning of the human race persons, things, institutions, were named according to the leading quality or characteristic of that which was named. The first human government was called "Babel", which means confusion.

It was clearly so called, because man's effort to govern himself brought confusion and strife. The effort by man to live without God, and to govern the world, resulted in confusion and strife from the beginning. It brings strife, war and desolation still. The people of Maine and Texas, of England and India, could never become enemies or be involved in strife and war, save through the intervention of human government to spread enmity and excite to war. Individuals in contact might, through conflict of interests, or personal antipathy, become embittered, and engage in war with each other, but distinct nations or peoples could have no strife save as they should be excited and carried on by these human governments.

All the wars and conflicts of earth, all the desolation, ruin and blood-shed, between separated nations, or distinct peoples, are the fruits of human government. The government of God breaks down divisions among those who accept it, and brings peace and complete union to all who submit to his rule. Whatever tends to wean men from this government of God, and to substitute other governments for it, brings confusion and strife.

Then, in every way, the introduction of human government brought confusion, division, strife. This, its chief result, its characteristic fruit, gave to it the name Babel, Babylon. As all human governments sprang, in some sense, from this first, Babylon became a patronymic, and is so used in the Scriptures of human government. The term, Babylon, then, in the Scriptures, always refers to the original human government, or to human government in general. It is never bestowed upon the Divine government or any corruption of it. The Divine government, or the church, is frequently in Scripture represented by a woman. The corrupted church, by a lewd woman. The pure church, by a virtuous, faithful woman.

We rely but little upon interpretations of unfulfilled prophecy, yet there are some unfulfilled prophecies in such perfect harmony with those that have been fulfilled and with the leading purpose of God as declared in the whole Bible, that we may venture to say that they do not teach certain things. They probably do teach others.

Rev. 16: 19. "And the great city was divided into three parts, and the cities of the nations fell. And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Here a city of nations is spoken of. A city of nations must be a multitude of nations viewed together. Then Babylon came in remembrance before God to give her the cup of the fierceness of his wrath. What is Babylon? The seventeenth chapter, first verse, "I will shew unto thee the great whore, that sitteth upon many waters, with whom the kings of the earth hath committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman set upon a scarlet-colored beast, full of the names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of the abominations and filthiness of her fornications: And upon her forehead was a name written—MYSTERY—BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

The points we wish to bring out are these : The whore is the corrupted church. The waters, the spirit declares, are peoples and multitudes and nations and tongues ; the beast a human government. Babylon typifies the human governments of earth. The kings of the earth had committed fornication with the church. All affiliations on the part of the church, or members of the church, with human governments are characterized as fornication or adultery.

These kings of the earth had been in alliance and affiliation with the church. The woman was carried by a bloody human government, "a scarlet colored beast full of names of blasphemy." "The woman (church) was arrayed in purple and scarlet and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications." These were the rewards of her alliance with the kings and kingdoms of earth. The superscription on her forehead was descriptive of her character. She, the Mystery, dwelt in Babylon. She was the mother of those who committed fornication with the governments of the earth. Babylon and the woman who was allied with Babylon certainly were not the same. She was joined in alliance with the kingdoms of the earth, and supported by the human governments. This false church, bad woman, was drunken with the blood of saints, and with the blood of the martyrs of Jesus. This blood she had shed through her alliance with the earthly kings, and by the use of their carnal weapons. What shall be the end ? These kings that carry the bad woman will come to hate her and will finally destroy her.

"The ten horns which thou sawest upon the beast, these shall hate the whore and make her desolate and naked and shall eat her flesh and shall burn her with fire. For God shall put it into their hearts to fulfil his will, and to agree and give their kingdom unto the beast—until the word of God be fulfilled. And the woman which thou sawest is that great city which reigneth over the kings of the earth." Which we take to teach that God will use these human governments with which the church has committed fornication to destroy the corrupted church. Those she used to punish others will destroy her. This will be another exemplification that God uses the wicked to

punish the rebellious, and that those who take the sword shall perish by the sword. It is wrong for Christians to persecute, to use violence in opposing the false churches that maintain themselves by alliance with or use of the civil power ; still God will use these human governments to destroy the churches that have sought alliance with them. But the point especially before us is, that Babylon was, and is, not the false church, but it is the civil or human governments of earth, and in this instance united with, and supporting the false church. This great Babylon, the human governments that have grown up in rebellion against God, he first uses to punish and destroy the false church that has been in alliance with the civil power, then Babylon itself, having subserved its end, comes in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. "Thus with violence shall that great city Babylon be thrown down and shall be found no more at all." The result of that judgment is presented in the 18th chapter of Revelations. "I saw another angel come down from heaven, having great power and the earth was lightened with his glory," and he cried mightily with a strong voice, saying, "Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." This was certainly the human governments that have held universal sway over the peoples of earth.

It was of this Babylon of human government that another angel cried, saying, "Come out of her my people, that ye be not partakers of her sins."

The result of this downfall of all these human governments and the churches in alliance with them, that had enjoyed the power and protection of human governments, is presented, also the rejoicing of the true saints who always suffered at their hands. "In her (the false church) was found the blood of prophets and saints and of all that were slain upon earth."

The 19th chapter declares, after the destruction of these governments of earth which are the possession of the evil one, "after these things I heard a great voice of much people in heaven saying, Alleluia, salvation and glory and power and honor unto the Lord our God." The remainder of the book of Revelation is taken up with the final triumph of the church

or government of God after the destruction of this government of man that has been the enemy of God and his government from the beginning.

Protestants habitually refer this language concerning the lewd woman that is in Babylon to the Romish church. But if the Romish church be the mother of harlots, who are the harlot's daughters. "Like mother, like daughters." All affiliation of the government of God, or of the subjects of that government with the human government, or its subjects, was declared by God, from the beginning, to be adultery. Then the church that joins affinity with human government is guilty of adultery—is a harlot. The church that led the way in it is the mother, the others who follow in that affiliation are the harlot's daughters. What is the difference between those who, like the church of Rome, or the other state churches, which make alliance with the civil power, and those churches which, while not supported by the state, yet rely upon the state for protection, and through their membership serve and support the human government? The non-state churches just as much support the state, train their children to serve the state, give their brightest children to the state in preference to the church, as fully as the state churches do.

The difference is, the one gets support from the state, in turn, the others support the state, deprive themselves of the service and devotion of their own children in order to support the human government, but get no support from the state in return. The difference between them is presented in the type of the harlot who is guilty of lewdness for hire, and the wife who shares her bed with another, without hire. One is hired to commit adultery by her lovers, the other hires her lovers to come in to her. The state churches get support for their service to the state, the non-state churches serve the human government, and get no pay.

The term "beast" is used in the Bible frequently and always refers to human government. When particular animals are mentioned, the unclean and beasts of prey represent the human kingdoms or kings, and the clean inoffensive animals, as the lamb, the sheep, the dove, represent the kingdom or servants of God. In all the historic accounts of the kingdom

of God and human government no account is found of affiliation of the pure woman with human governments. No prophetic vision ever saw the beast carrying the pure woman, or supporting the true church, but always it supported and made alliance with the lewd woman.

OBJECTIONS.

While these things are true beyond successful dispute, we are told that the Scriptures show that God's children did participate in the management and support of the human government. Joseph and Daniel are instances in the Old Testament, and Cornelius, the Phillippian jailor, and Erastus in the New Testament. Joseph and Daniel served in their positions only when in slavery, and did what service they rendered in these governments as slaves of their masters, and not as officers or rulers in the state. They did not seek to support, maintain, exalt or perpetuate the governments in which they served. Slavery then involved the right of the king to the life of the slave. Joseph was sold by the Ishmaelites to Potiphar, whom he served as his slave, faithful and trusted, but a slave. He was imprisoned by Potiphar as his slave; remained in prison over two years at the will of Potiphar; was brought to Pharaoh's attention when he had the dream. He showed he was under divine guidance in the interpretation of Pharaoh's dream. Whether Pharaoh bought him of Potiphar we are not informed, but he went into Pharaoh's service as his slave, and so served through the fourteen years of abundance and of famine. Joseph gathered the harvests during the years of plenty as Pharaoh's slave, his personal slave. He sold the food as Pharaoh's slave. He sold the food as long as there was money and brought the money into Pharaoh's house. Gen. 47: 14. He bought the cattle then, and afterwards the land. "And Joseph bought all the land for Pharaoh." Then he bought the people. "Behold I have bought you and your land for Pharaoh." Joseph was a faithful and trusted slave, but only a slave. Had Gen. Jackson, while president, ordered one of his slaves to do any service, he would have done it as the slave of Gen. Jackson, and not as an officer of the government. So of Joseph. He was so far from being a voluntary officer of

the government, seeking to build up and strengthen the government, that it was a service hated by him. He regarded it as a deep degradation to so serve.

"Joseph said unto his brethren, I die, and God will surely visit you and bring you up out of this land unto the land which he swore unto Abraham, Isaac and Jacob, and Joseph took an oath of the children of Israel, saying God will surely visit you, and ye shall carry up my bones from hence." Oh, no, Joseph was not a citizen of the kingdom of Egypt, nor an officer, supporter, or upholder of the Egyptian government. He was a slave in a foreign land ; faithful as a servant of God should be to his master. He felt the humiliation and shame of this slavery so keenly, that before dying he took the oath of his brethren, that his bones should not be left in the land of his degradation and slavery.

Daniel was situated as was Joseph. He was a slave first to the king of Babylon. God gave him favor with his overseer, then through his wisdom gained for him the respect and consideration of the king. He was faithful to the king as his slave, but faithful in bearing to him testimony of God against him. But he was a slave and not an officer or supporter of the Babylonish government. On the other hand he foretold of its destruction, and the ruin of its king. When the government was overthrown by Darius, as the slave of the conquered king, he passed to the ownership of the conqueror and became the slave of Darius, to whom he was as faithful as he had been to Nebuchadnezzar. He obeyed his master, served the new one as readily and faithfully as the old. He was no partizan, friend, supporter or officer of either government. As a slave he obeyed his master, and was faithful in all things, save when obedience to him involved disobedience to God—rather than obey then he was cast into the lions' den.

If any think Daniel was a voluntary supporter and upholder of these governments, let them read the prophecy of ruin and destruction he spoke against them, and against all human governments. How his heart joyed in foreseeing their destruction and the triumph over them of the kingdom which the God of heaven should set up. Let them read the ninth chapter and see the deep humiliation and shame he felt in

having to serve the ruler of this human government, when God's government by the sins of his people was subverted and in ruin. "In those days (when thus honored by the King) I Daniel was mourning three full weeks. I ate no pleasant bread, neither were flesh nor wine in my mouth, neither did I anoint myself at all." Certainly he regarded all this service an accursed slavery and a burdensome bondage from which he prayed deliverance. In the 9th chapter Daniel says, "I set my face unto the Lord God, to seek by prayer and supplication, with fasting and sack cloth, and ashes, * * * we have sinned and have committed iniquity and have done wickedly, and have rebelled even by departing from thy precepts and from thy judgments; neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes and to our fathers, and to all the people of the land. O, Lord, righteousness belongeth unto thee, but unto us confusion of faces as at this day; to the men of Judah and to the inhabitants of Jerusalem and unto all Israel, that are near and that are far off, through all the countries whither thou hast driven them, because of their trespass, they have trespassed against thee. To the Lord our God, belong mercies and forgivenesses, though we have rebelled against thee; neither have we obeyed the voice of the Lord our God to walk in his laws, which he set before us by his servants the prophets. Yea all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath which is written in the law of Moses, the servant of God, because we have sinned against thee."

The chapter is full of these confessions, supplications, deprecations of the curse of God that is poured out upon them, unto this bondage and slavery they were enduring. Certainly Daniel was not a voluntary office-holder, or a supporter of human government. He was a slave in bondage for the sins of his people and prayed humbly and earnestly for deliverance. No encouragement or authority can be found for the voluntary holding of office in, or upholding the human government, now so common among servants of Christ. The only lesson taught by the cases of Joseph and Daniel is, that it is right for God's children, when slaves, to do faithful service to their masters,

not as eye servants, but they must do service "heartily, as unto the Lord." They teach the same lesson of duty that is taught in the New Testament, submission to the powers that be. When the power changes, the duty of Christians changes with it. Submission to whatever power is over them, partisanship to none. When the requirements of the government are contrary to the law of God, refusal, even to the lions den, or the fiery furnace, but no participation in, no support of, no affinity with, human government is found.

THE NEW TESTAMENT OFFICE HOLDERS.

A number of those mentioned in the New Testament as converts to Christ held office. Among these were Matthew, the eunuch, Cornelius, Paul, the Phillippian jailor, and as is supposed, Erastus. It is not said of any one of these that he gave up his office. Of these, we know the after lives of Matthew and Paul, only. We know that they gave up their offices, from the record of those lives. Those whose after lives are given, having surrendered their offices, creates the presumption that the others did so, too. It is not said that those who worshiped idols, ceased to worship them on their conversion to Christ. It is not said that those who stole or lied, or were habitual drunkards, or whoremongers, ceased to follow those sins; yet no one doubts they did forsake these sins, because it was well understood that the Christian religion demanded the cessation of such courses; and no declaration that they ceased the practices was needed. Now, if it was equally true that it was well understood by all, friend and foe, that a profession of the Christian religion involved a ceasing to support human government, it would no more need a declaration that an officer, on his conversion, ceased to hold his office, than that a rogue, on his conversion, ceased to steal. The failure to mention one would be no more evidence of its approval than the failure to mention the other. All, both friend and foe, did understand this very thing. The long tutelage of Judaism in separation from human governments had impressed it. The Savior had declared he was not a citizen of even the Jewish government. His opponents understood it. This apprehension was the ground of the slaughter of the male children in and

around Bethlehem. Christ, in the payment of the tax required of strangers, but not of the children, refused to claim that exemption, to which his birth entitled him, and placed himself among the strangers to human government. It was on the clear apprehension of this truth by the Scribes, Pharisees and lawyers, that they based the effort to entrap him in reference to paying tribute to Cæsar. It was clearly understood he was proposing to build a kingdom in antagonism to Cæsar's kingdom, and they thought he would forbid the paying of tribute to him and thus furnish them an accusation, to secure his condemnation. It was on this well understood truth, that he was in antagonism to the governments of earth, and so an enemy of Cæsar, that his death warrant, was extracted from Pilate. His disciples so understood, and asked: "Wilt thou at this time restore the kingdom to Israel?" It was so strongly impressed that the Holy Spirit must needs bid the disciples, "Be subject to the powers that be." "Submit to kings and governors." "Obey magistrates," etc. This general and well defined understanding of both friend and foe on this subject, taken together with the fact that those converted officers, whose lives are given, all gave up their offices, makes the presumption strong, that all did give up their offices, and certainly throws the necessity on those who would affirm the right of Christians to hold office, of finding a clear precept, or example for the same. Can it be found? While I have a right to demand the proof that they did hold office, I yield the vantage ground to which the position is entitled and affirm not one of them continued to hold office. In addition to the reasons presented why a Christian cannot hold office, the peculiar duties required of two at least of these officers would absolutely prohibit their continuing in office. The centurion and the jailor were officers in the Roman government. It was persecuting Christians. The work of the centurion at the crucifixion of Christ, was to have him crucified, then to seal and guard the tomb. His duty was to arrest, scourge and place in the stocks, or execute men and women convicted of being Christians. It was the duty of the jailor to imprison Christians, place their feet in the stocks, lacerate their bare backs, cast them into the dungeons and keep them fast and

safe. This work of arresting and imprisoning Christians, a Christian could not do. The escape of the Christian prisoners subjected the jailor to such torture, that he of Philippi preferred death by his own hand to incurring it. He was stopped from this by Paul assuring him, "We are all here." His conversion caused him to loose them at once. Now, if their escape without his connivance involved such punishment, what must his wilful loosing them bring on him? Yet he took them out and incurred the risk. Beyond a doubt the wonderful occurrence excused his course in the eyes of the magistrates, but as the governor was not present, was not so terror-stricken, and still continued the persecution, it is probable that greater wrath was excited against the jailor, aggravated by his becoming a Christian, and hence a criminal, and that he paid the penalty by torture and a dreadful death, unless he fled.

Had we his later history, it would much more likely be of his martyrdom than of his continuance in office. Then the government itself was seeking to destroy Christians. They were regarded as rebels and traitors to the government. It could not have tolerated Christians as its officers, had they been willing to continue in office. It is certainly true that neither Cornelius nor the jailor continued in his office.

Erastus, it is claimed, at the time the letter to the Romans was written, was acting as treasurer of the city of Corinth. The ground for this is, Paul writing to the church at Rome from Corinth, said, "Erastus, the chamberlain of the city, greeteth thee and Quartus a brother." While the treasurer, or properly steward, of the city, may mean the treasurer to the city government, it may mean the steward for the church in the city. The whole context is so directly concerning church matters that this would seem the more reasonable, and as we shall find by further consideration more in harmony with what else we know of Erastus, and of the relations of the government to the church and to Christians. Some writers report that he held this same position in the church at Jerusalem at an earlier period. This letter was written during the intensity of the persecution of the church by Nero. It is morally impossible that the government seeking to annihilate the church, should, in so prominent and influential a city as was Corinth, having

constant communication with all parts of the empire, tolerate a Christian in so high and important an office as treasurer of the city. It is impossible that it should have tolerated so active, well-known, and earnest a Christian as was Erastus.

Erastus is first introduced to us in Acts 19:21. After Paul had left Corinth, and while at Ephesus, "he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself staid in Asia for a season."

Erastus with Timothy was traveling with him on one of his missionary tours. This was in the year 59. Paul had left Corinth before this, and Erastus may have been converted during his year and six months stay in that city. But the report of his having been at an early day with the church in Jerusalem has been already referred to, and indicates the probability that he went with Paul to Corinth from Jerusalem as a missionary worker. But he sent Erastus with Timothy from Ephesus into Macedonia. We know not how long they remained on the Macedonian mission, but doubtless some time, as their trip seems to have been to supplement an intended visit of Paul which was, for the time, delayed. Macedonia was from three to five hundred miles both from Ephesus and Corinth.

Paul remained in Asia for a season, doubtless through the winter and until the next season for navigation. But in the 20th chapter, after the escape of Paul from the Ephesian mob, we are told he followed on to Macedonia, where he doubtless joined Timothy and Erastus, whence he went to Greece, of which Corinth was the chief city. Timothy did not accompany him to Corinth, but Erastus most likely did. Paul remained three months at Corinth, and wrote the letter to the church at Rome during this stay, in the year 60. Erastus was then called the chamberlain. He was no nearer Corinth when in Macedonia than when in Ephesus. He doubtless spent some time in Macedonia. He would not have gone three or four hundred miles out of his way to Corinth, unless it had been necessary that he should remain with these Macedonian churches for a time. While at Corinth, in the year 60, Paul wrote the letter to the Romans, and then calls Erastus the chamberlain of the city. The case is this then. It is doubtful

if Erastus had been a citizen of Corinth up to this time, but if he was, he had been absent with Paul two or more years, on a missionary tour through Asia and Macedonia. He reaches Corinth and within three months after his arrival Paul calls him treasurer of the city. Does any one believe that, after a two years' absence on a missionary tour preaching, he arrived at home and in this prominent city was so soon made its treasurer? Certainly not.

Some years after this, Paul writing to Timothy, giving an account of those who had been his companions in labor, said: "Erastus abode at Corinth." This would hardly have been told if Corinth had been his original home, but it indicates that after traveling around as a missionary, he made his final stopping place at Corinth. Then Erastus was certainly not the treasurer of the city. If the expression means really the treasurer of the city organization, it must have been in consequence of having held that position before his conversion, as we call a judge by his title after the expiration of his office. But I think it simply means he was the steward of the church in the city of Corinth, as he is reported previously to have been in Jerusalem.

Some writers, seeing the impossibility of the traveling companion of Paul being the treasurer of the city, conclude that two different persons of the same name are mentioned, but circumstances indicate clearly that all the references are to the same person. It is impossible he should have been the treasurer of the city at the time the Roman letter was written. If he was not then, he could not have been for two or three years preceding this, for he was absent preaching with Paul. If he was a former citizen of Corinth, he must have been converted during Paul's eighteen months sojourn there, so could not have been the treasurer of the city after his conversion. Thus vanishes the last vestige of an example of a Christian holding office in the New Testament times.

PAUL'S CITIZENSHIP.

In the prison at Phillippi, when the magistrates sent to let them go, Paul said unto them, they have beaten us openly and uncondemned, being Romans, and have cast us into prison ;

and now do they seek to thrust us out privily? Nay, verily; but let them come and fetch us out. And the sergeants told these words unto the magistrates, and they feared when they heard that they were Romans, and they came and besought them and brought them out and desired them to depart out of the city.

Paul (Acts 21:39), at Jerusalem was beaten by a Jewish mob, "they went about to kill him, when the chief captain took soldiers and centurions, and ran down unto them, and when they saw the chief captain they left off beating Paul. Then the chief captain came near and took him and commanded him to be bound with two chains, and demanded who he was and what he had done * * * Paul said I am a man which am a Jew of Tarsus, a citizen of no mean city, and I beseech thee suffer me to speak unto the people. Acts 22:24. The chief captain commanded him to be brought into the castle and bade that he should be examined by scourging; that he might know wherefore they cried so against him, and as they bound him with thongs, Paul said unto the centurion that stood by: Is it lawful for you to scourge a man, that is a Roman and uncondemned? When the centurion heard that, he went and told the chief captain, saying: Take heed what thou doest, for this man is a Roman. Then the chief captain came and said unto him, tell me, art thou a Roman? He said yea. And the chief captain said, with a great sum obtained I this freedom. And Paul said, I was free born. Then straightway they departed from him, who should have examined him, and the chief captain also was afraid after he knew that he was Roman and because he had bound him."

After Paul had been taken in custody by the Roman officers, and by them tried and no evil found in him; forty Jews bound themselves under a solemn oath to "neither eat nor drink till they had killed Paul." To further this end, the high priest and the chief of the Jews requested of Festus "that he would send him bound to Jerusalem, laying wait in the way to kill him. Festus was disposed to grant the favor and said to Paul: "Wilt thou go up to Jerusalem and there be judged of these before me? Then Paul said, I stand at

Cæsar's judgment seat, where I ought to be judged. * * * I appeal unto Cæsar." This claim of Paul to the privileges of Roman citizenship and the appeal to Cæsar are regarded as authorizing Christians to engage in managing human government.

We are all by birth citizens of the government under which we live, but that does not obligate us to actively participate in the affairs of government. Women in one sense are citizens, yet barred from active participation in the affairs of government. Paul claimed, "Men and brethren I am a Pharisee, the son of a Pharisee. Of the hope and resurrection of the dead, I am called in question." Yet he was not a member or an active supporter of the sect of the Pharisees, but the Pharisees were being used to persecute him, chiefly for the faith he had in common with them, and he used the fact of his agreeing with them to avoid persecution by them. When the Jewish mob were persecuting Paul without using the Romish government to aid them, he did not claim the protection of that government, but when the Romish authorities were used to persecute him, he used the rights and immunities guaranteed to him as a Roman citizen by that law to protect himself against oppression through the law. This did not indicate that he sustained and upheld that law. During the existence of the rebel government, when a loyal man's liberty or property was endangered by the officers of the rebel government, he did not hesitate to avail himself of the guarantees and rights that the rebel government granted him to avoid harm to his person or property. He did not in doing this recognize himself as under obligation to support that government, nor was it a recognition of its right to exist. Paul used the privileges the law guaranteed him to protect himself against the oppression that law was used to inflict. When the pretense of a trial in Jerusalem was urged as a means of delivering him to a Jewish mob, he took advantage of a privilege the law guaranteed him, to appeal to Cæsar, and go to Rome instead of Jerusalem for trial. A Christian on trial would be justified in using any privilege the law guaranteed him to avoid the oppression inflicted on him through the law.

The whole drift, teaching and example of the Scripture, both of the Old and New Testaments, forbids the idea of the servants of God becoming participants in the governments, that originated in the rebellion of man against his maker. All of which Christ came to destroy, and which must be destroyed, consumed, before Jesus Christ the Savior delivers the kingdom up to God the Father, that he may be all in all.

Then neither, Matthew, nor Paul, nor Cornelius, nor the Jailor, nor Erastus could have retained office; because, 1st. The end of the church of Christ, which they entered, and the principles of the religion which they embraced, forbade it. 2nd. The government in which they held office, was seeking through persecution to exterminate the Christians, and could not tolerate Christians as private citizens, much less could it honor them as its representatives, and the executors of its laws. 3rd. They could not have held these offices, because the special duties they would have been required to perform were utterly abhorrent to the Christian. They would have been called upon to persecute, imprison, beat, and even put to death men and women, whose only crime was believing in Jesus as the Lord and Savior. No Christian could hold an office which imposed such duties.

EARLY CHURCH WRITINGS AND HISTORY.

Justyn Martyr, A. D. 150, in his apology to the emperor in behalf of Christians, presented all the reasons he could to propitiate the favor of the emperor toward the Christians. He assured him, (apology 2nd), "Taxes and customs we pay the most scrupulously of all men, to those who are appointed by you, as we are taught of him," (Jesus). This was given as the extent of their connection with the government. Tertulian lived about A. D. 200, born within fifty years of the death of John. He says, "The image of Cæsar, which is on the coin, is to be given to Cæsar, and the image of God, which is in man, is to be given to God. Therefore, the money thou must indeed give to Cæsar, but thyself to God, for what will remain to God, if all be given to Cæsar?" Showing the order as received from Christ was to pay taxes, but to give not perso-

nal services to the civil government. Tertullian said, "If He (Christ) would not even once exercise the right of dominion over his own, for whom he did the most menial services, if he, fully conscious as he was of his regal power, yet shrank from being made a king, he gave a perfect example to all his disciples to avoid all which is high and glorious in earthly rank and power."

Origen, in reply to Celsus, an able writer against Christianity, charging that Christians enjoyed the benefits, without contributing service to the government, said "The Christians render greater assistance to their country than other men, inasmuch as they instruct the citizens, and teach them to become pious toward God, on whom the welfare of cities depends and who receives those whose conduct, in a poor and miserable city, has been good, into a divine and heavenly city." Celsus argued it was their duty to perform the duties of magistrates in their native cities. Origen replied, "But we know that in every city, we have another country, whose foundations are the work of God, and we require it from those who are competent by their talent and pious lives, to take upon themselves the offices requisite for the maintenance of order in the churches." Then the talent of the church was devoted to the service and up-building of the church. Now the talent and character nursed and developed by the church are, as a rule, devoted the human governments, while the church languishes and suffers, for lack of the services of its children, to manage its internal affairs or carry its truths to the world.

Tertullian says also, "The Cæsars themselves would have believed in Jesus Christ, if they had not been necessary for the world, or if Christians could have been Cæsars."

We will let these quotations from these three prominent writers of the two first centuries suffice. We now give statements from three prominent historians of the church.

Neander says of the early Christians: "It was far from their imaginations to conceive it possible that Christianity should appropriate to itself the relations and offices of the state. The Christians stood aloof from the state, as a priestly and spiritual race, and Christianity seemed able to influence

civil life only in that manner, which it must be confessed is the purest, by practically endeavoring to instill more and more of the holy feeling into the citizens of the state."

Gibbon, vol. 1, p. 550, says: "Their (the Christians') simplicity was offended by the use of oaths, by the pomp of magistracy, by the active contention of public life, nor could their humane ignorance be convinced that it was lawful on any occasion to shed the blood of our fellow creatures, either by the sword of justice or by that of war, even though their criminal attempts should threaten the peace and safety of the whole community."

Again, vol. 1, p. 557: "But while they inculcated the maxims of passive obedience, they refused to take any active part in the civil administration or military defense of the empire." "It was impossible that the Christians without renouncing a more sacred duty could assume the characters of soldiers or magistrates or of princes."

We could greatly multiply similar testimony to these. Accounts are given of the gradual participation of the Christians in civil government. But the so-called conversion of Constantine greatly accelerated and spread the custom. Prince Julian was raised in the Christian faith. He apostatized to paganism and became Emperor. Gibbon says: "The hopes of the future candidates (Christian) were extinguished by the declared partiality of a Prince, (Julian), who maliciously reminded them that it was unlawful for a Christian to use the sword either of justice or war." Gibbon, vol. 2, p. 255, says of the Christians, "Faithful to the doctrine of the apostle, who in the reign of Nero, had preached the duty of unconditional submission, the Christians of the three first centuries preserved their consciences, pure and innocent of the guilt of secret conspiracy or open rebellion. While they experienced the rigor of persecution, they were never provoked to meet their tyrants in the field, or indignantly to withdraw themselves into some remote and sequestered corner of the globe."

Again, p. 256: "But the Christians, when they deprecated the wrath of Diocletian, or solicited the favor of Constantine, could allege with truth and confidence, that they

held the doctrine of passive obedience, and that for three centuries their conduct had always been conformable to their principles."

Mosheim, Murdock's Translation, vol. 3, p. 200, article, Anabaptist, says, "Prior to the age of Luther, there lay concealed in almost every country of Europe, but especially in Bohemia, Moravia, Switzerland and Germany, very many persons, in whose minds was deeply rooted that principle which the Waldenses, the Wickliffeites and the Hussites maintained, some more covertly, others more openly, namely, that the kingdom set up on the earth or the visible church, is an assembly of holy persons, and ought therefore be entirely free, not only from ungodly persons and sinners, but from all institutions of human device against Sin." Again, same page, "This principle lay at the foundation of whatever was new and singular in the religion of the Mennonites, and the greater part of their singular opinion, as is well attested, was approved some centuries before Luther's time, by those who had such views of the nature of the church of Christ." On page 213, he gives these doctrines that were common for centuries before Luther, now brought into notice by Menno, "1st, They should receive none into their church by the sacrament of baptism unless they are adults and have the full use of their reason. 2nd, That they should not admit magistrates nor suffer their members to perform the functions of magistrates. 3rd, That they should deny the justice of repelling force by force, or of waging war. 4th, That they should have strong aversion to all penalties and punishments, especially capital punishment. 5th, It forbids their confirming any thing by an oath."

As late as 270, Lardner, Vol. 2, p. 668, tell us, "Paul, bishop of Antioch, was tried by a council of bishops." Among the charges was, "He accepted secular dignities, and chose rather to be considered a judge than a bishop."

Through the Old Testament this separation was taught. It was clearly maintained in the New. The church received the practice from the apostles, and maintained it with great uniformity to the close of the third century. Corruption, worldly ambition and desire of power and place, worked their way into

the church, but all through the dark ages, the purest and best of disciples of Christ, maintained the position. If the church ever attains to its primitive purity and efficiency it must be by a return to this clearly established principle of the separation of all its members from worldly governments, and the consecration of the affections, time, means and talents of all its members to the upbuilding of the church of God and the salvation of the world.

DAVID LIPSCOMB.

THE CHRIST :—IN PROPHECY, IN PERSON, AND IN HISTORY.

FIRST ARTICLE.

There are themes that are never trite. There are truths that will never grow old. There are facts, the importance of which is neither diminished by distance, nor limited by time. There are issues that never die—issues that involve the temporal and eternal interests of all responsible beings, hence not affected by the mutations of earthly affairs. There are questions that are co-eval with the race itself, the bearing of which on human happiness here, and human destiny hereafter, deepens and widens as the ages pass away.

When Paul presented the claims of Jesus to the Jews of Thessalonica, alleging that the Christ promised in their own Sacred Writings was to be a suffering savior, it was neither a novel question that he raised, nor a dead issue that he revived. The question concerning the Christ who was to come according to the Old Testament, and who did come according to the New Testament, has been pre-eminently the question of all ages. Although it has assumed different forms in different periods of its development, yet it always has been, is now, and ever will be, the most important of all questions, the most vital of all issues.

For many ages the purpose of God concerning the Christ who was to come was closely veiled in types and shadows, and hence but dimly seen even by the prophets themselves; but as promise after promise was given, and type to type was added, the light grew stronger and brighter, the outline became more and more distinct, until at last God's chosen, covenant people came to rest their faith and hope in the coming of a personal Messiah who was to be of the natural seed of their father Abraham, and of the royal lineage of David their king. And hence, when John the Baptizer lifted up his voice in the wilderness of Judea, and startled the nation with the thrilling cry that the kingdom of heaven was at hand, the hearts of all the faithful leaped with joy in eager expectation of the immediate appearance of the Son of David and King of Israel. Many in their haste were willing to receive John himself as the *Promised One*. But John was not the Christ. This high honor he disclaimed, yet he re-assured the hearts of all who were waiting and longing for the "Consolation of Israel" by declaring that the Christ himself would soon appear.

When at last Jesus entered on his public ministry among men, the wonderful words that he spake, and the wonderful works that he performed, called forth from the hearts and lips of the thoughtful such questions as these—"Is not this the Christ?" "When the Christ cometh, will he do more miracles than this man doeth?" In response, some said that he was the Christ, others said that he was a deceiver; and thus the question was debated, between faith and love on the one hand and unbelief and hatred on the other, during the entire period of his ministry on earth.

That Jesus lived and died claiming that he was the Christ that had been promised, none will dare deny. That fifty days after he had been crucified and buried, his disciples began to testify that he had risen from the dead and up on high ascended—that these facts were publicly proclaimed in the city of Jerusalem, throughout Judea and Samaria, and in the course of time to the uttermost parts of the Roman empire—that thousands upon thousands, both of Jews and Gentiles, accepted this testimony as true, acknowledged Jesus as their Lord and Savior,

devoted their lives to his service, and attested their sincerity, many of them, by dying for him—are all historic facts of the greatest prominence, and absolutely beyond dispute.

From the day of Pentecost to the death of John, the last of the apostles, the question was, "Did Jesus of Nazareth arise from the dead?" And this is still the issue, for on this the whole story of the Gospel hinges. This being true, all else is true; this being false, all else is false.

If Jesus from the dead arose,
He was and is the Son of God,
The Christ and Savior of the world.
Then prophecy has been fulfilled,
The types have found their antitype,
The shadows all have passed away,
The Sun of Righteousness has risen
With light and healing on his wings,
And men may live for God and Heaven.

But, on the other hand,

If Jesus rose not from the dead,
The Christ he was not, nor the Son
Of God the Living, but a deceiver.
Then prophecy is proven false,
The types but vain and idle dreams;
The shadows denser still have grown,
And darkened into midnight gloom,
While not a ray of hope is left
To cheer life's path, or gild the tomb.

In a word, if Jesus did not arise from the dead, the Old Testament is a pitiful failure, and the New Testament, a wicked imposture. How vital then the issue concerning the Christ!

The great leading facts concerning this everliving issue may all be grouped under three comprehensive heads.

First, there was a long preparatory period of promises, prophecies, typical personages, sacrificial offerings, governmental arrangements, and race developments, all culminating in the identification of Jesus as the Christ, and John's public official introduction of him to the Jewish people as "the Lamb of God that takes away the sin of the world." *Second*, a short,

but intensely active, personal ministry of wonderful works of love, wonderful words of life, and wonderful manifestations of grace and truth, culminating in the unjust, cruel and ignominious death of the cross, followed by resurrection from the dead, a few private interviews with the disciples, and the ascension to the right hand of the Father. *Third*, a long period of historic developments, which began on the day of Pentecost, has continued without break to the present time, and is destined to extend onward, with an ever-widening, ever-deepening power, till it culminates in the return of Jesus himself to judge the world in righteousness.

In short we have—

The Christ in Prophecy,
The Christ in person, and
The Christ in history.

Thus the question concerning the Christ is co-eval with the human race, and co-extensive with its history. Finally we will have

The Christ in Judgment,

and this will close the grand drama of human redemption.

THE CHRIST IN PROPHECY.

There is not in all the annals of all past ages a more dramatic scene than that which occurred in the garden of Eden after man had eaten of the forbidden fruit. Let us picture to ourselves, if we can, the garden in all its pristine beauty and sweetness. Jehovah God, 'in the awful majesty of a righteous judge, and yet with the tender compassion of a loving father, the cunning serpent with all its concealed yet deep-seated malignity, and the pale, trembling, guilt-stricken culprits as they came forth from their hiding place to hear the sentence of condemnation against themselves and their betrayer. It is only the doom of the latter that concerns us now; for it is in this that we find help and hope for the former.

Having pronounced a dire curse upon the serpent for the ruin wrought in that happy home, Jehovah adds, "And I will put enmity between thee and the woman, and between thy

seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel." This sentence of condemnation pronounced in reality against "that old Serpent, the Devil", by whom the serpent in the garden was instigated, contains not a promise, as it is often improperly called, for surely God does not make promises to Satan, but a prophetic intimation of that *Coming One* who would in due time deliver men from the bondage of sin and death in which Adam and Eve had involved themselves and their posterity by yielding to the tempter. It was a declaration of war against Satan and all his hosts, in which mighty conflict the *seed* of the woman would finally prevail to the overthrow of Satan, and the utter destruction of all his works.

In the light of succeeding prophecies, and especially in the clearer light of New Testament history, it can be plainly seen that the *Seed* of the woman is none other than "the Lamb of God that takes away the sin of the world." John says, "He that doeth sin is of the devil ; for the devil sinneth from the beginning. To this end the Son of God was manifested, that he might destroy the works of the devil." To the Hebrews it is said, "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same ; that through death he might bring to naught him that had the power of death, that is the devil ; and might deliver all them who, through fear of death, were all their lifetime subject to bondage."

In that "irrepressible conflict" which began in Eden between the powers of darkness and the powers of light for supremacy over human hearts and human lives, the Christ who came according to the entire line of prophecies, has been the only successful contestant. The natural seed of the woman has never bruised the heel of Satan, much less his head, but on the contrary has been carried captive at his will. Hence, but for the timely advent of the Christ, Satan would long since have gained a full and final triumph over the entire race, and the whole world would have been irretrievably lost. While Adam and Eve could not have fully comprehended the import of this sentence pronounced against their great adversary, they were

doubtless cheered by the prospect which it afforded them of divine help in their life-long conflict with sin and sorrow, and inspired them with the hope of an ultimate triumph over their enemy. The great question with them and their immediate posterity, doubtless, was, "Who will be the *Seed* of the woman that will bruise the serpent's head?" Generations came and went, and yet the question remained unanswered.

In the meantime sacrificial offerings were instituted, and these brought peace and comfort to the hearts of those who offered them in penitence and love, but only through their prospective reference to the Lamb already slain in the purpose of God. While the worshippers themselves did not, and could not, at that time, take in the full meaning of these sacrifices, yet through faith in God and devout submission to his appointments, they firmly laid hold of the hope that was set before them. These offerings were fore-gleams, faint indeed at first, of that all-atoning sacrifice that was made at last, and once for all, on Calvary's sacred mount.

But dim indeed as was this light,
 It still sufficed for ages long
 To fill the minds and hearts of those
 Who loved and served Jehovah God,
 With hopes of better days to come.
 And thus for full four thousand years,
 By lonely patriarchal fires,
 Or Jewish altars flaming high,
 The blood of many victims slain
 Proclaimed the sin and guilt of men,
 And pointed forward to the Lamb,
 Whose blood alone could cleanse from sin.
 But helpful as these offerings were,
 The blood of lambs and kids and calves
 Could never stay the tide of sin,
 Nor bring release to guilty men.
 The sons of men waxed worse and worse,
 And filled the earth with crime and shame,
 Defying God with reckless rage,
 Then came the flood and swept them off,
 Save righteous Noah and his sons,
 Who with their wives had walked with God.

Time onward swept.

The world was filled again with men
 Like those who lived before the flood,
 In that they sinned; yet some there were
 Who from their sinful ways did turn,
 And these were owned and blessed of God.
 Of all who loved and served the Lord,
 None greater or more faithful were
 Than Abraham whom God did test
 Through offering of his only son.
 To him God said, "And in thy Seed
 Shall all the tribes of earth be blessed:
 Because thou hast obeyed my voice."

This promise, often repeated, not only to Abraham himself, but also to Isaac and Jacob, looked beyond and above the natural posterity of Abraham to that One who, though of the natural seed of Abraham, could nevertheless stand in more than human majesty before the world, and say with truth, "*Before Abraham was, I am.*" That this promise pointed forward to the Christ and was fulfilled in him and him only, is placed beyond all doubt by Paul in his Epistle to the Galatians. The Jewish people, it is true, failed in this instance, as in so many others, to grasp the full import of this promise made to their fathers; yet confidently relying upon it, they looked forward with an unwavering trust to the better things that were to come, and thus were helped and cheered along life's weary pilgrimage.

Years come and go. Abraham sleeps with his fathers. Isaac, the son of promise, lives out the measure of his days, and then yields up the ghost to God. Jacob, by the choice of God, takes his place in the line of worthy heroes, and to him twelve sons are born. Joseph, the most beloved, is into Egypt sold, and by strange providence becomes its ruler and its earthly savior. Jacob is carried thither with all his children, and settled in the land of Goshen.

And when this patriarch comes to die,
 The veil that from the eyes of men
 The future hides, is drawn aside;
 And as his princely sons draw near,
 Their varied fortunes he forecasts,
 And then in lofty strains sets forth
 The royal rank to Judah given,
 Sees in prophetic vision clear

The long and famous line of kings
 That should in time from him descend,
 And then in ecstasy exclaims,—
 "The sceptre shall not depart from Judah,
 Nor the ruler's staff from between his feet,
 Until Shiloh come:

And unto him shall the obedience of the people be."

Difficult as may be the rendering of this passage, and however obscure some of its allusions, it evidently contains an intimation of God's purpose to send a *Ruler* and a *Lawgiver* of the line of Judah who would declare the whole counsel of God, and gather finally all nations together in loving obedience to himself. It has been almost universally regarded as a prophecy of the Messiah who was to come. Through many generations, God's expectant people often asked, no doubt, "Who will be our Shiloh? and when will Shiloh come?"

Years pass away. Joseph in turn is gathered unto his fathers. A king that knew not Joseph rises up, and rules o'er Egypt. God's chosen people are enslaved; but after many years of hard and cruel bondage, Jehovah hears their sad and plaintive cry, and in the very courts of Pharaoh, raises up for them a leader of their own race.

By out-stretched arm of God himself,
 They're snatched from out the tyrant's grasp,
 And led in safety through the sea,
 Wherein the hosts of Egypt sank.

Redeemed from servitude, they sing the song of their deliverance, and then take up the line of march again, the pillar of cloud by day and the pillar of fire by night directing all their movements. In the third month they reached the wilderness of Sinai and encamped. There they sanctify themselves, and then

On Sinai's glory-gilded top,
 'Mid thunders loud that shook the earth,
 God gave to Moses, and through him
 To Abraham's seed, that wondrous law
 That was to lead them on to Christ.
 And find its gracious end in Him.

The covenant made and ratified, Moses leads them on and round through their weary pilgrimage of forty years. Standing at

last in sight of Canaan's lovely land, he views the goodly heritage to Israel given; and as he thinks of those who are to dwell through coming ages in that highly favored land, and of the dangers that will surely come, Jehovah says to him, "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." That this was a distinct prophecy of the Christ is placed beyond all doubt by Peter who quotes and applies it to Jesus in his resurrection and exaltation. From this time onward, if not before, the question assumed a distinct personal form, as "Who will be that *Prophet* like unto Moses? and when will he come?" As the centuries dragged their slow length along, the hearts of God's chosen people often, no doubt, grew weary and sad, as they looked and longed, and waited and prayed, for that Prophet, and yet he still delayed to come.

But onward flows the streams of time
 Until three thousand years and more
 Have slowly, sadly, passed away,
 Since Eden's Tree of Life was lost,
 And yet the Christ has not appeared;
 But now Isaiah strikes his lyre.
 And rapt in spirit thus he sings
 The honors of the Coming King:—
 "Unto us a Child is born,
 Unto us a Son is given:
 The rule shall on his shoulders be;
 And Wonderful, and Counsellor,
 The Mighty God, the Prince of Peace,
 And Father of the endless age,
 These shall his wondrous name be called.
 The increase of his government,
 And of his peace shall have no end:
 On David's throne he'll take his seat,
 And o'er his kingdom he shall rule,
 To order and establish it
 With judgment and with justice, too,
 From age to age forevermore."

Many other visions had Isaiah of the Christ who was to come. At one time he sees him as a *Shoot* coming forth out of Jesse's stock, and as a *Branch* springing up from his roots and bearing fruit. The spirit of Jehovah rests upon him, and endowed with the spirit of wisdom and understanding, of counsel and might, of knowledge and the fear of Jehovah, he judges with righteousness and reproves with equity. He smites the earth with the rod of his mouth, and with the breath of his lips he slays the wicked. Under his peaceful and loving sway, the wolf dwells with the lamb, and the leopard lies down with the kid—the calf and the young lion and the fatling together, and a little child leads them. Finally the glorious era dawns upon the earth of which it is said, "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." At another time, he sees him as the sure and lasting *Foundation Stone* on which the *Living Temple* of God shall rest, and hears the Father say, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation; he that believeth shall not make haste."

The vision changes, and the prophet hears Jehovah say, "Behold, my *Servant*, whom I uphold, my *Chosen* in whom my soul delighteth. I have put my Spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment in truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."

In another vision, Isaiah sees him as the *Great Teacher*, and hears him announce the advent of the acceptable year of the Lord. "The Spirit of the Lord God is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn to appoint unto them that mourn in Zion to give unto them a

garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of Jehovah, that he might be glorified."

The preceding prophecies, with many others of similar import, set forth the wisdom and power, the dominion and glory, the royal rank and personal dignity of the promised Messiah. But a far different scene passes in turn before the vision of the rapt bard.

He sees a meek and lonely sufferer, reviled and persecuted, bearing the weight of the world's woe, and passing on to that painful and ignominious, yet sacrificial and glorious death, for which he came into the world. Let us listen to the seer as he so graphically portrays the buffetings and humiliations, and yet lofty bearing of the *Man of Sorrows*.

"Who hath believed our message? and to whom hath the arm of Jehovah been revealed? For he grew up before him as a tender plant, and as a root out of dry ground; he hath no form or comeliness; and when we see him, there is no beauty that we should desire him. He was despised and rejected of men; a man of sorrows, and acquainted with grief; and as one from whom men hide their face, he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all. He was oppressed, yet when he was afflicted, he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep before her shearers is dumb, so opened he not his mouth. By oppression and judgment he was taken away; and as for his generation who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due? And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth. Yet it

pleased Jehovah to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many: and he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors." This vivid prophetic description which reads like history in the light of its fulfillment, is cited from the beautiful rendering of the American Committee of Revision.

In the last vision which Isaiah has of that *Wonderful One* who was to come, and in whom so many extremes meet, he is riding forth as a mighty *Conqueror* treading down his enemies, and bringing in the year of his *Redeemed*. This prophetic vision is doubtless yet to be fulfilled.

Only one passage need be cited from the prophecy of Jeremiah. "Behold the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute judgment and justice in the land. In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, *Jehovah is our righteousness*." This probably points forward still to his millennial reign.

Omitting all quotations that might be properly made from the prophecy of Ezekiel, we will listen to Daniel, as he so clearly foretells the time of Messiah's coming, the fact of his death, and the divine purpose which he was to be slain. "Seventy weeks are decreed upon thy people and upon the holy city, to finish transgressions and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the *Most Holy*. Know therefore and discern, that from the going forth of the commandment to restore and rebuild Jerusalem unto the *Anointed One*, the *Prince*, shall be seven weeks and three-score and two

weeks ; it shall be built again, with street and moat, even in troublous times. And after the three-score and two weeks shall the *Anointed One* be cut off, and shall have nothing ; and the people of the prince that shall come shall destroy the city and the sanctuary ; and the end thereof shall be with a flood, and even unto the end shall be war ; desolations are determined. And he shall make a firm covenant with many for one week ; and in the midst of the week he shall cause the sacrifice and the oblation to cease ; and upon the wing of abominations shall come one that maketh desolate ; and even unto the consummation, and that determined, shall wrath be poured out upon the desolate." In the light of history, this prophecy needs no comment, so exact was its fulfillment in the death of Jesus, and the subsequent destruction of Jerusalem.

Passing by many things said by the other prophets, we come down to Malachi, the last of the Old Testament line, and hear him cry, " Behold, I send my messenger, and he shall prepare the way before me ; and the Lord whom ye seek, shall suddenly come to his temple ; and the *Messenger of the covenant* whom ye delight in, behold, he cometh, saith Jehovah of hosts." That by " the Lord whom ye seek ", and " the Messenger of the covenant ", is meant the Messiah, the *Anointed One* of Daniel, is placed beyond all doubt by the testimony and ministry of John. Once more, and finally, God speaks by Malachi, and says, " Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers ; lest I come and smite the earth with a curse." With this burning message ringing in the ears of that " disobedient and gainsaying people," the sun of Jewish prophecy, which had shone so brightly for fifteen centuries, set behind a dark and threatening cloud to rise not again for near four hundred years. But during all this long and troubled night, the hearts of the faithful few still clung to the promises they already had, while they longed and prayed for Him who was to come.

At last the day began to dawn,
When John appeared in prophet's garb,

And startled priests and people too,
With promise of the Christ at hand.
"Repent", said he with thrilling cry,
"For Heaven's kingdom draweth nigh."

There was authority in his tone and power in his word, for the God of heaven had called and sent him. The hearts of the faithful responded to his appeal, and from Jerusalem and Judea, and the regions lying along the Jordan, the people came in crowds, and were baptized by him in the Jordan, confessing their sins. Thus he prepared the way of the Lord, and made ready a people for his coming.

But great as was the impression made upon the minds and hearts of the people by the preaching of John, none but himself understood the purpose of his ministry, or his relation to the Christ whom he preached. The people were in deep suspense; and many reasoned in their hearts, if John himself was not the Christ. But John corrected them, saying, "I indeed baptize you with water; but there cometh *He* that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire: whose fan is in his hand, thoroughly to cleanse his threshing floor and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire." The Christ is still to come, but will surely come soon. John is now evidently looking for his manifestation at any hour.

Anxiety deepens, expectation is on tiptoe, Jerusalem is stirred to its very center, and priests and Levites are sent to John with the pointed question, "Who art thou?" Unwilling to claim the honor that they were anxious to thrust upon him, he said, "I am not the Christ." They ask, "What then? Art thou Elijah?" He said, "I am not." "Art thou the prophet?" He promptly answered, "No." With increasing wonder they now say, "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?" This question enabled John to set himself before them in his own true light, and in that relation which he sustained to the Christ for whom they were looking. In answer, "he said, I am the voice of one crying in the wilderness, Make straight the

way of the Lord, as said Isaiah the prophet." Then came the final question, "Why then baptizest thou, if thou art not that Christ, neither Elijah, neither the prophet?" He replied, "I baptize in water: in the midst of you standeth *One* whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose." The Christ is now so near the time of his manifestation that he is actually *standing* among them, though unknown to them as the Christ, and probably in this respect still unknown to John also.

The next day John saw Jesus of Nazareth approaching, and said of him, "Behold the Lamb of God that taketh away the sin of the world." In the short interval between this declaration and the conversation of the preceding day, Jesus had evidently been baptized, acknowledged of the Father as his Son, and designated by the Holy Spirit as the Christ. For John immediately adds, "This is he of whom I said, After me cometh a man which is become before me, for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water." This being the great object of John's ministry, a sign was given to him by which among all the sons of Israel who should come to his baptism, he might be able to identify the Christ, the Son of God. And now he gives his final testimony, saying, "I knew him not", that is as the Christ: "but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the *Same* is *He* that baptizeth in the Holy Spirit. And I have seen, and have borne witness that THIS IS THE SON OF GOD.

Thus, the ministry of John culminated, and virtually terminated, in the identification of Jesus of Nazareth as the promised Messiah, and his public, official introduction of Him to the Jewish people, as *the Lamb of God that taketh away the sin of the world*. One line of prophecy at least has now been fulfilled, *the Christ in Person* stands before us, and what he said and did and suffered will henceforth be a matter of history.

MONTGOMERY CITY, MO.

B. F. MANIRE.

REGENERATION.

"But after that the kindness and love of God, our Saviour, toward man appeared, not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace we should be made heirs according to the hope of eternal life." Titus 3: 4-7.

We think it likely that as much has been spoken and written on the subject of *regeneration* as on any other subject connected with the salvation of man; why then should anything further be attempted? If it is fully understood in the light of what has been said, then nothing more is needed, and if it is not understood, yet is it likely that anything we may be able to say will contribute to a more perfect understanding of that which is obscure, after so much thought has been bestowed upon it? As there are many different and conflicting theories given by those who have favored the public with their views of it, we think it certain that *all* do not understand it. The Bible is not a book of contradictions, and hence it cannot be the source of conflicting theories on this or any other subject, therefore, while such theories are taught and believed we may feel sure that the subject needs further investigation.

It is not my purpose to attempt to harmonize these conflicting theories—this would indeed be impossible. Truth and error cannot be made to harmonize, and it is still more difficult to harmonize a number of conflicting theories all of which have their foundation in error. This is just the case in hand. Not a single correct theory on the subject of *regeneration* has ever fallen into my hands, or saluted my ears—if I have seen or heard such a theory, then I am quite free to confess that I do not understand the subject myself, for certain it is I have not found anything entirely satisfactory to me. It is quite probable that those from whom I differ will be just as far from believing what I am

about to write. Very well—they have had their say, may I not have mine? I have read what they have written—will it be asking too much of them to hear what I have to say? If I speak not as the oracles of God, then they ought to reject it, and will be sure to do it. All I ask is a candid and respectful hearing.

Of the various theories extant, I will mention only one, viz: *Regeneration and the new birth are identical*. This is the theory of most of our brethren who have spoken out on the subject. This is not only untrue in fact, but is a pernicious and mischievous error, an error which leads to conclusions as objectionable to those who advocate it as they are to us.

John says: "Whosoever believeth that Jesus is the Christ is born of God." 1 John 5: 1. It is conceded by all parties that when a man is born again he is in a saved state. Speaking of God, Paul says: "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear son, in whom we have redemption through his blood, even the forgiveness of sins." Col. 1: 13, 14. Out of the kingdom, then, we are subject to the power of darkness—under the dominion of Satan—in the kingdom we are freed from this evil power, have redemption through the blood of Christ, even the forgiveness of sins, hence in a state of salvation.

Now then, whosoever believeth that Jesus is the Christ, is born of God, and if a man be born of God, he is in the Kingdom, has redemption through the blood of Christ, the forgiveness of sins, and is saved, whether baptized or not. Do you see where you are? The premises conceded, the conclusion comes like a conqueror and takes possession of the field, whether we so will or not. This looks to me like a clear, unequivocal, unconditional surrender to the doctrine of justification by faith only. I know that those who believe regeneration and the new birth to be identical are as far from accepting the conclusion as I am, but it seems to me they must have trouble to keep out of it. I am not unfamiliar with the route taken to find relief, but it is not very satisfactory even to themselves, and can never satisfy those who oppose them, while the thought expressed in the passage sparkles like a gem on its very surface.

But we may be told that the phrase, *born of God*, in 1 John 5:1, should read, *begotten of God*, as the context clearly shows; and it is so rendered in the New Version, and by all critics of any note everywhere. This is true, most certainly true, and brings out the real thought in the passage most beautifully, but what relief can this bring to him who has already admitted that *regeneration and the new birth are identical*? Begetting is generation, and regeneration is simply re-begetting, and if regeneration or begetting of God and the new birth are the same, what difference can it make which you render it? You are tied hand and foot either way. Whosoever believeth that Jesus is the Christ, is born of God, or begotten of God—regenerated; and regeneration being the new birth, whosoever thus believes is begotten of God—regenerated, born again, and saved beyond the possibility of respectable quibble.

Believing, as we do, that there is a vast difference between generation and birth, or, if you please, between re-begetting or regeneration and the new birth, we can see a beauty and fitness in the apostle's language: "Whosoever believeth that Jesus is the Christ, is *begotten* of God, and every one that loveth him that *begat* loveth him that is *begotten* of him." Never was there a truth more beautifully expressed by the inspiring spirit of God. It enables us to clearly see and appreciate the whole theory of regeneration as taught in the word of God.

Whosoever believeth that Jesus is the Christ is begotten of God—regenerated. But how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? In order to believe they must hear, for faith cometh by hearing, and hearing by the word of God; and this is the word which by the gospel is preached unto you. Hence, says Paul: "Though ye have ten thousand instructors in Christ, yet ye have not many fathers; for in Christ Jesus I have begotten you through the gospel." 1 Cor. 4:15. Paul preached the Gospel to the Corinthians, and when they believed it they believed that Jesus was the Christ, for this is included in the gospel; and when they believed this they were begotten of God—regenerated. But were they born again at the time

they believed? Not yet. Were they physically born, when naturally generated or begotten? Surely not. How and when were they born again? "And many of the Corinthians hearing believed and were baptized." Acts 18:8. Now they are both *begotten and born*; or *regenerated and born again*. Begotten or regenerated when they believed, through the gospel that Jesus was the Christ; and born again of water and of the spirit when they were baptized as required by the spirit.

But regeneration is the subject in hand for the present. What is regeneration? Surely by this time we are prepared to define the term. Generate means to *beget*. *Re* as a prefix means *again*, hence regenerate must mean to beget again. We are generated naturally—we are regenerated spiritually. Birth means brought forth—delivered. We are born naturally, we are born again spiritually. I use the term *spiritual* in contrast with natural because the means are in both regeneration and birth appointed by the spirit.

But is not the same Greek word translated *begotten* in some places and *born* in others? Certainly, but is this conclusive evidence that begetting and birth are the same? Surely not. The word *pneuma* is translated *wind* and *spirit*—are wind and spirit the same? A thousand examples might be given where the same word means different things in different connections. The word *gennao* may be translated *begotten* or *born* as the context may demand, but it cannot mean both begotten and born at the same time and in the same place. Well established rules of exegesis tell us that in no language can a word have more than one literal meaning at the same time and in the same place. This is true of all words every where, and hence is true of *gennao*. It may be translated *begotten* or *born*, and the context must decide which, but it cannot mean both at once, or in a single occurrence.

Now if we will keep in mind that *regeneration* is simply *rebegetting* the whole subject becomes easy enough. That this is its philological import is as certain as it is that language means any thing. I take it that Jesus and the apostles, guided by the Holy Spirit, understood the figures they used, and the language they employed, and if they did they never taught that

generation and birth are the same, and consequently could not have meant to teach that the thoughts represented by these figures of speech are the same—never.

That God is our Spiritual Father I need not stop here to prove. James says: "Of his own will begat he us with the word of truth." James 1:18. Here we learn that God our Spiritual Father begets us, and that the word of truth is the instrument employed by Him in this work. Peter says: "Being born [begotten certainly] again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. 1:23. That the word *born*, here should read *begotten* is admitted by all scholars, and it is so rendered by the revisers in the New Version. To talk of being *born of seed* is not respectable nonsense. Here again we learn that the word of God is the incorruptible seed with which men are spiritually begotten. When this spiritual seed is deposited in a good and honest heart, and through this God-appointed means a hearty trusting faith in Jesus is secured, the subject is *begotten of God*, truly and really *regenerated*, as John says: "Whosoever believeth that Jesus is the Christ is begotten of God."

Now as nothing can be naturally born that has not been previously generated, so nothing can be born again, that has not been previously regenerated. The regenerated man may be born again, no one else can be. Born again, how? Born of water and of the Spirit. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. Water is the element appointed by the Spirit of which the regenerated man must be born, hence washing in *water* is that washing which belongs to or follows regeneration by which Paul says God saves us. Is this plain enough? *

There is no place for water in regeneration. Regeneration is the work of faith in Christ through the gospel. The inspiring Spirit said whosoever believeth that Jesus is the Christ is begotten of God, and it is true. We repeat with emphasis: as well may we talk of *natural birth without pre-*

* For a full and thorough examination of the New Birth, see our book on the GOSPEL PLAN OF SALVATION, pp. 180-208.

vious generation, as to talk of the *new birth without previous regeneration*. The one is just as absurd as the other. Such a thing cannot be. What, then, becomes of the oft repeated slander of *baptismal regeneration*? Baptism has nothing to do with regeneration only as a sequence to it. But it occurs to me that the charge is not without some degree of plausibility if regeneration and the new birth are identical.

But what becomes of the well established doctrine of baptism for remission of sins if regeneration must precede baptism? Is not a regenerated man saved the moment he is regenerated? I think not. I know this will sound strangely in the ears of many. How can that be? *Regenerated and still unsaved!!* Yes, unquestionably *regeneration precedes salvation* if Paul understood the subject. He says: "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost." Titus 3:5. He saved us according to His mercy. Yes, but how? By regeneration? No, he did not say so, but why did he not say it? Because it is not true. Is this a good reason? He does not leave us in the dark to guess at the matter, for had he so left us we might have guessed that we are saved by regeneration, but he tells us plainly how God does save us. Well, how is it? He saves us by the washing of regeneration and renewing of the Holy Ghost. Then he did not save us by regeneration, but by the washing that belongs to or follows regeneration, and renewing of the Holy Ghost.

We have a very similar construction in reference to John's baptism. John preached the baptism of repentance for the remission of sins. What did John preach for remission of sins? Not repentance, but the baptism that belonged to or followed repentance was for remission of sins. Very well, the washing of regeneration. What does this mean? Surely it must mean the washing that belongs to or follows regeneration. Certainly then, we are not saved by regeneration, but by that which belongs to or follows it. Suppose I say the house of my friend gave me shelter for the night. What gave me shelter? Not my friend, but the house that belonged to him. We are

saved by the washing of regeneration. By what are we saved ? Not by regeneration, but by the washing that belongs to it. Other illustrations might be given, but surely this is plain enough.

That the washing of regeneration is baptism in water, is already apparent, but at the risk of being tedious, I beg permission to suggest a few additional thoughts on this feature of our text. That it cannot refer to the renewing of the Holy Spirit is evident from the fact that this is specifically mentioned as an additional item. Paul says: "Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." Eph. 5:25. Here I suppose the same washing is referred to, and it is a washing of *water*. And it is the washing of water by the word. That is, the washing of water contained in or required by the word. What other washing of water is contained in the word beside baptism?

But it is the *church, not the sinner*, that is to be sanctified and cleansed by this washing. Ah, indeed! Then the sinner is to be put into the church uncleansed, and washed afterward, that he may be cleansed! Is this the idea? The church is cleansed by cleansing the material of which it is composed, and this is done by washing it in water as required by the word.

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:22. Here we find what the washing is. It is a *washing of the body*, in or with water. This looks very much like what we call baptism. Peter says: "Baptism doth also now save us." 1 Pet. 3:21. Hence the language of Paul: "According to his mercy he saved us with the *washing of regeneration* and renewing of the Holy Ghost."

All this is in perfect harmony with the commission. Jesus said: "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved." Mark 16:15, 16. We have found that whosoever believeth that Jesus is the Christ is begotten of God, or regenerated.

In the commission this is believing the gospel. If believing results in generation, then we want to find the washing of regeneration, that is, the washing that belongs to or follows this belief that produces regeneration. Very well. He that believeth and is baptized shall be saved. Believing he is regenerated and when baptized he is saved with the washing of regeneration or the washing that belongs to or follows it.

Finally, this view of regeneration *buries* the doctrine of justification by faith *only*, beyond the possibility or hope of resurrection. As an abstract *condition* the work of faith ends in *regeneration*. Whosoever believeth that Jesus is the Christ is begotten of God. Then he is prepared to be born again, in other words, saved with the washing of regeneration. The regenerated man may be born again—no one else can be, but he must be born again, or into the kingdom of God he cannot go. Jesus said it and it is true, as everything he said was true.

But I have not written this article for the purpose of antagonizing this or any other doctrine, or for the purpose of coming in contact with the views of any one; but for the sole purpose of developing the truth on a subject, as I think, not well understood. If I have come in contact with the views of any one, it has been incidental to the line of thought I have sought to present.

T. W. BRENTS.

GOD HAS SPOKEN UNTO US BY HIS SON.

It is wise in the effort to enforce any truth or establish any proposition to make every concession which the nature of the case requires. If a man is contentious and obstinate he defeats the object he has in view. A careful examination of the books and speeches of the New Testament will show that the inspired writers never failed to concede to their opponents in argument all that was just and reasonable. Indeed it is safe to assert that all argument which leads to unity and to the upbuilding of

the race, either in religion or in science, must rest on certain conceded principles. There must be a common ground as a fulcrum or which the leverage of argument rests. If there is no common point of agreement, there is no place from which investigation can proceed. We must start from a common point of agreement or there can be no hope of success. When all common ground is swept away the last vestige of successful investigation is carried off into the darkness of night.

In keeping with this well-accepted position, we find that the author of the letter to the Hebrews, in his opening sentence, makes a concession to those who from among the Jews had accepted or were likely to accept the revelation that God made through his son.

It is prominently asserted that God had at sundry times and in divers places spoken in times past unto the fathers by the prophets. This was at once a step to conciliation. It struck the Jewish mind with favor. What! does he think that God spoke through Abraham? Yes. Moses? Yes. Samuel? Yes. Isaiah? Micah? Jonah? Daniel? Yes. Instantly a long line of worthies sprang into the Jewish mind and as they passed in review before the Jewish mind, there came the indorsement of this opening utterance, that by diverse portions and in diverse manners, had God spoken through the centuries of the past. How much wisdom this writer displayed in laying down the basis of the whole letter! If he had antagonized all these worthies and thrown them overboard as faulty and useless, he would have closed every avenue of approach to their reason. He would have estopped all hope of success. The lesson here is beyond computation, great not only as a moral lesson but as a matter of rhetoric. No man will intentionally antagonize the aims and purposes of those whom he seeks to win. It requires the utmost prudence to be true to the facts of men's lives; true to the revelation from God and yet win the soul that is set in error. To become all things to all men, that we may win the more for Christ. To become a Jew to Jews, to become under the law to those under the law; to be without law to those without law,—and at the same time to do no violence to truth or to reason—

this is the path that few can rightly tread. We make bold to say that the author of this letter has done it to perfection.

In the opening announcement of this most beautiful composition, there is, as already stated, a clear recognition of the past revelations made to the Jews, but at the same time he announces a new revelation to which special attention is to be called.

This is the golden thread entwining all that this letter contains: "God hath in these last days spoken unto us by his son." But who is that son? This is the question put by the inquiring mind. To show who he is and thereby to show that he is worthy of being heard is the aim of the writer.

It is clear from the standing point of reason, that no one will listen to an inferior officer so long as the words of a superior are before him, commanding his homage and respect. Moses was held in the very highest esteem by the Hebrews. He was the embodiment of all law. He stood as their Mediator, and the law which he gave through the mediation of angels transcended all else. With the Jews, Moses held the highest place of respect and honor, it was, therefore, necessary in disclosing the nature and moral excellence of the Son of God, to put him in comparison with the existing law-giver, and to show that he transcended him. It was simply certain that so long as the Hebrews were contented with what they held as truth, there would be no effort made to change. Contentment with present attainments closes the doors to all progress. There must be wrought a discontent with their present allegiance to Moses, before they would seek to transfer their allegiance to another. What, then, is the character of this man whom the writer sets forth as the son of God?

"Whom He hath appointed heir of all things."

An heir is one who at the death of its owner is entitled to all his property. In the ordinary acceptance of the term, heirship implies the death of the owner of what is inherited. In the scriptural acceptance of the term, the element of death is excluded since it is not possible that God die. Jesus is heir in this, that he holds jointly with God all things that belong to

him as Father. Whatever belongs to the Father belongs to the Son. If the universe belongs to God as the Father, it belongs to Jesus of Nazareth as his Son. We invest the Son with the property of the Father.

If it were announced that the heir apparent to Jay Gould's immense estate was to be in Los Angeles next week, all eyes would be curious to see and all ears open to hear. Let it be announced that one of the Rothschilds is to visit this city, and what a stir it would create. People would be glad to look upon the face of one who holds the money-bags of Europe, and who must be consulted before war is declared. But suppose we combine the wealth of all the millionaires of the world, what is that compared with the wealth that is lying at the feet of Jesus of Nazareth as the heir of all things. The inheritance of man, be it ever so large, is not a title absolute. No deed creates in man absolute rights. Private property may be sacrificed to public interest. The state exists, it is true, for the citizen. It is for his benefit that laws are made; yea, all government can and does take up and use the private for the public good. The title absolute of property vests in God and his son Jesus. Nothing belongs absolutely to man. It is his in contradistinction to the ownership of some one else. But the property of man is confined to this sphere only. God upholds and directs the universe. "What is man when we consider the heavens which God has made, and the stars which are his handiwork?" All this is the property of God, and of all this is Jesus the rightful heir. The ownership of the universe vests in Jesus as God's only begotten son. An inheritance naturally turned the Jewish mind to the lands of which they came into possession after crossing the river Jordan. At best, this was a narrow strip of land, and though possessing unsurpassed fertility of soil, it was nothing compared with the universe. Moses sat on Mount Nebo and looked over the river Jordan to the promised inheritance that lay before him; this son of God introduced to the Hebrews held not such a limited territory as that upon which Moses looked, but his title encompassed the universe. He has been divinely appointed heir of all things. It was no mean epithet then applied to Jesus as the son of God.

But the mind is lifted to a still higher plane. It is not enough that this son of God be pronounced heir of all things. There is an attribute greater than ownership or heirship. A fool may inherit what he never could make. Indeed, looking at the heirs, apparent or real, to most estates, and one cannot help thinking of Carlisle's remark in regard to Englishmen. "Thirty millions, mostly fools." If this remark is applicable to Englishmen at large, it has a peculiar force when applied to heirs. A man heaps up riches, as Solomon says, "and he knows not who shall get them, whether a fool or a wise man." Heirs on earth are largely fools; for it is easier to inherit than it is to create or build up wealth. Notwithstanding this fact, so patent, to all, and especially to those who do not dream of inheriting anything, most people would like to be heirs. But we repeat, that there is a greater element of character than heirship or ownership. The writer rises up to the contemplation of that.

The Son of God is he by whom God made the worlds.

The creator of a machine is worthy of more honor than he who owns it. The creator of a fortune deserves more credit than the one who inherits it.

When the Jewish mind struck this thought, it caused a halt. What! can this be applied to Moses? What did Moses create? What did Abraham create? What did any of the Old Testament worthies ever create? Nothing. If then the son of God helped to make the worlds, he takes at once a rank superior to that held by any of the acknowledged writers or speakers of the times past. When the son of God is invested with the glories of creator, he is put far above the plane of mere humanity. "In the beginning was the word, and the word was with God, and the word was God, the same was in the beginning with God; all things were made by him and without him was not anything made that was made. He is before all things and by him all things consist." If you ask the beloved disciple whether Jesus was present in creation, his answer invests him as the word, as the *logos*, with the functions of creator, of the attributes of deity. "All were made by him", as "*theos*", as God. "He who through vast immensity can

pierce, observe how system into system runs, what other planets circle other suns, what varied beings people every star", may be able to take in something of the meaning of the words: "Through him also he made the worlds."

Let any great architect appear in the United States and what a buzz it makes. When Eads was living, his presence in Saint Louis created an excitement because his engineering skill had projected and completed the bridge that spans the Mississippi at that point. He had constructed the Eads Jetty system which makes New Orleans what it is as a shipping point. If DeLesseps makes a tour through the United States, he creates a sensation; because he has cut in twain the Isthmus of Suez and destroyed the necessity of making a voyage thousands of miles around the Cape of Good Hope. But what are all the architects, whether noted for engineering, great railroads, canals, or projecting and completing great churches or public government buildings, compared with the architect of the universe? When we look by faith upon Jesus, we look upon the architect of the worlds, for by him God made the worlds. Not simply this globe of which man stands at the apex; but the worlds, the endless system that reaches on, and on beyond the possibility of human intellect to conceive, or human computation to judge. Let the attribute of Creator, with which the son of God is invested be recognized. The man who ignores this attribute, or strips him of this element in his make-up, runs against not only the teaching of this letter, but of the entire tenor of the synoptics as they are called, Matthew, Mark and Luke, as well as the beloved disciple. Paul every where in his letters recognizes Jesus as creator. "There was with him one Lord Jesus Christ, through whom are all things, and we through him." "By him all things consist." When we drop from the list of his attributes his creatorship, we erase from the Word of God some of its plainest utterances. As creator he was placed far above all principalities, and powers, and might and dominion. He is clothed with a glory that transcends all creatures. Before this statement that he is Lord of all, that he was in the beginning with God, and that by him all things were made, the theory that resolves his existence prior to his advent on earth into a purpose or thought in the

mind of God breaks to pieces. It crumbles into ashes when touched with the spear of divine truth.

But from his glory as creator, and as heir of all things, we pass to consider him.

"As the brightness of the Father's glory, and the very image of his substance."

These utterances pertain more to his moral character as developed while on the earth. He claimed for himself the attribute of light. "I am the light of the world." Such a claim by any one of the long list of worthies recognized as leaders of the nation, would have been blasphemy. "We beheld his glory as the glory of the only begotten of the Father, full of grace and truth." "He that hath seen me, hath seen the Father." Put these words on the lips of Moses, and how do they sound? It would be blasphemy. He that hath seen Moses or seen Abraham, hath seen the Father. It is absurd! Of Jesus only can it be said, "He is the light of the world." When we look upon him as he lived and moved among men, we behold God manifest in flesh. All great thoughts of God, all lofty conceptions of man freed from selfishness, freed from the grossness of earth life, find in his holy, harmless life, expression. We look toward the sun. We do not see that orb, we simply behold the brightness of its glory. We look at Jesus, and he is the brightness of God's glory. Our vision is too marred, our eyes are too much befitted by sin, to look full into the face of God. We see him as reflected by Jesus. "And we all beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory as by the spirit of the Lord."

But he is pronounced the very image of God's substance. This cannot refer to his flesh which made him local and held him to the earth. It must refer to what is immaterial. The thought before the mind of the apostle, rests on a figure. You take a ring that has on it a seal, when that is struck on a piece of wax, there is produced upon the wax an exact impression of the letters constituting the seal, there is an exact reproduction upon the surface of the wax of all the figures and letters constituting the seal. So when Jesus stood before the world, when you look upon the record given of his life by the four evange-

lists and the inspired writers of the New Testament, you see an exact representation of the divine heart as it relates to poor fallen humanity. You have the highest idea of love at work to save the lost. You have bodied forth in the life of Jesus, God's yearning anxiety to see the race raised out of the slough of despond, out of the hopeless degradation of iniquity. If Jesus is not a manifestation of the heart of God and the will of God respecting the race, the world will never have such a manifestation. If he does not body forth in his own exalted character, all that there is of purity, unselfishness, gentleness, meekness, forgiveness, the world is in total darkness and without one scintilla of hope or light. If God be love, then Jesus represents that quality. If God be joy in the soul, Jesus represents that joy.

But we pass from this quality to emphasize the fact, that not only is he creator, as already shown and elaborated, but he is "upholding all things by the word of His power."

The law of the correlation of forces is now generally accepted by the scientific world. We know that there are frequently such a combination of natural elements as to transmute heat into electricity, electricity into motion, but somewhere along the line of correlation we halt. The transmutation of forces as carried on and understood by man brings him to a halt. He goes so far and no farther. Somewhere he reaches a point where he must bow and say: Here I halt, I can go no further, nor can I gather up all the heat or electricity, and retrace my steps. There is in spite of his efforts some dissipation. And some have reached the conclusion that since the dissipation goes on unchecked, so far as human eye can reach, there is a waste of mechanical force that must destroy the equilibrium of forces and in the end bring ruin upon the world.

In a word the leadings of science put us where we are led to suppose some superintending power that supplies the waste that the forces show in some of their workings or transmutations. The attribute of the Lord's character here revealed supplies this waste. "Upholding all things by the word of his power."

We enter an observatory or a planetarium and we watch the movements of the planets. What is it that says to the earth, now you can go so far this way till you reach the remotest point in your circuit around the sun's aphelion ; or you can go only so far till you reach the other side of your orbit—perihelion. Who or what holds the earth and all the planets in their orbits and directs them in their movements ? We say some force which we call gravity or electricity or some other force. But call it by what name we please, after we have weighed it in scales and have been able to determine its power, we halt and bow before it knowing very little about it or what it is. We can apply all the knowledge that exists regarding the movements of the heavenly bodies and we at last reach a point beyond which we cannot go. Some force, some thing, not a blind unthinking something, something clothed with intelligence, something acting with mathematical exactness confronts us, and our safest, wisest, best course is to say, Jesus "upholds all things by the word of his power." What the scientist calls conservation of forces, or correlation of forces, the Bible pronounces the word of God's power. We cannot strip the world or the universe of intelligent direction. It is invested with design and thought. It implies the existence of an intelligent law-maker. In the absence of a better exposition we simply accept the Bible statement, that God upholds all things by the word of his power.

It was not enough that Jesus be clothed with the attributes of Creator, heir of all things and the moral image of the invisible God. If the Mosaic economy must be superseded by another, the superseded must bring something to redeem man from the guilt of sin. There must be such characteristics as would constitute him priest or empower him to make provision for the purification of man from sin. If he fail here the system would be sadly defective. It matters not how perfect the example set, how matchless the character of the divine witness to truth, if poor frail man fail in his efforts to meet this example, there must be some provision made to meet this failure. Hence the next attribute of the son of God.

"When he had made purification for our sins he sat down on the right hand of the Majesty on high." Purification had to be made for sins. But in doing this it was necessary that offerings

and a priesthood be inaugurated. This was a reflection upon the existing offerings and the existing priesthood. The introduction of another priesthood, of another kind of offerings, was sure to excite envy and jealousy and create dissatisfaction. But if it was true that Jesus came to make purification for sins that fact must be announced. Here in the very inception of the letter, an attribute of the son of God is laid down which when carried out to its legitimate consequences will set aside the whole worship in Jerusalem, overturn the offerings now made on Jewish altars, and throw out of employment, thousands of priests. It was not necessary here to elaborate the thought. The time for that had not come. But it is a mark of a broad deep mind that into the first announcement of his thesis he incorporates so many of the attributes of the son of God and really sets limits to the purpose and scope of his whole letter.

From these qualities with which the sacred writer invests the Son of God, he passes to consider him in comparison with angels. It was admitted that angels were great and it was the fond faith of the Hebrew that angels were constantly engaged in ministering to the saints. He accepted the statement of the Psalmist, that the angel of the Lord encamped round about those that feared the Lord. It was especially a part of his pride that the law was received by the ministry of angels.

Now in order to prepare these people for the revelation of God made through his Son, and to get the revelation already in existence and to accept what he had to give, it must be shown that the Son was superior to the angels. The accepted views must yield to those which were yet to be presented. Where Judaism preoccupied the ground it must be weakened in its hold upon the soul. This was philosophical, and the only way possible to introduce a new and better covenant.

Jesus is therefore declared to be better than the angels. But the Jew says, How do you show that? Well, the writer says, do you believe there is anything in a name? Yes, we know that names are given by our people with reference to their characters. God is called Elohim, because of the might and power displayed in creation. He is called Jehovah because he is, he was, and is to be. He is the ever-existing one. He has

no beginning, no end. This quality is brought out and perpetuated in the name Jehovah. When, therefore, the angels are said to be inferior to the Son, what is the proof. "Being made so much better than the angels as he hath by inheritance obtained a more acceptable name than they." His name lifts him above angels. If he is simply a man, an enlarged manhood, this reasoning is faulty. He is more than man, more than angel. "For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee," and again, "I will be to him a father, and he shall be to me a son"? If there is any reason in this language, it is this: Jesus is called Son. He is thus put above the angels. If God had called them sons in the same sense in which he called Jesus Son, the reasoning would be empty and void. The fact is, there is no reason in his being styled Son, if he do not differ essentially from angels and mankind, who in the beginning was made a little lower than the angels. God called him by a name designating his relation to himself and thus expressing his essential nature. He gave no such name to any other creature, not angels higher than man, hence not to man. Thus it is shown that by the name applied to Jesus is he ranked far above all principalities and powers and might and dominion.

But it was conceded by the Hebrews that the less worshiped the greater. The greater never rightly worships the less; but always the less the greater. This is fundamental. It is accepted by these Hebrews, and on it the author of this letter argues the superiority of Jesus to the angels.

"And when he bringeth in the first begotten into the world, he says, And let all the angels of God worship him." Here angels are commanded to worship the Son. If it be true that the less must worship the greater, at the command of God, angels are set in a position as the worshipers, they are, therefore, inferior to the Son. We are thus confronted by the angels as less than the Son. If the angels are less than the Son, then it is implied that the institution received by Moses and through the mediation of angels, it is also inferior to the one made through the Son.

But the argument is pushed still farther. What function does he assign to angels? The work done gives one his rank. "He maketh his angels spirits and his ministers a flame of fire." At best they are his servants. They are like the winds and the lightnings, merely the bearer of his message and the doers of his bidding, they are servants, not sons. But what is the true rank assigned to the Son. The Psalmist declares his rank.

"Thy throne, O God, is forever and ever.

And the scepter of uprightness is the scepter of thy kingdom.

Thou hast loved righteousness and hated iniquity

Therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

From the angels as servants he passes up to the contemplation of the reign of the Son. It was a reign of the heart. It began in the soul. It was confined to no place, no time, no race. It was as universal as the heart and enduring as the existence of the race. "He shall be called the wonderful, counsellor, mighty God, the Father of the everlasting age, the prince of peace." Of his kingdom there was to be no end. In assigning to him a dominion whose chief characteristic was to be uprightness that was to be forever and ever, all fleeting human elements as such are rigorously shut out. The dominion of Cæsar, of Charlemagne, Hannibal, Alexander, Napoleon,—all these kingdoms were local and for the time. Jesus is for all time and for all people. His dominion is to be from sea to sea, and from the rivers to the end of the world. It reaches down and on through the centuries, from age to age, till the end comes and the kingdom shall be delivered up into the hands of God the Father.

It is not enough to contrast the uprightness and eternity of this kingdom with all temporal kingdoms, the glory of the Son of God is brought out by comparing his existence with the durability of the heavens.

"Thou Lord in the beginning hast laid the foundations of the earth.

And the heavens are the work of thy hands:

They shall perish; but thou remainest.

And they all shall wax old as doth a garment and as a vesture shalt thou fold them up:

And as a garment they shall be changed :

But thou art the same.

And thy years shall not fail."

When the heavens in all their beauty are spread out before us, when we watch the nightly walk of the stars in the upper deep, we feel that there is a permanency there which has withstood the shock of centuries. From the beginning these heavenly bodies have performed their revolutions in obedience to fixed laws ; yet like an old garment shall they be changed, like an old vesture shall they be laid aside. The creator existed before they began their movements. He will exist when each shall have fulfilled its mission. But the apostle closes this most beautiful line of argument by one more reference to the honors conferred upon the Son.

When he was raised from the dead and passed up beyond the vision of the Galileans who stood with anxious eye on Mount Olivet, he was welcomed into the heaven of heavens and the Father said unto him,

"Sit thou on my right hand till I make thine enemies my footstool."

Was this language ever used to angels ? Never. It was applied only to Jesus. He alone was authorized to share the throne of the Father of all, the Creator of heaven and earth. If this was given to him exclusively, then he alone has such exalted honor. He is therefore above all angels and above and superior to any system with which they are connected. Besides the angels are ministering spirits sent forth to minister to those who shall be heirs of salvation. Now, the argument stands complete. The apostle is ready for his conclusion. Is it true that so exalted a place has been assigned Jesus ? Is it a fact that he stands far above all others known among the intelligences of the universe ? It cannot be denied. The Hebrews accepted the Old Testament, and accepting that they must receive the interpretation here given to it. Then from this conclusion which constitutes Jesus heir of all things, helper in the creation of the worlds, the exact reproduction of the elements of the divine nature, the upholder of all things, it follows that we

must submit to his authority. "All authority is given unto me in heaven and in earth, go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." The author of these words claims here for Jesus just what he claims for himself. All authority belongs to him. Is there any authority in earth? That is his. Is there any authority in heaven? That is his. Now, we can hear and appropriate the words of Moses: "A prophet like me shall the Lord your God raise up unto you from among your brethren, him shall ye hear in all things, and it shall come to pass that whoever shall not hear that prophet shall be cut off from among the people." Shall we hear that prophet? Shall we hear his gentle words or reject them? It is in our power to decide whether we shall accept or reject. To hear is to live. To refuse obedience to all his commandments is to die. His commandments are not grievous but joyous. The soul that bows to the authority of Jesus is made happy; for he said, "Happy are ye if ye do these things." With such a transcendently great leader, with one exalted far above the angels as our Redeemer, shall we not rejoice in his leadership and glory in his Kingship, when every noble impulse of our natures bids us obey, when every virtue known to the life of the Son of God lies before us, when the best and purest affections of earth are made possible through the acceptance of Jesus, shall we not hear, believe and obey and become citizens of that kingdom whose scepter is one of righteousness and whose throne is forever and ever?

J. B. JONES.

EDITORIAL.

WHEN THE BIBLE SPEAKS WE SPEAK; WHEN IT IS SILENT WE ARE SILENT:—This was the rallying cry of the reformation of the 19th century, inaugurated by Thomas Campbell and others. In the last few years a controversy has been commenced concerning its meaning. It has, by some, been made equivalent to Richard Baxter's declaration, "In things essential, unity; in things indifferent, liberty, in all things, charity", making the "things essential" equivalent to "where the Bible speaks", and "things indifferent", to "when the Bible is silent;" but we do not so understand it. Baxter's "things essential" implied that man might decide upon the commands to be obeyed, or at least that some commands might not be obeyed, while Campbell's declaration that "we will speak when the Bible speaks", demanded that man had no choice, but that *all* commands must be obeyed. With Campbell there were no "things indifferent", but that a command was to be obeyed—all things were "essential", and "silence" was substituted for "liberty." There is no liberty in this sense under Christ. We are all slaves—*douloi*—not hired servants, but bond-servants, bought with a price. We are free from sin, and from the Mosaic law—free men in Christ Jesus, but not free to pass upon the obligation of obedience to any of his commands. Campbell's idea was, that the only plan by which there could be unity among those who desired to be disciples of Jesus, was for every one to do everything that men under the Christian dispensation were commanded to do. He knew of no essentials and non-essentials; but, with him, whenever the Bible spoke, there was an essential. It is a great mistake to say that Campbell meant, "What is enjoined upon men by divine authority we shall insist on being observed; and where the word of God has left men free, we shall not bind them." This is a serious misapprehension. It was a serious mistake to suppose that God has left men free. To admit that there are some things in which God has left men free, is to open the floodgates of strife and division. There never can be perfect unity among men when human judgment is allowed to decide. Unquestioning obedience to one supreme authority is

absolutely essential to unity, and, hence, the declaration of the Father at the beginning of the earthly mission of Jesus, "This is my son; hear ye him." Whatsoever he spoke was to be obeyed, no division of his sayings into "essentials" and "non-essentials."

Another statement equally faulty, misleading, and consequently unfortunate, is that the "things essential" of Baxter, and the injunction to "speak when the Bible speaks" of Campbell, are to be called "matters of faith", while Baxter's "things indifferent", and Campbell's "silence" are to be called "matters of opinion." It was human opinion, human judgment, that had caused all the discord in the religious world, the thing that Campbell was trying to remove, and it would be taking the very life out of his proposition to say that "to be silent when the Bible was silent", meant that when the Bible was silent we could give free play to our human talents, provided we did not force our opinions upon others! It is a peculiarity of human nature that we can not have an opinion without trying to win men to that opinion. This is exemplified in our day by those men who say that the Bible is silent concerning the use of instrumental music in the public worship, that, therefore, it is not a matter of faith but a matter of opinion, and *our opinion* is that it is best to have it, and the result has been in many places that *our opinion* has been put into practice regardless of the opinions of others. Another exemplification of this peculiarity of human nature is found in the effort of some persons to carry on missionary work by means of incorporated Societies. These men say that God commands his disciples to evangelize the world and is silent concerning the ways and means, therefore, it is a matter of opinion, and *our opinion* is that these Societies are the things, and these men are bending every energy to the building up of these Societies, are compassing sea and land to make proselytes to their *opinion*, and are abusing and ostracizing those who will not accept their *opinion*. One editor, a leader in propagating that opinion, advised and urged his readers to drop this QUARTERLY, and start another, because we, its editor, did not accept his *opinion*! Nay, verily, Thomas Campbell never meant by being "silent

when the Bible was silent", that when it was silent we could have any opinion we pleased; he meant exactly what he said, that when the Bible was silent, we were to be silent.

The central thought that was in the minds of the pioneers of this reformatory movement was the *unity of God's people*, to disband religious parties, and to bring all disciples into a unity of faith and sentiment, that all might be one as the Father and the Son were one. They saw that most of the divisions were based upon human opinions, and that these opinions were formulated and embodied in written creeds. They struck at the very root of the disease—they proposed to *have no opinions*, and to burn up the opinions that had crystallized into written confessions of faith, and, hence, they declared that when the Bible was silent men must not speak, must not have opinions. It has been said, and it is becoming fashionable to say it, "that the faith which the gospel requires—the truly evangelical faith—is faith in Jesus of Nazareth, as the Christ, the Son of the living God. It is not faith in dogmas, propositions, or ordinances, but in a *Savior*, that constitutes saving faith. To believe in *him*, and to obey his commandments *because* we believe in him, this was the 'essential thing' in which there must be unity; but, other matters, not contravening this, were the 'things indifferent,' concerning which there must be liberty of opinion." This strikes a careless reader or hearer as being very spiritual and probably true, but is it true? We cannot believe in a person, but we believe in propositions concerning that person. We believe in the proposition that Jesus of Nazareth is the Christ, the Son of God; we believe the proposition that he presented to the world, that he that "believeth and is baptized shall be saved". Believe what? That Jesus is the Christ. It is faith in propositions that constitutes the faith that brings us to Christ. This particular statement is made for the purpose of drawing attention away from the commands, so that the failure to obey them will not be noticed. The command is, "Be immersed for the remission of your sins", but there are many religious persons who have not obeyed this command, and hence some men who have a great desire not to "erect any unnecessary bars to Christian

fellowship, say : "It is faith in Jesus as a Savior that constitutes saving faith, these people believe in Jesus as a Savior as much as we do, they have the saving faith, therefore, the pious unimmersed will be saved." This same class of men, who are so anxious to excuse the shortcomings of others, desire a little latitude for themselves, and hence they are anxious to find a *saving* faith in a person independent of obedience to his commands. We believe a proposition, having confidence in the evidence submitted, obey a command, and rely upon a promise. We believe the proposition, "that Jesus is the Christ, the Son of God", because the life, teaching, and works of Jesus gave us confidence in him as a truthful witness ; we obey his commands because we believe him to be the Son of God ; and we trust in his promises for the same reason. Merely to believe in the proposition, that Jesus is the Christ, never saved any one so far as we are divinely informed. "To believe in *him* and to obey his commandments *because* we believe in him—these now, it was seen, were the 'essential things', in which there must be 'unity'. Other matters, not contravening these, were the 'things indifferent' concerning which there must be 'liberty'". The question immediately arises, what are the things that do not contravene the commandments, that Christians should do ? Is there any obligation resting upon a Christian to do anything not commanded ? If so, who is to determine ? Must every man determine for himself ? Then where is the possibility of unity ? The command is to sing in the public worship ; singing in the public worship is one of the "essential things", and, therefore, about it there is no controversy ; but how about the use of a musical instrument in connection with the singing ? Is it commanded—one of the "essential things" ? If not commanded, then it is one of the "things indifferent",—a matter of opinion not to be forced upon any one, or one of the things about which we may have great liberty. Have we the liberty to force an indifferent thing, a matter of opinion, upon our brethren ? Campbell's rule said "Keep silent, have no opinion about it, do not do it", but the rule of Baxter said, "Have an opinion, and follow your opinion if you wish." It is claimed under the Baxter rule, that the majority must

rule, that if a majority favors the musical instrument, the minority must yield for the sake of peace; but Campbell's rule says, have no opinion about it, have nothing to do with it, never raise the question; if the Bible is silent, be ye also silent.

The command is not direct, but by necessary implication, to all disciples "to preach the gospel"; that is a "thing essential"—we are all of us to obey that command. It is shown us by examples how it was obeyed, that the disciples at their homes, as they moved about voluntarily, as they were driven about by persecution, by devoting their time to the work, by working with their own hands for a support while obeying this command, and by being supported by irregular voluntary personal contributions sent to them while at the work. This exhausts the New Testament teaching on the subject, except we learn that as these disciples went about they walked, used private conveyances, or public means of transportation like men engaged in ordinary business. Then there is no difficulty in obeying this command in precisely the same way that the disciples did it under the direction of inspiration. But some of these "liberty", "things indifferent" people say that we can improve on that arrangement. That we can have organizations, have a common fund out of which to support men while preaching, that there will be more contributed, more work done. That those who give the support, ought as a matter of justice, to decide who is to receive it, also the field in which they should labor, and the amount the laborer is to receive. They say that the Bible is silent about this, and if it contravenes no explicit law, it is a "thing indifferent" about which we may have perfect liberty of opinion. That if there is a difference of opinion, the minority must yield to the majority, *provided* the majority is of their opinion, but if the majority is against them, or if there is no controversy about it, then their agents must go and work up a sentiment, convert the minority into a majority, and then the minority must yield for the sake of peace, but not one word about themselves, when in the minority, yielding for the sake of peace. The Campbell rule was, when the Bible was silent for us to keep silent, but

the new rule is, when the Bible is silent then human opinion has free course, and let the opinion be urged with all the strength the man has.

Some men accept the Campbell rule on the instrumental music, and the Baxter rule on the Society plan. Their opinion is against one and in favor of the other, and they accept the rule that does not contravene their opinion. The only rule that will insure unity of faith and work, is to do what the New Testament commands, and to have nothing to do with any thing that it does not command. The New Testament does not command us to use a musical instrument in the worship, and, therefore, we should have nothing to say about it or do with it. The New Testament says not a word about Societies for raising money, for selecting evangelists, and for paying them and selecting their fields of labor. Then we should not say a word or do a single thing about them.

Our mission as disciples of Jesus is to preach the gospel and nothing else, and to plead for the unity of God's people. We can fill our mission only by rigidly adhering to the New Testament, speaking only when it speaks, and being silent when it is silent.

THE AIM OF THE DISCIPLES : —Many scribes have taken it in hand to declare the object of the people who call themselves *Christians* or *disciples*, but some of them show that they themselves need instruction. One writer, who has some reputation, declares, "The name Disciples of Christ represents, stands for, A MOVEMENT WITHIN THE CHURCH OF CHRIST IN FAVOR OF CHRISTIAN UNION. They have a distinct mission, a singular aim, a peculiar purpose. They seek to bring about a unity and union among those who profess and call themselves Christians, of such a character as seems to them to be necessary in order to impress the world with the truth that Jesus of Nazareth is the Son of God and the Savior of men."

This is truly a very singular aim, a very peculiar purpose, one that we are not willing to admit. As we understand the aim of these people, it is, *first*, to save themselves by accepting the Lord Jesus Christ as the Savior of men, and to become his disciples, citizens of his kingdom, by obeying his commands ;

and, *secondly*, to persuade others to do likewise. As a result of these efforts we expect a unity of belief and practice to characterize these disciples. If men believe and practice the same things, there must of necessity be unity. We have never proposed to bring God's people to a unity of belief and practice, because such a proposition is absurd. God's people are always in unity.

The church, or kingdom of God's Son has been in existence since that day of Pentecost when the Holy Spirit came down and declared the terms of admission into it, but men have obstructed its entrance by false teaching, and many earnest men and women have been inducted into human organizations, honestly thinking that they were entering into the Church of Christ. Under these circumstances, the true entrance almost lost to human knowledge, but still existing, some devout men became convinced that all these doors could not be *the* door, went to the fountain of divine knowledge as revealed to men, searched for the door so long hidden by so much human rubbish, found it, entered in, and proclaimed their discovery to the world, and urged men to come in at the true door. This was the origin and the purpose of the people now known as Christians or disciples of Christ. We had, and have no more concern for those who have entered into some human organization, than we have for those who have not entered into any organization—all men who have not entered into the kingdom of God through the door, hold the same relation to those who have entered in by the true door. The same terms of admission are for all; not certain terms for those who have gone into the Baptist organization, nor certain other terms for those who have gone into the Methodist organization, nor certain other terms for those who have gone into any other human organization, but the same terms are for all. We preach the same gospel, containing the same conditions, the same promises, and the same threatenings, to all who have not gone through the true door. All who listen to this gospel and accept it, enter in at the same door, and are brethren in Christ,—are one even as the Father and Son are one.

We are *not* "a movement within the Church of Christ." We are members of that Church, *not a movement within it*. The Church of Christ is made up of those, and of those *only*, who have come into it through the one door that the apostles, by direction of the Holy Spirit, opened in Jerusalem nearly two thousand years ago.

"We are a *movement* within the Church of Christ"! Then there is a much larger part of the Church of Christ that is not striving for unity, for what is *within* is smaller than that which it is within. Is not this absurd, the statement that the larger part of the Church of Christ is opposed to a unity and union of God's children? Let us be honest, and say, that those who say that they are children of God, but do not desire unity, are not God's children. With the New Testament in our hands, we know only two classes of men, those in Christ, and those out of Christ. Of those in Christ, some are weak and some are strong. Of those out of Christ, some are believers, some disbelievers, and some unbelievers. Of the believers who are out of Christ, some are indifferent, promising themselves that at some time in the future they will add to their belief obedience; some are honest in believing that they are earning salvation by deeds of morality and benevolence; and some are also honest in believing that the plan of entrance into the kingdom that has been devised by human intelligence, and which they have adopted, is sufficient. To all who are out of Christ, believers, disbelievers, or unbelievers, we preach the same gospel, embracing the same terms of entrance, or of pardon. "He that believes and is immersed, shall be saved", are the terms of admission, of pardon. To the unbelievers and disbelievers, we say, "Believe in the Lord Jesus as the Christ, and be immersed into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of your sins." To the believer who has never put on Christ, we say: "Be immersed into the name of the Father, and of the Son, and of the Holy Spirit for the remission of your sins." This is our plan and effort for the union and unity of God's people, and this is all, and all that is necessary, for this will produce it, and nothing else will.

Let us therefore cease this foolish writing, that our aim is to bring about a union of Christians, and that, "the name *Disciples of Christ*, stands for a *movement within* the Church of Christ, that is in favor of Christian union." We have just read from another scribe, this: "We are not all or the only Christians or Disciples of Christ in the world." If a member of some human religious organization had written that, we could understand it, but coming from a man who professes to be a disciple of Jesus, a citizen of his kingdom, it is hard to understand what he means when he says, that he and those who make the same claim, are not the only disciples or Christians in the world. If they are not the only Christians in the world, we would like to know who are the other Christians. If there are more ways than one of getting into the kingdom, we would like to know it. If there is only one way to get in, then, most assuredly, those who have gone in that way are in, and those who have not gone in that way, are not in. If we who have gone in at the one true door are not the only Christians in the world, then there must be more than one door into the kingdom, then let us quit preaching the terms or conditions of admission, and let us preach *love without obedience*.

THE MISSOURI CHRISTIAN SUNDAY-SCHOOL CONVENTION :

— As we write we have before us the programme of the session of this association, which when this is read, will have been held in Carrollton, Missouri, on June 10-13. Reading it moves us to write a few things that we wish to go upon record.

We are a strong advocate for Sunday-schools. We believe that we are neglecting an important Christian work when we are not working in a Sunday-school. We believe that this work is individual Christian work, outside of congregational worship or work. Believing these things, why were we not among those in this convention? For a number of years we attended these conventions, participated in their deliberations, and contributed money out of our own pocket for carrying on the work. Then, the association was a voluntary coming together of Sunday-school workers, simply as individual Christians. We came together to instruct and encourage each other in

the work, and to devise plans and provide means for organizing Sunday-schools where there were none, in which the Bible alone was taught. It happened that a majority of those attending these conventions four or five years ago were men who were also members of an association known as the *Missouri Christian Convention*, the object of which was to obtain control of all the public activities of the disciples of Christ in Missouri. These men, by a majority vote, placed the Sunday-school association under the control of the *Missouri Christian Convention*. This latter organization we regarded as unscriptural, and dangerous in its tendencies, and, hence, when the Sunday-school association was placed under its control, we were compelled to withdraw from it, and have not attended a meeting since.

The fruits of the alliance have been manifested. At some of its annual sessions, the organ has been used, and used in opposition to the protest of some who were in attendance. It has employed men as its agents who publicly advocated the use of the organ in the public worship of the congregations. At this last session, the "Convention Sermon" is to be preached by E. B. Cake, who delivered the lecture on *The Son of God*, as one of the lectures of the "Missouri Christian Lectures" for 1888, and of which the official critic of the Lecture Association said: "The teaching of this paper as it seems to me, is destructive of all that is fundamental or essential in the religion, prefigured by the Old, and developed in the New Testament; a denial of the Soteriology unfolded and defined in the Christian Scriptures; a complete abandonment of the distinctive reason of our separate existence as a people; the doctrine of the atonement, with its cognate questions, a pure, unmitigated fable, and the passages asserting it tissues of senseless babble."

Now, we cannot attend and work with an association that recognizes a man holding such opinions. It has been suggested to us, that he was elected president of the Sunday-school Convention *before* he delivered that address and that his delivering the *Convention Sermon* could not be avoided. The association has an Executive Committee to attend to matters that may arise between the annual sessions, and it could have intimated to him, that it would be desirable for him to be

absent at the annual meeting of the Convention. If the Association has not a backbone sufficiently strong to enable it to say that, then it is *particeps criminis* in his infidel doctrine. His portrait is published as the president of the convention, as if they were proud of him.

It is also published in the programme as the 4th item of Wednesday forenoon, *The Great Question*. F. M. Rains, and the 5th item of Thursday forenoon, *The Great Question Once More*. F. M. Rains. Which, when interpreted, means *begging for money*. This may be intended for wit, but it seems to us that it is almost sacrilege. "The Great Question" formerly indicated to Christian people the inquiry, "What must we do to be saved?" but now it means *money*. "Money", now, is the great question, and it is money, not for the poor, but money for preachers. Every cent raised at these conventions, and these conventions are held for raising money, goes into the pockets of preachers, except a small amount paid out for stationery and postage. We believe in preachers being supported while preaching, but we do not believe in associations of preachers for the purpose of making places for preachers with good salaries attached, and then frantic efforts to draw the money out of the "lay" members to pay these salaries.

These conventions have degenerated into occasions for preachers to exhibit their talents and secure more desirable "pastorates", and for the young folks, and some old folks as well, to have a "good time" away from home, traveling on half rates and entertained free.

We are ready to meet and co-operate with individual Sunday-school workers, traveling at our own expense and putting up at hotels, but we cannot meet and co-operate with these persons in such conventions as these.

THE UNBAPTIZED:—In the *Apostolic Guide* for May 17, in the department of Exegetical Notes, the editor of that department, Prof. J. W. McGarvey, of the Bible College, Lexington, Kentucky, in an introductory note, says: "The students in the College of the Bible, as well as querists from abroad, are fond of asking questions, and I this week give

place to some of those propounded by the Junior Class in sacred history." He heads his article, *The Unbaptized*, and says: "In compliance with the request of the class, submitted when we were passing through the third chapter of John, I now reproduce and expand the instruction which I then gave." We can conclude, therefore, that his utterances here are deliberate, and his conclusions as plainly stated as he is capable of stating them, and that they cannot be charged with the crudity of extempore utterances of the class-room. The Professor holds that, "born of water", in this chapter means baptism. The question was then asked, "Are any unbaptized persons in the kingdom?" He answered, "They are not; and they cannot be." Then the question was asked, "Can an unbaptized person, then, be saved? I answered, The question discussed in the text is not, how a man can be saved, but how he can enter into Christ's earthly kingdom." Of course it is not prudent to say dogmatically, that the text does not tell how a man is to be saved in heaven, or that it speaks only of entrance into his kingdom in this life, but we are inclined to think that it is eternal salvation that is spoken of. Our reasons for so thinking are, (1) that it is more reasonable to suppose that Nicodemus was concerned about being saved, than about entering into an earthly kingdom that he knew nothing about; (2) Jesus' statement, "except a man be born from above, he cannot see the kingdom of God", would indicate eternal salvation, for the reason that saints and sinners could see equally all that was to be seen of the earthly kingdom. He also says that unless "a man be born of water and the Spirit, he cannot enter into the kingdom of God." "Kingdom of God" does undoubtedly sometimes mean heaven, (see Mark 14: 25; Luke 6: 20; 13: 29; Acts 14: 22; 1 Cor. 6: 9, etc.), and it may mean heaven here; (3) in the sixteenth verse, the language seems to indicate that the conversation was about eternal life, "For God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have eternal life."

The reason the professor gives for his position we think is inconclusive. He says: "This is apparent [that it is entrance

into his earthly kingdom] in the remark under discussion, and it also appears from the remark farther on, where Jesus adds, 'If I have told you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?' By the earthly things which he had told Nicodemus he means the things pertaining to entrance into his earthly kingdom ; for it is of these he had been speaking." This is the point in controversy, and it is a begging of the question to build an argument upon an unsettled foundation. We believe that the leading expositors are against him, and if such is the case, then it would be becoming in him to give some reason for his exposition. An *ipse dixit* from even a professor of "*the College of the Bible*", is not always sufficient.

The question was then asked, "How can a man be saved who has never been in the earthly kingdom of Christ?" "I answered, The ordinary way into the heavenly kingdom is certainly through the earthly kingdom." Since the earthly kingdom was established, *do we know of any other way into the heavenly kingdom except through the earthly kingdom?* We desire to emphasize this question much more than the types can do it, and we repeat the question, Has it been revealed to us that a man can enter into the heavenly kingdom except through the earthly kingdom, after the earthly kingdom was established? If there is no such revelation, then, by what authority does he say that, *the ordinary way* is through the earthly kingdom? An *ordinary way* implies some other way, now where is the authority for the other way, and what is the other way? We would like to know. We would like to declare the whole gospel; we do not wish to be confined to the narrow way in our preaching, if the Professor is authorized to broaden the way.

He goes on to say: "The only thing which stands between any man and heaven is his sins; and if these are forgiven, he will enter heaven when he dies. Now it follows, that if God sees fit to forgive the sins of any not in the earthly kingdom, these will be saved. Whether he will or not, he does not say; and, therefore, he who expects salvation in this way, depends on what has been properly styled 'the uncovenanted mercy of

God'—a trust without a promise on which to lean. Of course, life-long neglect of baptism is a sin, being neglect to obey a divinely appointed ordinance; and if persons who are guilty of this neglect, are saved, it will be because this sin among others is forgiven. No man can say with absolute certainty that it will be forgiven, but I sincerely hope that in the case of all godly persons, it will be."

"Whether he will or not, [forgive the sins of any who are not in his earthly kingdom], he does not say." Jesus says, "I am the way"; "I am the door"; "He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber"; "And hereby know we that we know him, if we keep his commandments. He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him"; "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven"; "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." With these, and many other Scriptures of like import, how can he say, that God has not said whether he will or not save men who have not become citizens of his earthly kingdom? His statement is a mystery to us. Of course he is speaking only of those who have had opportunity of entering into his earthly kingdom, for he says, "of course, life-long neglect of baptism is a sin, and if persons who are guilty of this neglect are saved, it will be because this sin among others is forgiven." Here he broadly insinuates that God will forgive those who *wilfully* neglect to be baptized—to enter into his earthly kingdom! This to us is a strange teaching for a professor in any College of the Bible.

But he goes on to say "No man can say with absolute certainty that it will be forgiven, [refusal to enter into his earthly kingdom], but I sincerely hope that in the case of all godly persons, it will be." He says that to do this is a sin, then, how, in the name of reason, can a man *persisting in sin* be a *godly* person? Most assuredly no man can say with absolute or any kind of certainty that this life-long persistency in sin will be forgiven, then, why does he *hope* that such persons dying in sin

will be saved, and why does he try to make such people believe that they will be saved? Strange to us!

"At this point one of you [one of the junior class] replied: 'I do not see how you can say you hope for it, for hope is made up of desire and expectation, and though you desire it, you can not expect it.'" We are in the same condition of mind as was his student, and ask the same question. The professor answers:

"I answered, I both desire it and expect it. When I think of men and women who love God devotedly, and show that they do by lives of piety and self-sacrifice, as many unimmersed persons have done, I would not say for my right arm that they will be lost. On the contrary, I expect them to be saved; and I base my expectation on the mercy of God, who, I am sure, will forgive and save all who thus love and serve him, notwithstanding the imperfection of their obedience."

Remember that the professor is talking about persons who are guilty of the life-long sin of refusal to be baptized, and, yet, he describes them as persons who love God devotedly! And this life-long refusal to obey a positive command he softens down to an "imperfection" of obedience! He proposes to have God save them by "lives of piety and self-sacrifice." This won't do. "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams." If lives of piety and self-sacrifice are sufficient to save men; where is the necessity of the congregation in Lexington, Kentucky, where the professor holds his membership, when there were already church houses and congregations there that were for the teaching of lives of piety and self-sacrifice? Why expend money in sending men to England to preach, when every village has a meeting house and a preacher for teaching piety and self-sacrifice? "I would not say for my right arm that they will be lost." Who has ever required of you to pass judgment upon your fellow men? But you are deciding for the Almighty. The Lord said "He that believeth and is baptized shall be saved," but you say, Oh, presumptuous man, that men will be saved if they live lives of piety and self-sacrifice even if they refuse to be baptized! We would not for our life, much less for our right arm, say that God would save any one

beyond his promise. This is a different gospel to that which Paul preached, and he said, "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema."

This is a serious thing, sapping the very foundation of Bible preaching, and we will hear him fully. He says: "The best of men have much to be forgiven, and although the sin of neglecting one of the very conditions of pardon, appears more serious than many other sins, even this will be forgiven by God if he sees that its forgiveness is admissible in his divine government." What occasion is there for you to be excusing men in wilful disobedience and to be giving them hope of salvation? What authority have you for saying what God will do beyond what he has promised? And you are saying that the forgiveness of this sin, a sin which "appears more serious than many other sins", will be considered admissible in God's divine government, because you have said that you expect them to be saved! You have presumed to enter into the secret councils of the Almighty and have dared to decide what would be his decision. We tremble in the hearing of such utterances.

If such is the teaching given to the young men in this College who are being trained to be preachers, we may tremble for the future of Zion.

THE SCARLET PETTICOAT:—Some time since the *Christian-Evangelist* published an editorial, (at least, we supposed so, as no name was signed to it), entitled, *Scarlet Flannel versus Conscience; Or Who was Responsible*, attempting to burlesque those brethren who are protesting against the introduction of unscriptural practices into the work and worship of the Church of Christ. We desire to say to this writer and to all those who are in sympathy with him, that burlesque is not Scripture or argument, and that its use against those whom he insists upon calling "brethren", exhibits a spirit more nearly akin to the Devil than to Christ. It would be unworthy of notice did it not emanate from the editor of a paper that has an extensive circulation; a paper whose controlling owner and business manager, we are informed, is either a Presbyterian or not a member of any religious organization, and whose editor-in-chief is possessed of a spirit that can write or tolerate such writing.

The purport of the burlesque is that in a certain congregation, one of the sisters, a deacon's wife, bought a red petticoat and wore it to church. "This was too much for the tender consciences of some of the brethren, who solemnly affirmed that scarlet was an unscriptural color." "They insisted that the deacon's frow, whom they denounced as the 'scarlet lady', should be disrobed of her red flannel when she appeared in the assembly of the saints, or they *would leave the church*." When asked if she would cease wearing it to satisfy the conscience of her brethren, she replied: "Certainly not—I will wear what I choose. * * * Conscience has nothing to do with it: it is ignorance and prejudice of the most miserable description—every little thing that don't suit that lot is 'conscience.' I'm sick of the word." The writer then goes on to show that those who objected to the deacon's wife's wearing her red petticoat, were the ones who made it a test of fellowship.

This burlesque is to convince his readers that those brethren who oppose instrumental music in the public worship are the ones who make it a test of fellowship. Such an attempt is so absolutely absurd that it seems a waste of time to stop to show its silliness, but a leading editor has used it, and as he thinks some of his readers are silly enough to believe it, probably there may be some who do accept his conclusion. We are satisfied that the writer of it was laughing in his sleeve when he wrote it. He is not a fool, whatever else he may be. This is plain language, but the attempt is so contemptible that no other language would suit it. Is this language too plain to use of a man professing to be a Christian who has it in his heart to say of his brethren: "Conscience has nothing to do with it: it is ignorance and prejudice of the most miserable description—every little thing that don't suit that lot is 'conscience.'" ? Now is not that a beautiful spirit for a man who poses as a leader in Israel! A man who would write such a sentence about the noble men and women who have opposed the use of instrumental music in the public worship, ought to hide his head in shame. Listen to what W. K. Pendleton has said about instrumental music in the public worship:

"With respect to instrumental music, I presume that no one at all acquainted with ecclesiastical history will pretend to claim

for its introduction in the church any pretense of primitive authority or warrant. Chrysostom says, 'it was only permitted to the Jews as sacrifice was, for the heaviness and grossness of their souls'; and Justin Martyr tells us explicitly that the use of singing with instrumental music was not received in the Christian churches, as it was among the Jews, in their infant state, but only the use of plain song." And, yet, he virtually says in his burlesque, that with those who oppose instrumental music in the public worship, "conscience has nothing to do with it, it is ignorance and prejudice of the most miserable description."

J. W. McGarvey says: "In the earlier years of the present reformation, there was entire unanimity in the rejection of instrumental music from our public worship. It was declared unscriptural, inharmonious with the Christian institution, and a source of corruption." And, yet, this man has the effrontery to write of his brethren who oppose its introduction now, that conscience has nothing to do with their opposition; but that their opposition is from ignorance and prejudice of the most miserable description.

Suppose that the members of the congregation to which this deacon's wife belonged, had, when they organized their congregation, perfect unanimity on the question of discarding scarlet petticoats, who would have been at fault, the deacon's wife for wearing one to the meeting-house, and refusing to pull it off, or the other members for objecting and insisting that she should pull it off? The application is easy: In the earlier years of our reformatory movement there was entire unanimity in the rejection of instrumental music in the public worship. It was in use by some of the religious denominations, but these pioneers deliberately rejected it because they regarded it to be unscriptural and inharmonious with the spirit of Christianity, and a source of corruption. This was a settled question for years; but, at last, some one brought an organ into the public worship. Some of the brethren objected, and said that from the beginning this had been agreed among us to be unscriptural, and our consciences will not permit us to worship with it; you must take it out. The reply is: "Certainly not—I will bring into the worship what I choose. Your consciences have

nothing to do with it ; it is ignorance and prejudice of the most miserable description—every little thing that don't suit that lot is 'conscience.' I'm sick of the word."

If men and women in the Church of Christ who are *conscientiously* opposed to instrumental music in the public worship, are to be insulted by being told that their opposition is from ignorance and prejudice of the most miserable description, the sooner a separation is declared the better.

Some good brethren who are *conscientiously* opposed to the instrumental music in the public worship, say that we must not *divide* about it, that we must fight the evil in our congregations. This seems to us the height of nonsense. How can you fight this question of instrumental music in the congregation when those who bring it in say : "No, we will not take it out. We will have what we please. Your opposition is not to be respected, because it is from ignorance and prejudice of the most miserable description." How are you going to fight such a spirit in the congregation ? We have plead with them, and in return have received insults, and the objectionable thing remains. There might be some sense in talking about fighting it in the congregation, if its defenders would argue the matter, but they will not. They have declared that the time for discussion is passed, and the time for action has come. Bro. Allen, of the *Old Path Guide*, wrote : "The evils of the apostolic age were fought *in* the churches of God, and so they must be yet. These short cuts to get rid of those who are going contrary to the divine will, are unknown to the divine approbation." Yes, they were fought in the churches, and if the unruly member did not reform, he was cut off. "A factious man after a first and second admonition refuse." "Now I beseech you, brethren, mark them who are causing the divisions and occasions of stumbling, contrary to the teaching of which ye learned : and turn away from them." This is the way those who were introducing new practices into the congregations were treated by the apostles. This is the way the evil must be met now.

These brethren talk about fighting these innovations in the congregations, why do they not show us some fruits of their practice ? Can a congregation in strife among themselves,

grow in spirituality and exert an influence for good? Will these brethren please tell us how long we must plead, protest, and exhort, before we must turn away from them. We have, we think, followed their advice until forbearance has ceased to be a virtue. We want a practical solution of this difficulty; we want peace among ourselves. These innovators are a source of constant irritation to us, and we are a clog upon their movements. While we deprecate most sincerely all divisions in the religious world, we are satisfied that a separation from such characters is our Christian duty.

CONSCIENCE :—One of our religious exchanges publishes an extract from a secular paper on a *Good Conscience*, in which its author is attempting to burlesque persons who claim to act from conscientious convictions, and the editor of the religious (?) paper joins in the burlesque, and this leads us to say a few things about *Conscience*. It is an essential element in social life. Men could not live together without it. In proportion to its presence men lose or subordinate the brute principle. The animal man says: Gratify self; conscience says: Respect authority. Conscience, therefore, will influence the man according to the authority under which he lives. We have all heard of the Spartan boys who were taught to steal, and of the Hindoo mother who offered up her children; they acted conscientiously, for the authority under which they were living directed them to do those things. Conscience is not an innate faculty of man, it is not a *sixth* sense, but it is a product of mental discipline. In the Christian world the Revelation from God through his Son and his disciples, is the authority that should make the conscience of Christians, and any conscience not founded upon this authority is not a Christian conscience. A conscience professing to be Christian, and yet persecutes, or attempts coercion, is not a Christian conscience, because God's revelation does not teach such principles; and when we read of or see professed Christians persecuting those who differ from them, we know that their consciences are from some other source. We wish to emphasize the statement that, *there can be no conscience where there is no authority*. The authority may be a false authority, but it

must be authority or there can not be conscience. The authority to steal and to sacrifice children existed, although we say that it was false. When professed Christians persecute, they have authority, we say it is a false authority, but they regard it as authority. Men who take the New Testament for their authority can have no conscience on any question or practice that is not taught therein by command, by example, or necessary inference. Nothing else can be authority, for its authority rests upon its divinity, and anything short of divinity can not be authority with such men. When men substitute something else for the commands of the New Testament, the substitute is not a matter of conscience, and in a controversy between them and those who insist upon the commands of the New Testament, conscience can be only on one side. In the controversy between those who *immerse* and those who *sprinkle*, conscience can be only with the former, because Jesus said "immerse", and the *sprinklers* can only say that the substitute will do as well. In those cases where the command is admitted, and all are striving to obey the command, but a difference in the manner or means of obeying the command exists, where is conscience? If the apostles and the disciples under their direction obeyed the command in a certain way, then those who now obey it in that way do it conscientiously, but those who do it in a way of their own, can have no conscience in the matter, because they have no authority that is higher than themselves. Jesus commanded his apostles to go into all the world and preach the gospel; they went and preached, and other disciples went and preached. Some professed Christians now go and preach as they are gifted and have the opportunity. Then, those who could not go, gave to the support of those who had gone. Now some disciples do this, and they do it conscientiously, for they have divine authority.

Some say, that business and social conditions being changed, the manner of evangelizing should be changed, and, hence, associations are formed, money is gathered into a common treasury, a committee is appointed to determine the most available field of work, to select the evangelists to be sent, to agree with them about the compensation, and to pay them out of the common fund. Those who so practice can have no

conscience in this matter, because they can claim no divine authority. In this controversy, therefore, conscience is with those who obey the command in the manner in which it was obeyed by the early disciples, and to maintain the unity of the spirit in the bond of peace, those who propose the human plan are under obligations to abandon their plan. It is answered that, those who have the conscience do not obey the command; that the command to evangelize the world must be obeyed, and if men will not do it as did the early disciples, that some plan must be devised whereby the work will be done. This charge is partly true—some men who ask for the old paths, do not walk in them, but there are many who do, and the grandest work of all ages has been done by them. The zeal to obey this command is not altogether with those who favor the human plan, but why can not these men who have so much zeal, let it find an outlet in the divine plan, or in the manner of the early disciples. They say, the leaders in this movement, that they could obey the command in any way, but that the majority of disciples can not be in any other way so thoroughly enthused in the work. If this be true, then the majority of modern disciples have not the same spirit as had the early disciples. If that spirit is lacking, it is to be regretted, and efforts should be made to produce it, but it can not be produced or awakened by offering them a plan that is entirely contrary to it.

RETROGRESSION :—At the commencement exercises held at *Christian College* in this town on the fifth day of June, the printed programme announced that the annual address would be delivered by "Rev. J. H. Garrison", who is the editor of the *Christian Evangelist*. That this title was not accidentally applied is shown by the fact that the President of the College, W. A. Oldham, in introducing the speaker, spoke of him as the "Rev. J. H. Garrison". This College is probably the oldest College for girls in the West. It was built mainly by contributions from disciples of Christ, and has been patronized mainly by them. Several years ago the *Missouri Christian Convention* sought to bring it under its control, but lawyers advised its trustees that its charter would prevent the change. The large majority of its trustees are disciples, but some are not.

Its President is a preacher, and was "State Evangelist" of Kentucky before taking his present position. The only male teacher beside the President, in the literary department, is a preacher, a declared advocate of the use of instrumental music in the public worship.

Its President is one of the elders in the congregation at this place. A few Lord's days ago, when presiding at the Lord's Supper, he invited a Presbyterian preacher to offer thanks for one of the emblems.

These three men, the Editor, the President, and the Professor, are all warm, jealous, and zealous defenders and supporters of the *Society* idea. The one, without public protest, accepts the title "*Rev.*" Another confers upon him the title, and invites a man not in the kingdom of God, to offer thanks to God for an institution provided only for the children of the kingdom. The other advocates a practice that is known to be in opposition to the conscientious convictions of many of his brethren, and which has divided congregations. We are authorized to judge a tree by its fruits. The idea upon which the *Society* rests, produces as its own legitimate harvest, clerical titles, and the æsthetic spirit in the worship.

Not many years ago we had not words sufficiently forcible to express our condemnation of the clerical titles of "*Rev.*" and "*Pastor*"; but now, with the *Society* men, "*Pastor*" is the common title, and "*Rev.*" is coming rapidly into use. Not many years ago we were a unit on the question of instrumental music in the public worship, now, most of the *Society* men are public advocates of it, or indifferent, a very few still opposing it. But a very short time ago, such a thing as an unimmersed person being invited to offer thanks at the Lord's Supper, was an undreamed of thing. At this school the young ladies see unimmersed persons recognized as in the kingdom of God by being invited to assist at the Lord's table, and hear preachers addressed as "*Rev.*" and they go home and into society with this leaven working in their minds. It is easy to imagine the result. Thus it is that the noble work commenced by such men as the Campbells, Stone, Smith, Creath, and a host of others, is betrayed in the house of its friends.

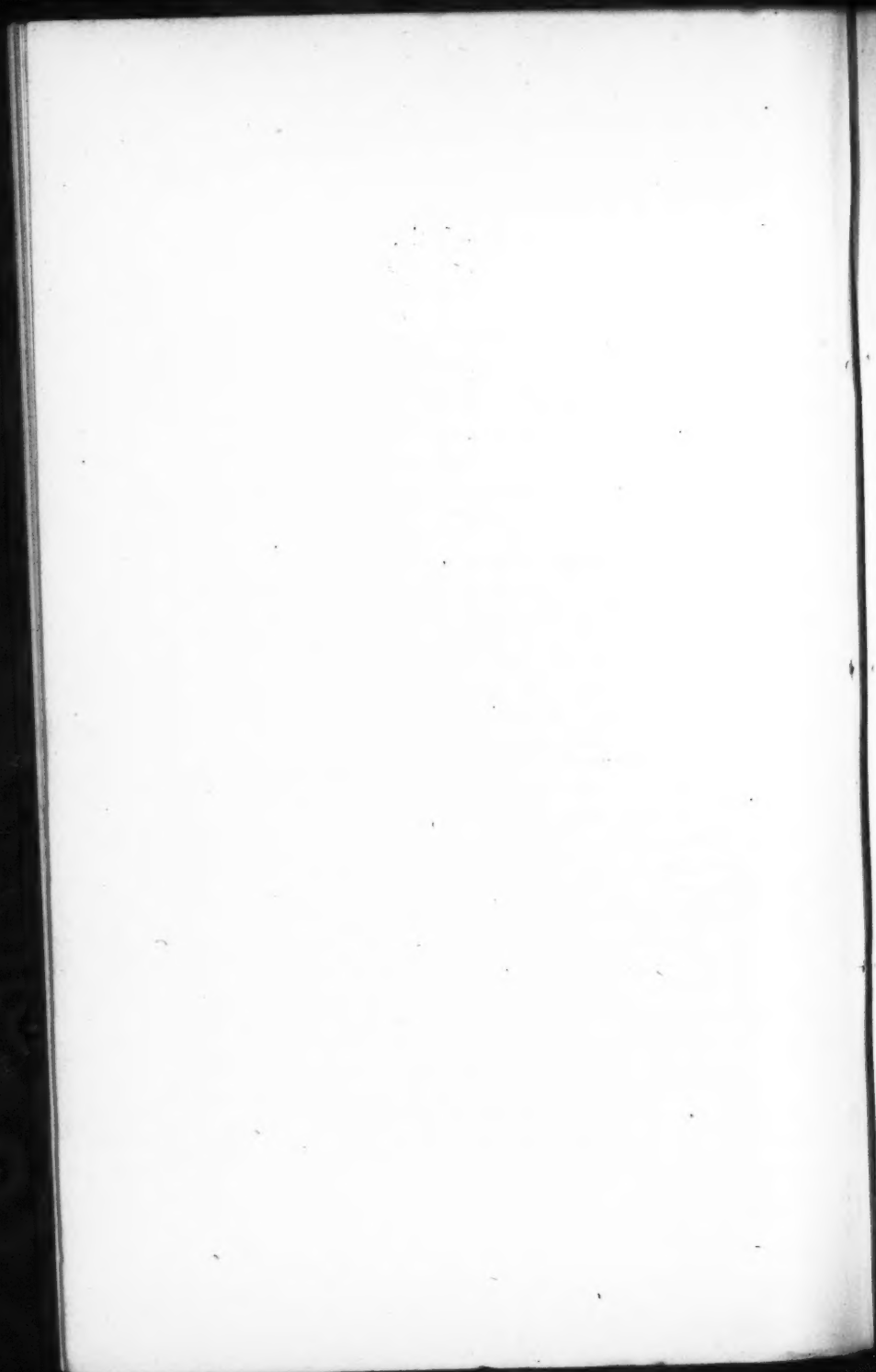
1889.

THE CHRISTIAN
QUARTERLY REVIEW.

“Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε.”

EDITED BY
E. W. HERNDON.

VOLUME VIII.
PRICE: TWO DOLLARS A YEAR.
COLUMBIA, BOONE Co., Mo.





THE REVIEW.

OCTOBER, 1889.

DO THE SCRIPTURES INCULCATE OR SANCTION POLYGAMY?

There are two classes who answer this question in the affirmative. Infidels, and Joe Smith and his followers—the Brighamite Mormons.

The first charge the Bible with teaching and sanctioning the abomination, in order to destroy the Divine authority of the Bible. The second class claim that the Bible teaches and sanctions polygamy, in order to use such sanction, as authority for the gratification of their beastly lusts, in the vile abomination. Commentators, theologians, apologists, and preachers have done incalculable harm by admitting that the Old Testament tolerates, and, in a certain sense, sanctions polygamy. The cause of such admission has been erroneous views in regard to certain Bible characters, that were guilty of polygamy. God gave revelations to and through them—used them for certain purposes—used them as his servants, treated them as his children, and spoke approvingly of them and their conduct, in certain things, therefore, he tolerated and sanctioned in a certain sense, it is claimed, their polygamy. To prepare a full answer to our query, we will first ascertain the Bible law of marriage, and answer the query, "Does the Bible

inculcate monogamy?" Then we will be ready to examine the supposed sanction of polygamy. Genesis 1. God created man in his own mental and moral likeness. Man's spirit was in the likeness of God's spirit. Physically he created them male and female and commanded them to be fruitful, multiply and fill the earth. See also Gen. 5:1-2. The object of sex is declared to be marriage, posterity and the family.

Gen. 2:18-25. God created one woman for the first man. One man, one woman, was marriage by the act of God himself. Smith and his followers, the Brighamites, tell us that God's purpose in giving the revelation authorizing polygamy was to give to the Saints a numerous posterity. If there ever was a time when God would have instituted polygamy for such a purpose, it would have been when he gave to the only man on earth the command, "Be fruitful, multiply, fill the earth." God did not create wives for man when he gave that command; he created a wife. Monogamy, one wife for each man, is, by God's own act, the divinely appointed means of obeying that command. When God lays a command on man and gives him but one means of obeying it, that means, and that alone, is the divinely appointed means of obeying the command. In the same connection inspiration declares that man shall forsake his father and mother, and cleave unto his wife, and they two shall be one flesh. Man is to cleave to his *wife*, not *wives*, and they two, one man and one woman, not one man and a number of women, shall be one flesh. Man can be one flesh with but one woman. Woman can be one flesh with but one man. This all will admit, for no one claims that the Bible sanctions polyandry, or that a woman should have several husbands. All appeal to this language to condemn such an idea, and to show that the Bible condemns it; and limits every woman to one man. There is no distinction between man and woman in it. It as clearly limits every man to one woman, as it limits every woman to one man. Polygamists assert that God ordains polygamy for the righteous alone. If there ever was one for whom he would have ordained it, it would have been for sinless Adam. When God destroyed the wicked from off the earth and began a new world, after the flood, he began with Noah and his three sons, and their four wives, four monogamic

families. We repeat, that if there ever was a time when God would have ordained polygamy, to give the righteous a numerous seed, it would have been for righteous Noah and his sons. If he ever ordained polygamy for the righteous, he would have done so for righteous Noah. Both at creation and after the flood, God, by his own act, ordained monogamy as the only marriage, the only way in which the righteous are to have a posterity, the only marriage for the righteous. In Leviticus 18, marriage and sexual intercourse with kindred are forbidden. The 18th verse, omitting words not in the original, decrees: "Thou shalt not take one to another to vex her—to uncover her nakedness beside the other in her life time." The question is what words shall we supply? One what? The next verse says: "Thou shalt not approach a woman to uncover her nakedness when she is unclean." The word to be supplied is "woman." "Thou shalt not take one woman to another to vex her, to uncover her nakedness beside the other in her life time." Or it forbids polygamy in connection with commands forbidding intercourse with kindred, fornication and adultery. Leviticus 21:13-14. The priest shall have but one wife. Deut. 17:17. The king shall have but one wife. By these laws polygamy is put under ban as a crime; just as much as felony is, by the laws of certain states, which declare that no one guilty of felony can hold an office.

The law of Moses, by these precepts, puts polygamy under ban as a crime disfranchising from office. If it be urged against this, that persons guilty of polygamy were kings, and that polygamy existed under the law, we reply: Idolatry was a crime under the law, yet idolaters were kings, and idolatry existed under the law, but in violation of the law; just as polygamy existed under the law, but in violation of it. If the existence of polygamy proves that there was no law against it, then the existence of idolatry proves that there was no law against it. Malachi 2:13-14. A correct translation reads: "The Lord has been witness between thee and the wife of thy youth, against whom thou hast dealt unfaithfully, yet she is thy companion and the wife of thy covenant. And did not he (Jehovah) make one (wife in creation). Yet she (woman) had the excellency of the spirit (excelled man in her

spiritual nature). And wherefore did he make one (wife)? That he (man) might seek a godly seed. Therefore take heed to your spirit, and let none deal unfaithfully against the wife of his youth." In this language polygamy is condemned; as one of the greatest sins of the Israelites. The Bible law of marriage—one wife is solemnly reaffirmed. The prophet asks, appealing to Genesis: "Did not Jehovah make one wife for man? Why did he make one? That man might seek a godly posterity." Then God's way of seeking a godly posterity is monogamy, one wife, not polygamy, as Smith and his followers, the Brighamites, assume.

Thus we prove that the Old Testament law of marriage is one wife and one only. What is the New Testament law? Jesus reaffirms the Bible law of marriage. Mark 10:6-7. He declares that in creation God created mankind—one man, one woman. "For this cause man shall forsake father and mother and cleave unto his wife, and they shall be one flesh; so they are no longer two but one flesh." Jesus as clearly limits one man to one woman as he limits one woman to one man. Paul declares (1 Cor. 7:2-4) "Let every man have his own wife, and every woman her own husband. The wife has not power over her own body, but the husband; and in like manner the husband has not power over his own body but the wife." Paul as positively and clearly ordains that every man shall have but one wife as he ordains that each woman shall have but one husband. He declares that the husband belongs to one wife exclusively, as clearly as he declares that the wife belongs exclusively to one husband. These clear, explicit teachings of the Bible prove that the primeval law of marriage, ordained by God himself, when He created and gave one wife to Adam—the law of Moses—the teaching of the prophet in calling Israel back to obedience to the law of God—the law of marriage as laid down by the Son of God, the law of marriage as clearly ordained by Paul, ordains one woman for every man as clearly as one man for every woman. One is as clear as the other. In harmony with this is the fact, that in regulating marriage the law of Moses speaks of but one wife at a time. It never speaks of "wives" of the same man at the same time. The foul words "polygamy—concubine" are not in it. He never men-

tions polygamy except under ban or to forbid it, nor does he regulate it as he does marriage. Jehovah, the angelic messengers of Jehovah, and men who were inspired in their utterances as their language is recorded in Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther, or in the entire history of the Bible, when they speak of marriage, or anything connected with marriage, always of one wife for each man. The writers of these books record cases of polygamy, as they record, historically, cases of idolatry; but the utterances of inspiration, that they record, always speak of one wife of each man, and never of wives. The books of Job, Psalms, Solomon's Song, Proverbs and Ecclesiastes, or the literature of the Bible, in speaking of marriage, or anything connected with it, always speak of one wife for one man, and never of wives. The prophets when speaking of marriage, always speak of one wife of each man, except where Malachi speaks of polygamy to condemn it, and forbid it. This proves that inspiration recognizes but one wife for each man, in harmony with the only law on marriage given by inspiration, one wife for each man. The fact that the Bible mentions polygamy, no more proves that its only law of marriage was not one wife for each man, than the fact that it mentions idolatry proves that its sole law was not the worship of one God. The fact that it mentions polygamy, no more proves that it does not forbid and condemn it, or that it approves of it, than the fact that it mentions in the same manner idolatry, proves that it does not condemn idolatry or that it approves of it.

We are now ready for the question, "Does the Bible teach, inculcate, sanction, or tolerate polygamy?" It could do it in three ways. I. By explicitly enjoining polygamy as it does the observance of the seventh day. II. By explicitly declaring polygamy to be right, as it declares marriage to be right. III. By recognizing polygamy as an institution that has a right to exist, and regulating it as such. Let us clear away a number of errors that have beclouded this subject. I. Historic record is not approval. It does not follow that Bible writers and speakers approve of polygamy because they spoke of it, or instances of it; any more than it follows, that because

modern historians speak of crimes and cases of crime they approve of them. II. Because the Bible narrates cases of polygamy of servants of God, children of God, it does not follow that it approves of them, any more than it follows that, because parents speak of the sins of their children or servants, they approve of them. The fact that the Bible, in giving the history of Abraham, Jacob, Caleb, Gideon, Elkanah, David, and Solomon, records their polygamy, no more proves that it approves of them, than the fact that parents, in speaking of the conduct of children or servants, mention their sins proves that they approve of them. No more than it follows that the Bible approves of Lamech's murder of the young man, Noah's drunkenness, Lot's incest, Abraham's cowardly lying, Jacob's lies and frauds, Gideon's idolatry, David's murder of Uriah, or Solomon's idolatry. III. Because God used men guilty of polygamy to do certain work, it no more follows that he approved of their polygamy, than it follows because governments employ officials with certain faults, or people elect men to office with certain faults that they approve of them. Just as people and governments may employ men with faults without approving of them, God may do the same thing. IV. Because God approves of men in certain relations, or for certain acts, or for certain traits of character, it by no means follows that he approves of all their conduct or character. We can say a man is a good officer, has discharged faithfully all the duties of his office, and not approve all his conduct or character. On the contrary we may severely condemn some of his conduct and certain traits of character. 1 Kings 15:5. It is declared that "David—as king—did right in the eyes of the Lord, and turned not aside—as king—from anything that the Lord commanded him—as king—except in the matter of Uriah the Hittite all the days of his life." David's obedience, as king, to God's commands, addressed to him, as king, is approved. It does not follow that God approved, in the same way, of all that he did, or of his entire character. Indeed we learn that many acts and traits of character were condemned. Parents may approve of the faithfulness of children in obeying direct commands, and not approve of their entire conduct and character. Indeed they may condemn much of both. V. Approval of

men before they were guilty of certain sins should not be tortured into approval of them after they have been guilty of these sins. The Bible calls Lot righteous, but it speaks of him before his incest, while he lived in Sodom. It does not follow that it regarded him as righteous after that act. Saul King of Israel was made King and his conduct approved for a time; but such approval cannot be applied to him after God rejected him. In Acts 13:20, it is declared that when David was chosen to be King instead of Saul, "David was a man after God's own heart." It does not follow that he was such after his sins committed in after life. Solomon was beloved of God before his apostasy. It does not follow that he was a child of God or approved after that, any more than it follows that Judas was approved, or a child of God after his apostasy. Solomon was as vile an apostate as Judas, and far more criminal, for he had greater ability. He died as vile an apostate as Judas, and I would as soon, indeed, far rather claim that Judas was saved than claim that Solomon was saved; for Judas did feel remorse and repent. We have no evidence that Solomon did. VI. Because a man was a child of God and loved and blessed of him, it no more follows that God approved of all his acts and character, than it follows because parents own children as their children, keep them in their homes, love them and bless them, they approve of all their conduct and character. Just as parents own children as their children, keep them in the family, love them and bless them, notwithstanding grievous faults, in character and conduct; so God in dealing with his children, bears with them, loves them, blesses them, notwithstanding their faults. Parents say, "They are our children, and we love them in spite of their faults, and they are good children in other respects. Children are fallible and we should bear with their faults." So God's children have been fallible and he has borne with their faults. Parents do not approve the faults of their children but condemn them, and try to eradicate them. God pursues the same course. This was especially true in the dark times of ancient humanity, just as parents have to pursue such a course in the childhood of their children. God selected the best servants then in existence to do his work. He made the best use he could of them,

the best free moral agency would permit ; and did not approve of all their acts. We believe he raised up Luther, Calvin, Wesley, Campbell, and such good men to do his work, and that he made the best use of them, their free moral agency would permit ; and that they did all, and even more than could have been expected of them in the age in which they acted. We say they were grand servants of God without approving of all their conduct or character. Why should we defend the sins of Abraham, Jacob, David, or Solomon, and claim that God sanctioned them any more than the sins of Luther, Calvin, Wesley, or Campbell ? Why claim that God approved of or sanctioned David's polygamy, any more than Calvin's sin in the case of Servetus. The absurd idea that because the conduct is recorded in the Bible, we must defend it as right, or that because it is a part of the conduct of a servant or child of God, we must defend it, and admit that God tolerated or sanctioned it, is preposterous. We need to use common sense, and read the history of God's children as recorded in the Bible, and treat it just as we do the conduct of God's servants and children now. It is right, if in accordance with God's law, the inculcations of his inspired utterances ; and wrong, if it is not, no matter who the actor may be. VII. Why should we claim that Abraham's polygamy was tolerated and sanctioned by God any more than his cowardly lying ? Jacob's polygamy any more than his lies, and frauds ? Gideon's polygamy any more than his idolatry ? David's polygamy any more than his murders ? Solomon's polygamy any more than his idolatry ? Why is it that this sin alone is selected as sanctioned ? I confess I have no patience with the dishonesty or lack of sense of infidels who stultify all common sense, in such attacks on the Bible. Nor with the folly of theologians who load the Bible with infamy, in admitting that God tolerated and sanctioned the polygamy of these persons. In the name of sense why admit that God tolerated any sin of these persons ? Why the beastly sin of polygamy above all other sins ? Why not all sins as well as polygamy ? VIII. Even if the law of Moses regulated polygamy as an existing institution, it does not follow that it approved of it. It must regulate it as an institution, that is right. It might regulate it as it regulated laxity of divorce.

Our Savior declares that Moses regulated this as an evil that could not be entirely removed, on account of the corruption of the times. IX. There are running through the Bible several lines of thought and action. The thoughts and acts of wicked men, sometimes good, sometimes bad. The thoughts and acts of good men uninspired, sometimes good, sometimes bad. These are never to be assumed as the teachings of the Bible, unless the Bible teaches such acts, or explicitly approves of them. The acts and utterances of men inspired, in such acts, utterances, and of higher intelligence. These alone are the inculcations of the Bible. X. Finally, no act or utterance of any man, no matter whom, is to be assumed as the inculcation of the Bible, unless the Bible declares he was inspired in it, or that he did it in obedience to divine teaching, or the Bible expressly approves of it. These plain common sense ideas should be remembered when reading the Bible; just as we would in reading American history, or the law, or the acts of our government and people; or in criticising the acts of parents, in regard to their children. God's government should not be held to sanction any act, where, in similar circumstances, we would not hold that our government sanctioned it. Our Father in heaven should not be held responsible for, or regarded as sanctioning, any act of one of his servants or children, where we would not hold, in similar circumstances, that our parents sanctioned or tolerated an act of a servant or child. With such common sense principles in mind we are ready now for the query, "Does the Bible sanction polygamy?" We have shown that the primeval law of marriage was monogamy. That the law of Moses forbade polygamy; that Malachi condemned and forbade it. Then the overwhelming presumption is as strong against the idea that the Bible can violate this fundamental law, and tolerate polygamy, as against the idea that it would violate the fundamental law against idolatry: the fundamental law commanding the worship of one God, by sanctioning idolatry. The idea is absurd and unreasonable on its very face. All minor laws must be interpreted to harmonize with the fundamental law in both cases. It is a fundamental principle of legal interpretation, that a law commanding anything, forbids anything that

violates that law. Our fundamental law, the Constitution ordains a President for the nation. It does not say there shall not be more than one president, for common sense declares that, if it provides for only one president, it forbids more than one. All laws in regard to the presidency must harmonize with this interpretation of the Constitution. As we have proved, the fundamental law of God enacts monogamy. In so doing, it as clearly forbids more than one wife, as the Constitution, in ordaining one president, forbids more than one. All laws must be interpreted in harmony with this fundamental law. All laws are limited in their interpretation, and must harmonize with this interpretation of the fundamental law. It is a principle of law also, that all acts that conflict with the fundamental law, the Constitution, are illegal and wrong, whether there be statutory declarations to that effect or not. Statutory enactments in such cases only provide for the suppression and punishment of what the Constitution forbids. Even if there is not express declaration, every time polygamy is mentioned, that it is a sin, the fact that God's fundamental law forbids it, declares that it is a sin, so clearly as to render such specific condemnation superfluous. We do not, every time we mention murder, stop to say murder is wrong. It is not claimed that God ever commanded men to practice polygamy. The most that is claimed is that the levirate law, in Deut 25 : 5, might require a man to commit polygamy in order to obey it. This law requires that when a man dies childless, his nearest kinsman shall marry the widow, and the first child shall be regarded as the child of the dead man. The object of the law was to preserve the man's name and keep his estate in the family name, and have it go down in his name, to one wearing his name, and to give to the widow her rights as widow, her position as mistress over the estate, of which she was mistress in her husband's life time. In this case a minor law must be interpreted to harmonize with fundamental law, just as statute law must be interpreted to harmonize with constitutional law. No statute law can be interpreted so as to require a man to violate the constitution. It can be obeyed only within the limits of the constitution. English parents have left property to a child on condition that the child marry the next of kin

and keep the estate in the family. In inquiring whom the child must marry no one would think that it meant marriage with one already married. We could reason: "according to law, there can be no marriage with such a person. It means the nearest of kin that can marry the heir." The law of Moses, and the fundamental law of God, enacted monogamy and forbade polygamy. Then the levirate law meant, as English law would, the widow was to marry the nearest of kin that could marry her. All recorded cases of obedience to this law were performed by men unmarried. Tamat, Ruth and the women mentioned to our Saviour. Israelites obey it now and do not commit polygamy.

Exodus 21, is appealed to as proof that Moses regulated polygamy as an existing institution, and recognized it as such. It reads, omitting words not in the original, and translating correctly: "If a man has hired from a parent the services of his daughter, and he betroths her to himself as a wife, and he does not marry her, she shall be free to return to her father without the father returning the wages. If he betroths her to his son, he shall treat her as a daughter, and not as a servant. If he marries his son to another woman, he shall provide for her (the betrothed maiden) a marriage, food, and raiment. If he does not do this she can return to her father without her father's returning her wages." Our translators have inserted after "another" the word "wife." It is a gross perversion. The maiden was not married. She was only betrothed. The son was not married to another wife, but to another woman. The law then enacts that if a man betroths his son to a maiden whose services he has hired from her father, he shall, from that time, treat her as already a daughter, and not as a servant. If he violates this contract and marries his son to another woman, he shall continue to treat the maiden as his daughter, and provide for her food, raiment, and a marriage, as he would for a daughter. If he does not do this she can return to her father and her father does not have to return her wages. The employer cannot demand her services as a servant or a return of the wages. There is not a hint of polygamy in it. The fundamental law against polygamy and enacting monogamy forbids such an interpretation.

The next case appealed to is Deut. 21:15. The law of Moses provides if a man hate his wife he can divorce her and marry another. In harmony with that law of divorce, this law provides that if a man has had two wives, has hated one and put her away and married a second one that he loves, he shall not deprive the child of the one he has hated and put away of his rights, and give them to the child of the second and loved wife. It would apply also to a man who has lost a wife by death, and married a second time. There is not a hint of polygamy in it. It no more hints polygamy than an American law forbidding a man's depriving the child of his first wife of his rights, and giving them to the child of his second wife, would hint polygamy. As the fact that the law in America forbids polygamy, and renders marriage to a second wife, while a man has a first wife, a crime, forbids the idea of polygamy being hinted in such a law; so the fundamental law of the Bible, that a man shall have but one wife at a time, and the law of Moses forbidding polygamy, forbids the idea that polygamy is hinted here. In his unreasoning absurd zeal for polygamy, Orson Pratt finds polygamy in the law for the protection of female captives. Deut. 21:10. He claims that married men could take female captives as wives, because the law does not say that it applies only to unmarried soldiers. If the American people had such a law, no one could think it included married soldiers, from the fact that the law forbids them marrying another wife. The law would apply only to those who can marry. It is the same in the law of Moses. He bases his claim that these laws regulate polygamy on an assertion that the Israelites practised polygamy and they regulated marriage as it existed among them. The fundamental law of God enacted monogamy, and in so doing forbade polygamy as our law ordaining one president forbids more than one. The law of Moses forbade polygamy. The claim then is untenable for it assumes that these laws recognized and regulated what the fundamental law and a clear statute forbade. The Israelites when they went into Egypt were all monogamists except Jacob. The Egyptian law enforced monogamy. There is but one instance of polygamy recorded from Jacob to Gideon, that of Caleb. The number of fighting men forbids

the idea that these warriors, in the freedom of the wilderness, surrendered their rights to a few Youngs, Pratts and Kimballs. His assumption has not a particle of warrant in fact, and is contrary to reason, and the fundamental law and a positive law. In his polygamist lust he assumes that the thousands of Midianite maidens taken in war were given to married men as plural wives. Those given to the Lord became his servants not his wives. Those given to the Israelites became their servants not their wives. The idea of marriage is not hinted. He finds polygamy in Exodus 22:16-17. If a man seduce a maiden, not betrothed, he shall marry her. Deut. 22:28-29. If a man ravish a maiden, not betrothed, he shall marry her, and he can not put her away. What there is that hints polygamy common sense cannot see. He assumes that the Israelites were polygamists. That we have disproved. He claims that if the seducer or ravisher were a married man the laws would compel him to commit polygamy. He forgets that if the seducer or ravisher were married, the act would be adultery on his part, just as it would be on the woman's part, if she were married or betrothed and consented to the crime. No one but a he-goat polygamist would think of polygamy in examining any of these precepts. They no more hint polygamy than such laws on American statute books would suggest it. The fact that the law in both cases forbids polygamy rules out all such interpretations. Pratt's mathematics are at fault when he attempts to prove that the families in the wilderness must have been polygamous. The number of men capable of bearing arms was 600,000. At least one man for each marriageable woman. What reason has he for assuming that these warriors in the freedom of the wilderness, with arms in their hands, surrendered their rights to the Youngs, Pratts and Taylors, in the camp. His attempt to prove that there were but 22,000 families is ridiculous. He assumes that all of the males were slain during the eighty years between the Exodus and the death of Moses. There is not one word of proof, and the existence of 600,000 warriors disproves it. The 22,000 first born that were males, does not give all the families. Some were dead, and some first born were females; and the law applied only to those

born in the wilderness. Pratt's arithmetic is like Ingersoll's. Perhaps he borrowed from Ingersoll.

We will now take up the instances of polygamy that are supposed to give divine sanction to the practice. Abraham's case. When Abraham was called to be the one through whom redemption was to be given to the world, he was a monogamist, and for many years afterwards. Jehovah had no more to do with his polygamy than with his cowardly lying to Pharoah and Abimelech. Abraham's adultery with Hagar, as his concubine, was at the instance of Sarah, who did not believe God's promise, laughed at it, and lied about laughing. She concluded that as human appearances were against her becoming a mother, God meant that some other one than herself, Abraham's wife, must bear to Abraham the promised heir; and enticed him into adultery with her maid. Hagar never was Abraham's wife; she was his concubine, a mistress. This sin produced the usual results; the punishment accompanied it, as it always did in polygamy. It made a hell of Abraham's home until he sent Hagar and her son away. The only thing Jehovah had to do with the transaction was to refuse to recognize Ishmael as heir, or Hagar as wife, and commanded Abraham to send the concubine away. If polygamists will regard the teachings of the Bible, they will cease to regard their mistresses, their concubines, as their wives, but send them away. Keturah was Abraham's second wife. He married her after Sarah's death. There is no more warranty for polygamy in Abraham's case than for lying. God no more sanctioned one than the other. In the name of sense why not defend Abraham's cowardly lying, and assert that it was sanctioned, as well as his polygamy, that God refused to recognize and ordered him to cease.

Jacob's case. Jacob was cheated and seduced into polygamy by fraud, disappointment, and the evil advice of the unprincipled idolater, who had cheated him. He took two concubines at the promptings of his women, in their disgusting efforts to win his favor from each other, by pandering to his lusts. It made hell of his family. His women hated each other, quarreled with each other in the most disgusting manner for his bed, and quarreled with him. It corrupted his

children and made them a gang of wretches. The sons of Leah and the concubines tried to murder the favorite son of the beloved woman. The animal surroundings in her home made a wanton of his only daughter. This made treacherous murderers of her brothers. Reuben committed fornication with one of his father's concubines. Judah was a libertine. Jacob had reason to say his days were evil. His beastly licentiousness had made them so. On his death-bed, under the spirit of inspiration, he passed by the favorite Joseph, and selected Judah, son of his only wife Leah, as his successor; and ordered his burial by Leah, recognizing her as his wife. Why do not those who appeal to Jacob's case to sanction polygamy, appeal to his lying to his father, his defrauding his brother, as sanctions for lying, stealing, fraud? Jehovah had as much to do with one as the other. There is no more sanction for polygamy in Jacob's case than for his other sins of lying and fraud. In Jacob's case we have an unsparing record of a very imperfect, sinful life. As leader of the chosen nation, God used him as he used other sinful men in power; but he no more sanctioned his sins than he did the sins of the wicked kings that he so used. Some claim that Moses was a polygamist. He married Zipporah, the daughter of Jethro, the Midianite. Miriam quarrelled with him about the Ethiopian woman he had married. The Midianites, and other tribes in that part of Arabia in which they dwelt, were called Ethiopians. Just as Kentuckians are called Americans. Zipporah was the Ethiopian woman. Even if Moses had had two wives there is no proof that he had them both at the same time. Zipporah could have died and he have married again to the Ethiopian woman if they had been different persons. There is not a shred of proof that Moses was a polygamist. The record of his children mentions only Zipporah's children.

Gideon's case. There is no proof that Gideon was a polygamist when he was chosen to deliver Israel. His polygamy is mentioned after the account of his idolatry. Gideon's greatest success in redeeming Israel, his fame and his elevation to the position of Judge, had an evil influence on him. It led to extravagance, idolatry, and polygamy. He ruled Israel forty years after his elevation. Like other

Asiatic rulers, he became luxurious, extravagant, and went into polygamy and idolatry. It led to the destruction of his family by one of the children of sin, who was in turn slain in a brawl. Why do not polygamists appeal to Gideon's idolatry as sanctioned, as well as his polygamy. Why do not those who apologize for his polygamy, apologize for his idolatry likewise? Both were sins that led to the ruin of his house, and wrought injury to Israel. Why should we read of Gideon's polygamy with any other feeling than we have for his idolatry?

Elkanah's case. How can any one think of finding a warrant for polygamy in Elkanah's case, no one exercising common sense can see. The historic record of Elkanah's polygamy no more proves that it was sanctioned, than the historic record of Peninah's abuse of Elkanah's wife proves that it was approved of. Both are recorded as matters of history without a hint of approval in either case. Pratt appeals to the case of Joash, King of Judah. We are told that Jehoida, the High Priest, and regent, took for Joash two wives, and Joash begat sons and daughters. Polygamy is not hinted in this case. It is not hinted that he had two wives at the same time. I read that John Milton had three wives and two daughters. Judson had three wives and had children. We know in both cases there was no polygamy. If I were to read that the Queen of England selected for the Prince of Wales, two wives, and he had a large family, I would know that there was no polygamy, because the English law forbade it. Jehoida, the High Priest and zealous servant of God, would not violate the primeval law of one wife for each man; the Mosaic law "You shall not take one woman to another in her life time", and the Mosaic law, "The king shall have but one wife", by taking two wives at the same time for the young king, when he was reforming abuses and neglect of God's law. We will not notice Pratt's appeal to the parable in Hosea. It is too ridiculous to be worthy of notice. Such attempts to bolster up his beastly polygamy, are striking illustrations of the groveling depths to which Orson Pratt descended, after he accepted Smith's revelation in favor of polygamy and prostituted his great talents in its defense.

We are now ready to examine the cases of David and

Solomon. As already remarked, the declaration that David was a man after God's own heart has reference to him, when he was chosen to be king, and at that time alone; when he was not married at all. The approval of his conduct as king, no more includes his polygamy, and no more sanctions it, than it includes and sanctions his lies and other sins. The Psalms that David wrote before his polygamy, are songs of confident rejoicing in God. His Psalms written afterwards are wails of remorse and penitence. It does not follow that because David was a child of God, and approved by him in certain relations, certain acts, and for certain traits of character, that his polygamy was sanctioned. Paul was a child of God, yet his quarrels and other sins were not sanctioned. This is true of all Bible characters—David with the rest. David's beastly licentiousness in polygamy made a hell of his family. Ammon violated his half-sister Tamar. Absalom, her brother, slew, for this fiendish outrage, his half-brother Ammon. Absalom rebelled, sought to murder his father, and committed abomination with his strumpets on the house top, in sight of Israel. Adonijah conspired against his father and his half-brother Solomon. Solomon slew Adonijah his brother. The licentious corruption of David's harem polluted his children, and made a hell of his family. If ever the polluting influence of polygamy, the hellish hatreds of women and children of different women, the jealousies and the crimes growing out of them, that are engendered by polygamy, were visible, it was in David's family. Yet this licentious, murderous, brutal hell is held up before us as a sanction to polygamy. Why do they not claim that David's other sins that grew out of the pollution of his nature by polygamy, were sanctioned, as well as polygamy? Is it because their beastly lusts want to follow his licentiousness alone? The citadel of polygamy, its high rock of defense, its strong tower is 2 Samuel 12. God through Nathan says to David, in portraying the enormity of his sin in asking Uriah's wife, and slaying her husband, as our translation renders it, "I gave to thee thy master's house, and thy master's wives into thy bosom, and the house of Israel and the house of Judah." It is asserted that God declares that Saul's women were his wives, recognizing polygamy. That he gave them to David to

be David's wives ; thus ordaining polygamy. We object. I. Saul never had but one wife, hence God could not have given Saul's wives to David, to be his wives, or in any other way. II. As a matter of fact, David never took but one of Saul's women to be his wife ; Michal, Saul's daughter—Michal, David's first and only legal wife, as long as she lived, or until put away according to law. III. God would not violate four positive laws of his own, by giving Saul's wives to David as wives. (A.) The primeval law of marriage, one wife alone for each man. (B.) "Thou shalt not take one woman to another in her life time." (C.) A King shall have but one wife. (D.) If David, after marrying Michal, had taken Saul's wife, or any of his women, he would have violated the law against incest. IV. "Into bosom" does not mean marriage. The man's ewe lamb, mentioned a few lines above, slept in his bosom. It means into protection. V. The Hebrew word translated *wives*, like the French word *femme*, means "wife" or "woman," and which is meant must be determined by the use made of it. It is a gross violation of all sense to translate it *wives* here. The language means this. "I have given unto your protection the women of the house of Saul, of the house of Israel, and the house of Judah, and you have infamously violated that sacred trust." The passage does not hint polygamy. It is an insult to all sense to suggest either marriage or polygamy in connection with it. If an appeal be made to the language of Jehovah in the following verse, "I will take thy *wives* and give them to thy neighbor", to prove that God calls David's women *wives* ; we object again that the language means "I will take thy *women*". In chapter 20, the translators have rightly rendered the same word *women*, and say the women that Absalom took were not *wives* but *concubines*. There is not then in David's case the slightest sanction of polygamy, any more than of murder, lying, or any other sin David committed in violation of God's law. After David's punishment by Absalom's sin, he put away all his women but Bathsheba, his lawful wife, for he married her after divorcing Michal, and obeyed the law of God, "The King shall have but one wife."

Solomon's case is the pet case of infidels and polygamists. Solomon had a thousand women, seven hundred wives, and

three hundred concubines. Yet he was so favored with the Spirit of God that he was the wisest of men. He was one of God's favorites, and especially honored and blessed of him, notwithstanding his polygamy. Commentators, theologians, apologists and preachers have done incalculable harm, and violated all sense and decency, and the plainest teachings of the Bible, in admitting that Solomon's beastly licentiousness was sanctioned or even winked at; and that he was a child of God after he violated God's law—"The king shall have but one wife." The Bible clearly teaches that there were two periods in Solomon's career. The first when he obeyed God's law, and was a child of God. The second when he disobeyed God's law and became a sensualist, an apostate, an infidel, scoffer, materialist, the vilest character of the Bible. In very early life he married the mother of Rehoboam, who lived but a short time. Soon after his coronation he married the daughter of the King of Egypt, who was for years his only wife. During this period, the period of his renown, he was a child of God and honored with divine favor—he wrote his songs, collected proverbs, wrote his works on all subjects of human thought, built and dedicated the Temple. All approval of Solomon refers to this period. He had but one wife all this time. But even during this period the faults of his nature, that afterwards led him to ruin, began to crop out; luxury, love of display, pride and extravagance. He must sacrifice on high places and sacrifice a thousand oxen at a time. All the world must see how he could excel and astonish the world. He tried to excel all mortals in all things. He built the most splendid palace in the world. He made Jerusalem the most magnificent capital in the world. To obtain materials for all this display, and means to carry out his extravagance, he went into foreign commerce, a thing that Moses discountenanced; lest contact with a luxurious, corrupt, commercial people should corrupt the Israelites, the very thing it did in Solomon's case. The fame of his wisdom and munificence attracted to him the learning and philosophy of the world. Pagan Kings sought alliances with him and his people; a thing Moses discountenanced, lest it corrupt the Israelites, the very thing it did in Solomon's case. Theologians reading of this worldly

prosperity and splendor of Solomon, look upon it as a part of divine favor, and a proof of divine favor. It was in violation of divine law, all of it, and an evidence of corruption and apostasy. Solomon's intercourse with learned men, and philosophers from Pagan nations, who were all sceptical, corrupted him with their false ideas in religion, and morals, and with pride and scepticism in regard to the religion of his own people. There was a worldly splendor in all this, but there was sin and apostasy. Readers of the Bible should understand and remember it. Solomon violated the law of God in having an enormous stud of horses, like other fast men. He built extravagant stables. He had a great standing army—another violation of God's law. He violated God's house in having the most enormous harem ever known. He excelled the despots of the world in this abomination, as in all other infamies. He violated the law of God in taking women from Pagan nations, which Moses forbade. Polygamy was forbidden because it would corrupt the king. So was marriage with Pagan women. Solomon violated all these laws of God; and the evils that God warned against followed. Idolatry was the crowning infamy. His extravagance in building, in his armies, his horses, his enormous harem, his expensive court, his vices, exhausted the vast treasure his father left; the income of his people, burdened them with taxes, and corrupted them with the vices of the King and his court, culminating in the licentious cruel idolatry of the monarch's strumpets. The Bible traces the period of Solomon's renown when he was a child of God, closing with 1 Kings 10:13. It then traces his fall, his violations of God's law, his foreign commerce, an enormous stud of horses, a standing army, foreign alliances, polygamy, an enormous harem, pagan prostitutes in it, last idolatry, when he went out into beastly sensuality, materialism, infidelity, and apostasy, a God-forsaken wretch, abandoned of God, impoverished in wealth, bankrupt in prosperity, his mighty intellect besotted by his sins, his body wrecked by his debauchery, and he died a miserable apostate debauchee, at fifty-eight. The 11th chapter of 1 Kings begins,—why have not theologians understood its plain teaching? "But King Solomon loved many strange women beside the daughter of Pharaoh." Observe, all his

women, but the daughter of Pharoah, are called *strange women*, the Bible term for prostitutes, and she alone is regarded as his wife. Many prostitutes beside his wife. Women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites, of the nation of which the Lord said unto the children of Israel "Ye shall not go in unto them, neither shall they come in unto you! Surely they will lead away your hearts after their gods." Solomon clave unto these in love, and he had seven hundred women who were princesses, and three hundred concubines, and his women led away his heart. "For it came to pass, when Solomon was old his women turned away his heart after other gods, and his heart was not perfect with the Lord his God." We translate the word that the translators translate both *wives* and *women*, so unreasonably, by *women* in every instance, as it should be translated. The Bible calls all but Pharoah's daughter *strange women*, not wives, and regards her alone as wife. The rest are prostitutes, that he had taken in violation of the laws of God. Why do not men use common sense, and call all these women, strange women, prostitutes, except the daughter of Pharoah, as the Bible so clearly does. The clear teachings of the Bible are, that while Solomon had one wife, the Princess of Egypt, he was the child of God. It traces his fall to his violation of God's law, culminating in idolatry, and polygamy. He was then an apostate resting under divine wrath and abhorrence. To appeal to the Bible record of his acts during that period, as a Bible sanction of them, or to speak of him as a child of God in any sense, when the Bible declares that his life was evil and his heart turned away from God, to assume that God tolerated what the Bible declares was evil in his sight and in violation of God's law, is an insult to common sense.

Near the close of his life Solomon wrote the Book of Ecclesiastes. That Book has been grossly misunderstood. It is the confession of an apostate, a child of God who had abandoned God, and gone out into folly, sin, and sensuality, and become an apostate, an infidel, a scoffer, a materialist, a free lover. It records his acts, what he said, when engaged in this career of sensuality, the disgust of the worn out sensualist, and his sneers at everything. Towards the close he confesses that his career of sin has been madness and disappointment, and

that religion is the only true wisdom, the only source of true enjoyment. There is little evidence that Solomon ever repented and returned to God, when he abandoned him. If his last utterances in the Book of Ecclesiastes were the utterances of a penitent soul, who made them the rule of his life, he repented. But they read too much like the confessions of a reprobate in his last moments, extorted by remorse, like the utterances of a man dying with delirium tremens, uttered in his few lucid moments. The Bible teaches that there were two distinct periods in Solomon's life. The first when he obeyed God's law, had but one wife, and was a child of God. The second when by foreign commerce, pagan alliances, an enormous stud of horses, a standing army, polygamy, pagan strumpets, and idolatry he violated God's law, became an apostate and was under God's wrath and abhorrence. We say to the infidel, "We will defend Solomon when obeying God's law, when a child of God with one wife, but when he disobeyed God's law, became an apostate, had a thousand prostitutes he became an infidel FREE LOVER. He is your man. We have nothing to do with him in his infidelity and infidel free love." To the polygamist we say, "If you desire such a patron saint, such an apostle and prophet as Solomon, when he became a beastly polygamist, you are welcome to him. But don't blaspheme God and his word, by declaring that God sanctioned what the Bible declared was evil in his sight". Solomon wore himself out in his licentiousness like all polygamists, and died at fifty-eight, a God-forsaken debauchee, as polygamists ever have and will. To preachers and theologians we say "In the name of reason and religion cease to violate all sense, decency, and the plainest teachings of God's word, by apologizing for Solomon's beastly abominations, and speaking of him as a child of God when the Bible declares his heart was turned away from God. Stop such wicked nonsense." The Bible carefully narrates the punishment that polygamy inflicted on the sinner in every instance. It made a murderer of Lamech the first polygamist. Abraham's adultery with his concubine made a hell of his home. Jacob's two women and concubines made a hell of his home. His women quarrelled with each other, with him. Their children, children of lewdness, plotted the death

of their brother. Corrupted by the death pollution of polygamy in which they had been raised, Reuben committed whoredom with one of his father's strumpets. Jacob's only daughter played the strumpet. Her brothers became treacherous murderers. Judah acted the libertine. The old sinner Jacob could truly say that his days had been full of evil. Gideon's whoredom led to the murder of his family, by one of the children of his sin, and the murderer died in a brawl. The whoredom of a Levite led to the destruction of a tribe in Israel. Elkanah's whoredom made a hell of his home. The whoredom of Saul caused the destruction of his house from a quarrel over his strumpet. David's whoredom made a hell of his home. Amnon ravished his half-sister Tamar. Absalom, her brother, murdered his brother Ammon. Then Absalom rebelled against his father, tried to murder him, and committed abomination with his father's strumpets, on a house top, in sight of Israel. Adonijah rebelled against his father. Solomon slew his half-brother Adonijah. Solomon, corrupted by the abominations of his father's harem, far outstripped him in licentiousness, and died the most abandoned, infamous character in history. Wicked beings were almost invariably polygamists, and their polygamy led to the destruction of their houses. The Bible never makes the child of a polygamous wife the heir. Ishmael was rejected, Joseph was rejected, Solomon, the son of Bathsheba, David's legal wife, married after he had divorced Michal, was heir.

There is one great fact in Israelite history strangely overlooked. When the Israelites practiced polygamy, they invariably practiced idolatry. The two sins went together. When they returned from captivity they never sinned in idolatry. Neither did they in polygamy. The practice of polygamy by the Israelites is no more sanction for it, than the practice of idolatry, at the same time, is a sanction for idolatry. Why do not persons appeal to the idolatry of the Israelites and their leaders as a sanction for idolatry? When the Israelites returned from captivity, at the rebuke of Malachi, they put away idolatry, and polygamy, and became the strictest monogamists in the world, just as they were the strictest monotheists. There is one fact that is conclusive of the whole matter. When slavery

existed in our country, and was regulated by law, every slave state was compelled to have an extensive slave code. When slavery was destroyed this extensive code became a dead letter. If polygamy had been regulated by law among the Israelites, it must have had quite an extensive code, as is the case, wherever it is so regulated. When it ceased from among the Israelites not a syllable of their law became a dead letter, proving that not a syllable of it recognized, or regulated, polygamy. The Israelites violated God's law in polygamy as they did in idolatry. One would suppose from the talk of infidels and polygamists, that nearly all Bible characters are polygamists. Out of over three hundred kings, patriarchs, prophets, and leading worthies of the Bible, only seven, Abraham, Jacob, Caleb, Gideon, Elkanah, David and Solomon, who were at one time children of God, were polygamists. Out of thousands of individuals mentioned personally, not twenty-five were polygamists. There were more idolators, more liars, more murderers among them than polygamists. As many of the children of God were stained with those sins. They are no more violations of the inculcations of the Bible than polygamy. They are sanctioned as much as polygamy.

The truth of the matter is this: God forbade lying, theft, murder, idolatry, adultery, and polygamy, the vilest form of adultery. Men sinned and violated these commands. Some of these were persons that God used to accomplish certain purposes. Some were his children. Some lied, for man is imperfect. The children of God are not sinless. Much less were they in the dark ages covered by Bible history. Some lied. Some stole. Some murdered. Some committed adultery. Some were guilty of polygamy. Just as professors of religion do to-day. God no more sanctioned such crimes then than now. No more than parents sanction the sins of children, although they call them their children, love them, confer favors on them, keep them in the family, treat them as children, even when they err and sin. There is no more sanction of polygamy in the Bible than there is of theft, murder, lying, or idolatry. The same perverse course of lying and absurdity, that tries to find sanction for polygamy in the Bible, could, with as much reason, find as much sanction for murder, theft, or idolatry.

Polygamy is condemned, forbidden, by the inculcations of the Bible, as much as murder, theft, or idolatry. Let infidels stop lying in their attacks on the Bible. Let polygamists stop lying and perverting its teachings. Let theologians stop their violations of all sense, decency, and scriptural inculcations, and let all cease asserting the falsehood that the Bible sanctions or tolerates that beastly abomination, polygamy.

CLARK BRADEN.

SAVAGE REVIEWED.

In the June number of *The North American Review* there appears an article covering sixteen pages of that magazine, and attributed to the pen of "Rev. Minot J. Savage, of the Church of the Unity, Boston." Said article is entitled, "The Inevitable Surrender of Orthodoxy," and it has attracted attention, not by its opposition to "Orthodoxy," a term in no way essential to the faith "delivered once for all to the saints," but by its definitions of what Mr. Savage includes in Orthodoxy. Not content with predicting the ultimate overthrow of Romanism and Protestantism, he so arranges his words as to clearly imply the relegation of the Bible to a place no more honorable than that now occupied by the Mishnas, the Vedas, and the Tarquins.

It has been reserved for the nineteenth century to produce a class of men wearing ecclesiastical titles, as though identified with the great body of believers, and yet skeptically rejecting, not only "Orthodoxy", but the cardinal teachings of the Bible itself, even to calling in question the veracity of Jesus the Nazarene! Yet we deal with this phenomenon now. And we can but regard the outspoken infidelity of an Ingersoll as being far more manly and honorable than the vicious arrogance which betrays its Master without a kiss.

Mr. Savage satisfies himself with a definition of that Orthodoxy which he thinks is passing away, but knowing that the great mass of intelligent believers, in this country, reserve

to themselves the right of private judgment in all things pertaining to the faith which the Bible requires, he cuts the Gordian knot by at once declaring, page 713, that all who "make a private dictionary of their own," and yet claim to be Orthodox, are guilty of "*lying*." This may pass for a specimen of the better spirit and higher culture which heretics claim for themselves; but it is in perfect keeping with the article, for Mr. S. spends his time in constant assertion in which an attempt at proof would be hard to find.

However, this does not convince me that "Orthodoxy" is passing away. In regard to some of the items introduced by Mr. S., there may be *modifications* of the popular belief; but such modifications as *are* taking place are being made with reverence for the Bible as the word of God, and most of all because it is believed that the Bible as an *authoritative* revelation of God's will *requires* it. But this kind of a change does not satisfy Mr. Savage. He defines Orthodoxy to consist of the popularly received doctrine concerning the fall of man, atonement for sin, the eternal felicity of the righteous, and the endless separation of the finally impenitent from the favor of God.

And since it is certain that these items of doctrine, in some form at least, are all to be found in the Bible, it becomes necessary for him to attack a fifth item in the Orthodox creed, namely, the inspiration and authoritativeness of the Bible. Had it not been for this, his effusion would have fallen still-born in the fields of literature. He who belabors Orthodoxy now is going over ground generally and well understood, but when a "Rev." from a "pulpit" finds it necessary to sweep the authority of the Bible out of the way to prepare standing room for himself, we are presented with a phase of skepticism interesting because it is new and rare.

We have alluded to the fact that the article in question is one of assertion without proof. To this feature of this production we invite attention. Having repudiated the Word of God, that is the Bible, as an authoritative book, there is no place under the whole heavens where Mr. Savage can go for proof. With the rejection of the Bible all knowledge upon the question in debate is gone! What can Mr. Savage know about

sin, atonement, heaven, and hell, after his poisoned breath has profaned the Scriptures? With the rejection of the Bible *all authority* in matters of the conscience and life is gone, and Dr. Savage and Dr. Ingersoll stand side by side, equally without a revelation from above, abusing Christians, blaspheming the gospel, and yet having no Teacher to whom they can go for the words of life!

On page 717 he attacks directly the truthfulness of the Bible, having already asserted, on page 716, that, "If the Scripture be not infallible, then the whole scheme [of redemption from sin] becomes the fancy of an ignorant and barbaric age, of no more authority than the dreams of Mohammed or Gautama."

This "whole scheme" includes the Bible as authoritative. This is his great objection to Orthodoxy—it teaches men to believe the Bible! And now, as to what it teaches, a word. The phrase, "the fall of man," quoted from the creeds, is not Bible language, but it stands, in the literature of the times, for the introduction of *sin or moral evil into the world*, and Mr. Savage's repeated negations of it can only be explained by the fact that he does not recognize the possibility of sinning against God! It were the matter of a child's play to show that this inconsistent scribe is the apologist for sin!

And since his refusal to condemn sin logically compels his endorsement of it (for here there can be no neutral ground), we are quite prepared for his rejection of the atonement, which follows. To do this is to reject the Christ and his teachings. If Jesus did not die for me, and especially if his doctrine is "immoral," as Savage elsewhere affirms, of what interest is his history to me? With such a view of Christ can any man reverence him?

But the philosophy of Mr. Savage is that, since man did not fall into sin, no Redeemer was necessary. And if there be no place for a Saviour, Mr. Savage very correctly concludes there is no heaven and no hell—such at least as the Bible describes. To make good his sweeping assertions he declares the Old Testament to be "a bundle of absurdities," and these books, both Old and New Testaments, to be "full of errors as to matters of natural science, of history, and of morals," etc., etc.

But since he has denied all authority of the Bible in matters of religion, and all redemption from sin, are the hopes of eternal life and the certainties of immortality increased thereby? Thrown back, as he is by choice, upon nature and human discovery, by what authority does he speak? Have the doors of the underworld and the gates of day been opened unto him? If not how does it transpire that the "Rev. Minot J. Savage" speaks, oracularly, prophetically, and with all the assurance of infallibility on the subjects of morals, of religion, and of destiny? The Scotch poet has well prayed

"O wad some power the giftie gie us,
To see oursels as ithers see us."

This question of infallibility is one easily settled. If the book is of God at all, in any proper sense, it is, necessarily, infallibly correct. If the Divine Mind is in it at all, it is, to that extent, infallible. This does not admit of debate, for the simple reason that the God idea implies perfection.

The rejection of the inspiration and authoritativeness of the books of the Bible places Christian and heathen lands upon a level. Is Mr. Savage willing to exchange a Christian literature and civilization for the teachings of Mohammed and the rule of the Shah of Persia? Why do not some of our haters of Christ and the Bible give a demonstration of their faith by their works and emigrate to where they would not be troubled with such a delusion as Christianity? They certainly would feel better among their own "kith and kin."

There is not a single thought in Mr. Savage's effusion which is not as old at least as Voltaire, Hume, and Paine. And what effect have they had? Simply to encourage Christians to brush the dust off their Bibles and "post up" a little. With the unexampled progress of the nineteenth century there has been such an awakening of religious power as the world has not before seen since the first three centuries after Christ. In spite of all the objections urged by the unbelievers, Christian schools, colleges, universities, books and journalistic literature have multiplied and filled the earth, and the Bible is far more popular, *and read infinitely more* than it was before this class of men began their opposition to it. Of course here and there a young man will go down in the dark waters, but the Sunday

school influence alone is more powerful to-day with the better elements of society than were the pulpits of a century ago.

Mr. Savage says, "In justification of this statement"—namely, that the Bible is an "affront to reason," and an "outrage on the human heart"—"let us examine a little of the morality of the Orthodox creed. I pass by the Biblical indorsement of slavery, polygamy, and other like barbarisms, because they are well known and have often been dwelt on".

Observe here that in attacking what he is pleased to style the morality of the Orthodox creed, he begins with what he says is the "Biblical indorsement of slavery, polygamy, and other like barbarisms"; thus treating Orthodoxy and "Biblical barbarisms" as synonyms! But this incidental revelation of the true character of the "Rev." gentleman who fills Unity pulpit, Boston, providentially saves us from further comment in that direction. With him the Bible and Orthodoxy are interchangeable terms and alike execrable.

But by whom is the Biblical "indorsement" of slavery, polygamy, and kindred barbarisms well known? Simply by a little *coterie* of infidels. The great mass of intelligent Bible readers never saw said "indorsement." Indeed it does not exist, and of this fact Mr. S. gives ample proof by leaving the subject with an assertion alone. For if such an indorsement *really* existed, he would have quoted it, commented on it, and gloated over it. It is incredible that a man, who could introduce such evidence as this against the Bible, would have abandoned it for the paltry and contemptible objections which he does introduce.

As a work of grace, because his assertions without proof do not require it, we call attention to the fact that the only slavery, which the Bible ever did endorse or provide for, was a kind of penal servitude for a term at most of fifty years, when all debtors and all servants went free. A voluntary service beyond this was permitted only as a matter of choice, which seems sometimes to have been accepted.

And as to "polygamy" it is nowhere "indorsed" in God's book. The great Master said, "From the beginning he that made them, male and female, said, 'The twain shall be one flesh, and for this cause a man shall leave his father and his

mother and cleave unto his wife.'” This monogamic law is the only law of God, and the only law of the Bible on the subject of matrimony. Divorce was afterwards “permitted” because of the “hardness of their hearts”—that is as a matter of mercy to the unfortunate wife.

However, the specific charges by which Mr. Savage attempts to evade the Bible of Orthodoxy are worthy of a moment's notice. And first his quotation from 1 Kings 22:23. Here, in the refined language of Unity pulpit, “A God sends forth a prophet divinely commissioned to *lie*, in order to entice a king to his destruction.”

Wherein, we ask, was Ahab deceived by his prophets? Simply that his own *false* prophets, not the prophets of God, were permitted to become the instruments of his execution by assuring him that he would certainly gain the battle if he would fight. And, what of it? Mr. Savage studiously avoids the fact that King Ahab was *executed* for *murder*, and would leave the reader, who was not informed on the subject, to believe that God commissioned one of his own prophets to lie. (We have never yet read after the pen of an infidel who would use common fairness in dealing with the Bible.)

Who was this Ahab, and what had he done? By the assistance of his wife, Jezebel, and others, he had instituted a conspiracy against Naboth, a good and just man, by which he was murdered, and the old homestead, which he had refused to sell to King Ahab, was confiscated in violation of all justice, of all decency, and of all the laws of God and man. To increase the blackness of this assassination, it was perpetrated on a feast day in the guise of religion!

God's prophet, Elijah, faced King Ahab, told him of his crime, and predicted that in the same spot where Naboth had been butchered the very dogs should lick his blood.

The infliction of a just punishment upon the perpetrator of this infamous crime is that to which Mr. Savage objects. He thinks a robber, a murderer, an assassin, a hypocritical butcher like Ahab, who prostituted the throne to the most damning crimes for selfish lust of power, ought not to have been permitted to be misled “to his destruction”, by a wicked spirit

in one of his own false prophets. How pathetic! But more people will say, "Served him right."

We are next invited to Judges 31:17-18. This passage is quoted by all the slush-writers against the Bible, the object being to place an evil insinuation on the fact that Moses instructed the Jews to "keep alive for themselves" all the female children of the Midianites, while the rest were destroyed. Mr. Savage puts it in italics after the manner of Thomas Paine, his predecessor. But why do infidels place a *vile* construction upon the language? There is no justification for the insinuation. The law of Moses, for good reasons, prohibited marriages with the idolaters. But these innocent children might be saved, and, being incorporated with the Israelitish nation, become honorable women. The distinction between male and female is based upon the fact that the dominant sex might become a turbulent element in a state of society where it was already difficult to maintain the Jewish religion of theocracy and monogamy. A gentile might, by choice, become a citizen of the Jewish polity, by complying with the ordinance of circumcision and rejecting idolatry. But of a pure woman no statutory form of induction was required. Hence Ruth, the Moabitess, became the mother of Christ, simply a profession of faith in God and the leading of a blameless life.

Parenthetically. The destruction of the Midianites and others is based upon their incorrigible enmity to God, that is to monotheism, and their indescribable social pollution. "The land spewed out its inhabitants." The very earth is represented as sick and vomiting because of the bestial excesses, many of which were committed in houses of their false gods. And, not content with their own degradation, they made persistent war upon those who believed in God and protected the marriage relation. In the interests of humanity these finally persistent enemies of all humanity were destroyed; but *mercy* permitted all to live who might be reasonably expected not to revive the monstrosities of their fathers.

We are next told that Moses was "instructed to lie to Pharaoh" by telling him that "all" the Israelites desired was to go into the wilderness to sacrifice. A statement so viciously untrue as to show that "objections" were scarce and had to be

manufactured for the occasion. And this is supplemented by Mr. Savage pretending to think that it was "immoral" for the children of Israel to "borrow" the ear-rings and jewels of the Egyptians, with no intention of returning them.

Does any candid man believe that the Egyptians would loan to the Jews, *as their slaves*, money and valuables? The fact is the Egyptians, at that time, did not want them to come back. The record is that, "the Egyptians were *urgent* upon the people" (the Jews) "that they might send them out of the land" (of Egypt) "in haste." They did not expect them to come back. They were glad to get rid of them on almost any terms. And in harmony with the facts in the case many scholars translate this passage they "demanded" instead of they borrowed. They asked and the Egyptians willingly gave. It was but a very reasonable demand from an uprising people, who now, for the first time in four hundred years, stood upon an equality with those who had been their masters. It was all the Egyptians could then give in recognition of their long services, and with these jewels and goods, the price of honest toil, the Sons of Abraham doubtless built and beautified the tabernacle of God. This gold doubtless adorned the ark of the covenant. It was a righteous tribute exacted from the Egyptians precisely as the liberty of the children of Israel was wrung from the haughty Pharaoh. And the astonishing thing about it is that a Boston pulpit should parade such little oft-expressed "objections" to the Bible as though they were new, or as if there were something in them. The fountain of infidelity seems to have run dry.

On page 721 our critic intimates that Christ was a false teacher, saying, "Were there time, much might be said as to the practical morality of the Sermon on the Mount." What presumption! The man who fired Rome and he who assassinated Garfield, may be remembered; and Judas Iscariot may find a companion in the Boston pulpit, but what of it? The great infidels all have complimented the ethical teachings of the Nazarene; but all that Mr. Savage needs is "time" to attack the morality of the Sermon on the Mount! What is Mr. S. so busy about that he can not debate with Christ? We presume

that the *North American Review* has room to publish what he would write.

Again, he says, "The whole plan of salvation is an immoral scheme from beginning to end," page 721. On what wisdom does our Boston scribe feed that he has grown so large? Moses, Christ, and Paul, are nobodies when he is writing, and the "whole plan" of salvation from sin is "an immoral scheme." Words so utterly meaningless that it were folly to attempt to notice them further than to call attention to their rapidity. Listen to him: "An Infinite Being must be held as ultimately and solely responsible for whatever he either ordains or permits," page 721. Allow us humbly to ask, to whom is God responsible? Is it Mr. Savage who sits in judgment upon the actions of an Infinite Being? If so, the man is great indeed. But his object is to make God responsible for the introduction of sin or moral evil into the world, provided such a thing exists. Very well. Here is a nut for this croaker. If God is responsible for all that he permits, why is Mr. Savage still finding fault? The Bible and Orthodoxy are permitted, if not ordained, and hence according to his own logic, he is debating with the Infinite One. Why does Mr. S. mourn over the ignorance of Moses, the barbarisms of the Bible, and the immorality of the gospel plan of salvation, since God is "ultimately and *solely* the responsible party?" There is but one way of escape, and that is for Mr. S. to deny that there is a God at all, which is, most probably, the conclusion to which his teaching leads.

Of all outspoken, vulnerable, and suicidal efforts in the service of Anti-Christ which we have seen, this is the most unreasonable. Why, on his theory that God is the ultimate and "*solely*" responsible being in the universe, he necessarily charges all crimes, murders, thefts, arsons, lies, persecutions, infamies of every shade and hue, upon God!

And if Mr. S. is right, how can he look for anything else than an eternity of crime? God permits crime now, and if he is responsible for it, why should he change? If a world of sin exists by the will of God, why may not an eternity of sin exist for the same reason? Reasoning from the known to the unknown, that which is is that that shall be. And the

moment Mr. Savage gets grace out of the way, and establishes natural law in the spiritual world, he has shown that God has decreed an endless hell. As the Scriptures say, "he has fallen into the pit which he has dug for others."

Mr. Savage, while condemning Calvinism, is preaching fatalism without seeming to know it. If he had looked at both sides of the question, he surely never would have written this paper. His greatest horror is the wonderful responsibility which the Scriptures throw upon man. He, in effect says that God could not create man without becoming ultimately and solely responsible for all the actions of men. The denial of the freedom of human choice between good and evil is the supreme issue between our friend S. and the Bible, for he maintains God only is ultimately and "*solely*" responsible.

It is true that Mr. S. attempts to evade the crushing force of this fact by saying, "Any *kind* or amount of suffering and evil that are temporary, that are only experiences in the development of a soul, may conceivably be justified."

But the trouble lies here: *the practice of sin* does not develop the soul in the right direction! What development for good is there in lust, profanity, murder, extortion, and the still blacker crimes of the catalogue? A tooth is not developed by aching. A limb is not made stronger by having had the white swelling. A soul can not be developed in intellectual or moral excellence by committing perjury! Hence Mr. Savage's theory of development in "*kind*" by "*experience*," results, inevitably, in an *endless hell*—the very thing he is trying to escape!

We submit, if God be solely responsible for what is to be the ultimate result of all moral actions, he is certainly responsible for every step that leads up to said result. And the "*outcome*" of moral wrong can never be virtue. Hence on the theory of our scribe, sin not only produces an endless hell, but makes God the author of it! Until pain produces pleasure, and death produces life; until the bite of a serpent becomes health-giving, and salt water quenches thirst, God's universe does not furnish even an illustration for Mr. Savage's ragged fatalism. Away with such nonsense from the earth!

This fatalistic philosophy is the basis of Mr. Savage's attacks on the Bible, and of his rejection of Christ. Jesus taught

men to fear God, hence he did not believe God to be responsible for our sins. It becomes necessary therefore to repudiate the Great Teacher, and the Scriptures also, because they testify of Jesus that he is God's Son. And if he is the Son of God, Mr. Savage and his teaching stand condemned. For this reason, and for no other visible cause, is the gospel set aside and Minot J. Savage proclaimed to be greater than Christ!

This old, Pantheistic philosophy is borrowed from India, and from Egypt. It is found in musty mythologies, and leads men away from conscience, from faith, and from religious duty. It leads inevitably to the conclusion that man is not responsible for his actions. Hence, as Mr. Savage says, "There can be no fall" (or sin) and no atonement (or salvation from sin), and no Bible heaven or Bible hell, *based on our relations to the law of God.*

Hence you will observe that in the conclusion of his article when he utters his prophecy as to the future, he says, "Grander heavens will shine down upon grander men, who will believe in a grander God." But in his dream of the future he has no Christ, for he does not need a Saviour; and he has no Bible, for man can not be held responsible before the law of God!

This muddy streak of fatalism running through the entire production is not only "*immoral*," IT IS LICENTIOUS IN THE EXTREME. It logically saps the foundation of all society and of all government. If the Infinite One is solely responsible for what he has "permitted" others to do, then, not only, "whatever is, is right," for it goes without saying that the Infinite One can not be criticised, but it is also pure.

No wonder that a man with this fatalistic creed calls in question the Bible plan of salvation and the morality of the Sermon on the Mount! Jesus taught that men could build on the rock, or build on the sand, so our Boston sage rejects that grand volume of which Christ is the Life and the Light, and substitutes the old Pantheistic philosophy that God only is responsible for the lives and actions of men.

But the very fact of the freedom of the will is the crowning glory of man. To talk as Mr. S. does about a "grander man" than the Bible contemplates is the sheerest folly. When

the universe is reduced to a machine, and God made to be the only responsible party, where is the place for that grand man? The fact will forever remain that the grandest position possible for man is that which is described in the Bible, where he is said to have been created in the "image of God," and that, with power to choose the good and refuse the evil, he may again wear the likeness of his creator, having been "renewed" by knowledge of God received through faith. This responsibility of choice between the evil and the good is the basis of all good deeds and of all heroic conduct. In its light superior virtue becomes illustrious. By its voice every element of true manhood is stirred into action. It forever appeals to the consciousness of each individual to seek for glory, honor, immortality, and eternal life! This divine philosophy once redeemed the human mind from fatalistic superstitions of the East, and the combined efforts of a thousand Savages can not again enthrone this *incubus* upon the moral world.

Mr. S. asserts, "The Bible begins with science." In this he is blinded by a zeal for the false. The Bible very properly begins with *creation*, a question entirely beyond science, and outside of science. Besides Paul, the grandest theologian except Christ, defines *faith* as having reference to the unseen, the unknown to science. Creation, redemption, and eternal life are facts apprehended only by faith. The great truths of the Christian religion revolve in an orbit beyond the discoveries of human (unaided) ratiocinations.

But the "infallibility of the Scriptures" seems to be the Banquo's ghost of our essayist. And, finally, he asserts that the Scriptures "make no such claim for themselves." It is true the word "infallibility" seldom occurs in the Bible, true that the very fact that the Bible claims to be a revelation from God is *equivalent* to the claim of infallibility. After we are told that these are "not the words which man's wisdom teaches but the words which the Holy Ghost teaches", it is worse than nonsense for a man to say that no claim is here made for infallibility. And if Paul's expression in regard to all Scriptures inspired of God, being perfect, were blotted out, it it would not change the argument. Jesus says "Heaven and earth may pass away but my words shall not pass away."

Paul says that by "two *immutable* things, in which it is impossible for God to lie", he has confirmed his promise to the saved in Christ. The Gospel, it is declared, was "made known by the commandment of the everlasting God." And Peter says, "No prophecy of the Scriptures came by any private interpretation, but holy men of God, spake as they were moved by the Holy Ghost to speak." In view of these and a hundred other scriptures implying infallibility for the Bible as the Book of God, Mr. Savage's assertion is a pitiful dodge unworthy of the occasion. If the Bible did not claim to give a "perfect law", if it did not claim that it will stand when the heavens and the earth have passed away, if it did not claim "*immutability*", if it did not pronounce eternal anathemas upon any man who changed it, still the fact alone that it does, from its opening sentence in Genesis to its close in the Apocalyptic vision, claim to be a revelation of the will, purpose, and promises of the only All-wise God, our Saviour, necessarily implies infallibility for it.

But Mr. Savage is troubled about the origin of these books, and their discrepancies. But what of it? I challenge any man to show that the obscurity, historically speaking, of the exact date and origin of some of these books, together with the few different readings and minor troubles of points and tenses, in any way affect the credibility of the volume. You may drop out every disputed or doubtful passage, including the famous reference to the trinity found in John's first epistle, and the great body of gospel truth is not in the least affected by it. Like a bridge on a well constructed arch of masonry, no serious damage can come to the structure until the arch is broken or the abutments give away. Had a cynic called in question the exact origin of some of the finished blocks of stone lying upon the ground preparatory to the erection of Solomon's temple, he would have been laughed to scorn by the workmen who saw each block filling its decreed place. Equally abortive have been all criticisms of the Bible. It is self-supporting, and will stand forever.

Here we are confronted with a volume, claiming to be divine, and which is known to be as old as the time of the Pharaohs. And during all these years it has not only been

increasing in its power, but its hold is upon the purest and most intelligent countries. What are you to do with it? It is not to be blown away with a puff of criticism. That has failed already. And what is to be feared now from this Unitarianism, without a Christ, and repudiating the Scriptures because they teach his divinity? What is to be expected even of a respectable Sunday club without the work and the sacrifices by which the church of God prospers, without a Bible as the word of God, without a Christ as the Saviour of men, without a heaven to gain or a hell to shun, but holding God himself "ultimately and solely responsible" for what he has permitted others to do? Such a concern is a soulless conspiracy against the best interests of mankind. Without a motive to evangelize the world, without a doctrine of regeneration, without an expectation of future rewards and punishments, it is simply a vessel without a cargo, floating on a sea of salt, and becalmed in the listlessness of fatalism!

While such men are hobnobbing with infidels and talking about imaginary mistakes of Moses and of Christ, the believers in the Bible are pushing the conquests of a living religion, building churches, holding revival meetings, teaching men their responsibility before God, and quickening the world with the redeeming forces of a spiritual life.

Mr. Savage's miserable farce of accusing Jude, the apostle, of quoting from the apocryphal book of the "Prophecy of Enoch", a mere forgery of past New Testament times, is so little that it may be a waste of time to notice it. The fact that some of the grandest prophecies were kept, providentially, until incorporated in the volume of inspiration by some one sent of God is well known. Such, doubtless, is Jude's quotation from "Enoch, the seventh from Adam." And the presumption is that the little *bogus* book entitled, "The Prophecy of Enoch", is based on this expression in Jude—not that Jude quoted from it. It was a time prolific in false gospels, nearly every one of which gives internal evidence of having been written by zealots, intent upon magnifying some thought in the gospel of our Lord. But as Mr. Savage well remarks, they need only to be read to satisfy a man that the Holy Spirit is not responsible for them. And in fact this is one of the tests submitted in proof

of the spurious character of these writings. Like pure coin the word of God has an unmistakable ring; the *bogus* production may have the outward impression, but it lacks the *weight* and the ring!

The true, the everlasting evidence that the Bible is God's word is not touched by Mr. Savage. Its effects, its internal agreement, by which so many parts become a perfect whole, and its fulfilled prophecies, furnish a constantly accumulating bulwark of evidence. Eighteen hundred years ago, Apollos, the eloquent, mightily convinced the Jews, "showing *by the scriptures*", that is by fulfilled prophecy, that Jesus is the Christ. Acts 18: 28. From the day of Pentecost, and onward, the great, the convincing argument to Jew and Gentile was that all the prophecies from Moses to Christ were fulfilled in him as the Shiloh to come. What are a few quibbles about here and there an apparent flaw in some one of the great stones of truth, while the ramparts stand in solid, massive grandeur, and the inner walls remain untouched? While time endures these fulfillments grow more and more significant of the righteousness of the claim of the Nazarene to be the only begotten of the Father, full of grace and truth. It is the impress of the mint upon the coin.

As the bones of the human frame fit into no other body, so the books of the Bible will fit into no other book. "The plan" is seen in the "pattern shown to Moses in the mount." The plan is seen from the days of the patriarchs wherever faith and sacrifice went hand in hand. The plan was brought out of shadow into light when Jesus rose from the dead. The plan of redemption from sin has been the grandest note in the progress of the world's civilization, and the Spirit of Christ, as an example, has established infinitely greater charities than all else beside. The biblical volumes are fitted together by a divine masonry which our friend does not attack, and which, possibly, he has never thoughtfully and prayerfully studied.

It is an easy matter to attack that which exists; but the futility of infidelity is revealed in the fact that it creates nothing. Robert Elsmere is made to say that until the world can present something equally lovable and magical, Christ will

remain supreme, or words to that effect. "The grander heavens" have not been described, the grander law is unknown, the grander man is an imaginary character, and the grander God than he "who remembereth that we are dust", and "who pitieth them that fear him, even as a father pitieth his children", is a myth. The only objection urged against the God of the Bible so far may be summed up in this word—he holds man responsible for sin. The chimerical future in which God will have no standard of justice in the earth is as anarchical as it is Utopian.

As to the assertions that Christianity is known "to contradict science," etc., etc., these are mere bluffs. The land is full of colleges and universities built by men who believe the Bible. And from them educated men are going forth to the battle. While the earth remains, humanity will be excited to its highest endeavor by the grandeur of the gospel promises; faith in God and in his Christ will forever remain; the best and purest will continue to learn lessons of wisdom at Jesus' feet, and the kingdom and the greatness of the kingdom under the whole heavens shall be given to the saints of the Most High. A Talmage has a hundred readers where a Savage has one. Christ has a thousand intelligent followers, who would suffer martyrdom for their faith, where any other teacher has one. It is doubtful whether, outside of Christianity, any intelligent man would die for his convictions. Mr. Ingersoll has proclaimed that he would profess to "believe in one God or a thousand", just as his judges would prefer, before he would suffer torture. Would Minot J. Savage suffer martyrdom at the stake in attestation of the truth of what he has said against Christ? From mahogany pulpits and velvet pews, and from lecture halls at five hundred dollars per night, comes this senile drivel against the doctrine of man's final accountability to God. But where are the suffering apostles of infidelity? Where are their sacrifices, prayers, and tears, for the good of others? Where is the proof of their interest in humanity? And where is the hope of the world if there be no Bible, no Christ, no resurrection, and no heaven? It is the mockery of souls in distress to take away the bread and the water of life. Let unbelievers *create* something before they destroy that which is. Before

they take my Lord, let them agree among themselves whether there be a Teacher or not. Before they take away that atonement which can wash me and make me whiter than snow, *let them show me a sinless world.* Do not mock me with stoical indifference as to my eternal destiny. We want the consolations of a living faith *now*, and the promises of God to illumine the dark valley and shadow of death, ere we go hence. We want the religion which proclaims this to be the day of our salvation, and gathers us into the communion of all the pure of earth, and of all the unfallen sons of light in heaven! Even so, Amen and Amen!

W. B. F. TREAT.

UNITY OF THE GOSPELS.

85. *Four Thousand Fed.*—DECAPOLIS.

[Matt. 15: 32-38; Mark 5: 1-9.]

At that time, the crowd being very numerous, and having no food, Jesus called His disciples to Him, and said to them, "I have compassion on the multitude, for they have attended me now three days, and have nothing to eat; and if I send them home fasting, their strength will fail by the way. I will not dismiss them fasting, lest they faint by the way; for some of them are come from afar." His disciples answered, "Whence can we get bread enough here in this desert [solitude] to satisfy such a crowd of people?" He asked them, "How many loaves have you?" They said, "Seven, and a few small fishes." Then commanding the people to place themselves, reclining upon the ground, He took the seven loaves, and, having given thanks, He broke them, and divided and gave them to His disciples, that they might distribute them among the people; and they distributed them. And the few small fishes, after the blessing, He likewise ordered to be presented. So they ate; and when all had eaten, and were satisfied, they carried off seven hand-baskets full of the fragments that remained. Now they who had eaten were about four thousand men, besides women and children.

86. *Pharisees and Sadducees Require a Sign.*—NEAR
MAGDALA.

[Matt. 15 : 39 ; 16 : 1-4 ; Mark 8 : 10-12.]

Then having dismissed the multitude, He immediately embarked with his disciples, and sailed to the coast of Magdala, and went into the territory of Dalmanutha. Thither some Pharisees and Sadducees repaired, who began to argue with him ; and who, in order to try him, desired [demanded] that He would show them a sign in the sky. Jesus answering, said to them, with a deep groan, " Wherefore does this generation require a sign ? In the evening you say, ' It will be fair weather, for the sky is red ' ; and in the morning, ' There will be a storm to-day, for the sky is red and lowering ' . You can judge aright of the appearance of the sky, but can you not discern the signs of the times ? An evil and adulterous race demands a sign ; but indeed, I say to you, that no sign shall be given to this generation, except the sign of the Prophet Jonah." Then leaving them, He departed, re-embarked and returned.

87. *Leaven of the Pharisees.*—N. E. COAST SEA OF GALILEE.

[Matt. 16 : 4-12 ; Mark 8 : 13-21.]

Now his disciples, before they came over, had forgotten to bring loaves of bread with them, having only one loaf with them in the bark. Then Jesus gave to them this caution ; " Take heed and beware of the leaven of the Pharisees and of the Sadducees and of the leaven of Herod." On which they, reflecting upon it, said, reasoning among themselves, " This is because we have brought no loaves of bread with us." Jesus perceiving it, said to them, " Why do you make this reflection, that you have no bread ? What do you reason among yourselves, O, you distrustful, that I speak thus, because you have brought no loaves ? Have you no reflection ? Are you yet so thoughtless, so inattentive ? Is your understanding still blinded ? Have you no use of your eyes, or of your ears ? Or do you not remember when I distributed the five loaves among the five thousand, and how many baskets full of fragments did you carry off ?" They answered, " Twelve." " Nor when the

seven loaves among the four thousand, how many hand-baskets full of the fragments did you carry off?" They said, "Seven." "How, then, is it," proceeded He, "That you do not apprehend me? How is it that you do not understand, that I spoke not concerning bread, when I bade you beware of the leaven of the Pharisees and of the Sadducees?" Then they understood that He cautioned them not against the leaven which the Pharisees and Sadducees used in bread, but against their doctrine.

88. *A Blind Man Healed.*—BETHSAIDA.

[Mark 8: 22-26.]

When Jesus came to Bethsaida, they brought to Him a blind man, whom they entreated Him to touch. He took the blind man by the hand, and led him out of the village. Then having put spittle on his eyes, and laid His hands upon him, He asked him whether he saw. Having looked up, he said, "I see men, as trees walking." And Jesus laid His hands upon the man's eyes, and made him look again. And he was so perfectly cured as to see every object clearly. And Jesus sent him home, saying, "Neither go into the village, nor tell anything to any of the villagers."

89. *Peter's Faith in Christ.*—REGION OF CESAREA PHILLIPPI.

[Matt. 16: 13-20; Mark 8: 27-30; Luke 9: 18-21.]

Jesus went thence with His disciples to the villages of the district of Cesarea Phillippi. As Jesus was going, and by the way, having withdrawn from the multitude to pray, apart with His disciples, He asked them saying, "Who do people say that I, the Son of Man, am?" They answered, "Some say, 'John, the Baptist'; others say, 'Elijah'; and others, 'Jeremiah', or that 'one of the ancient Prophets is risen again.' " He said to them, "But who do you say that I am?" Simon Peter, answering, said to Him, "You are the Messiah, the Son of the living God." Jesus, replying, said to him, "Happy are you, Simon Barjona; for flesh and blood has not revealed this to

you, but my Father who is in Heaven. I tell you, likewise, you are named Stone; and on this rock I will build my congregation; over which the gates of Hades shall not prevail. Moreover, I will give you the keys of the Kingdom of Heaven: whatever you shall bind on the earth shall be bound in Heaven; and whatever you shall loose on the earth shall be loosed in Heaven." Then, having strictly charged them, He forbade His disciples to tell this concerning Him, that He is* the Messiah, to any person.

90. *Jesus Foretells His Death and Resurrection.*—NEAR CESAREA PHILLIPPI.

[Matt. 16 : 21-28; Mark 8 : 31-38, 9 : 1; Luke 9 : 22-27.]

From that time Jesus began to disclose to His disciples that He, the Son of Man, must go to Jerusalem, and there suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and that the third day He must rise again. This He spoke so plainly, that Peter, taking Him aside, reproved Him, saying, "Be this far from you, Master; this shall not befall you." But He, turning and looking on His disciples, rebuked Peter, saying, "Get you hence, adversary, you are an obstacle in my way; for you do not relish the things of God, but the things of men." Then Jesus, having called both to the people and to His disciples, said to His disciples and to all the people, "If any man is willing to come under my guidance, let him renounce himself, and take up his cross daily and follow me. For whosoever would save his life shall lose it; and whosoever will lose his life for my sake and the Gospel's† shall save it. What would it profit a man, if he should gain the whole world, with the forfeit of his life, or ruin of himself? or what will a man not give in ransom for his life? For whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him likewise will the Son of Man be ashamed, when He shall

* "Jesus."—Matt. 16 : 20.—*Interpolation.*

† "The same."—Mark 8 : 35.—*Interpolation.*

come in His own glory, and in the glory of His Father, and of the holy angels. For the Son of Man, vested with His Father's glory, shall come hereafter, with His heavenly messengers, accompanied by the holy angels, and recompense every one according to his actions." He added, "Indeed, I assure you, there are some present, standing here, who shall not taste death till they see the Reign of God ushered in with power, and see the Son of Man enter upon His Reign."

91. *The Transfiguration.*—REGION OF CESAREA PHILLIPPI.

[Matt. 17 : 1-13 ; Mark 9 : 2-13 ; Luke 9 : 28-36.]

About eight days after this discourse, Jesus took with Him Peter and James, and John, brother of James, apart to the top of a high mountain, to pray, and was transfigured in their presence. While He prayed, the appearance of His countenance was changed. His face shone as the sun, and His raiment became white as the light;—contracted a dazzling whiteness;—His garments became glittering, and were like snow, of such a whiteness as no fuller on earth could imitate. And presently, behold! there appeared to them two men of a glorious aspect, Moses and Elijah, who were conversing with Jesus, and spoke of the departure which He was to accomplish at Jerusalem. Now Peter, and those who were with him, were overpowered with sleep; but when they awoke, they saw His glory, and the two men who stood with Him. Then Peter, upon this, as they were removing from Jesus, addressing Jesus, said to Him, "Master, it is good for us to stay here; let us, then, if you will, make here three booths; one for you, and one for Moses, and one for Elijah;" for he knew not what he said, they were so terrified.

While he was speaking, behold! there came a bright cloud, and covered them, and the disciples feared when they entered the cloud. And out of the cloud a voice came,* which said, "This is my Son, the beloved, in whom I delight: hear Him." The disciples hearing this fell upon their faces, and were

* For "saying"—Mark 9 : 7—read "which said."

greatly frightened. But Jesus came and touched them, saying, "Arise; be not afraid." Then instantly, while the voice was uttered, lifting up their eyes, Jesus was found alone. And looking about, they saw no person but Jesus and themselves. As they went down from the mountain, Jesus charged them, saying, "Tell no person what you have seen, until the Son of Man rise from the dead." And this they kept secret, telling no person in those days anything of what they had seen. And they took notice of that expression, and inquired among themselves what the rising from the dead could mean. Then the disciples asked Him, saying, "Why do the Scribes affirm that Elijah must come first?" Jesus, answering, said to them, "Elijah, to consummate the whole, must indeed come first, and (as it is written of the Son of Man,) must likewise suffer many things, and be contemned. But I tell you that Elijah is come already, as was predicted, though they did not acknowledge him, but have treated him as they pleased. Thus they will treat the Son of Man also." Then the disciples understood that He spoke concerning John the Baptist.

92. *Disciples fail to heal a demoniac.*—REGION OF CESAREA PHILLIPPI.

[Matt. 17:14-21; Mark 9:14-29; Luke 9:37-43.]

The next day, when they were come down from the mountain, when He returned to the other disciples, He saw a great multitude about them, and some scribes were disputing with them. When they were come to the multitude, as soon as the people saw Him, they were all struck with awe, and ran to salute Him. He asked the scribes, "About what do you dispute with them?" And one of the crowd, a man, came to Him, crying out, who kneeling, said, "Rabbi, I beseech you take pity on my son; for he is my only child; for he is grievously distressed with lunacy. I have brought you my son, who has a dumb spirit. And lo! the spirit seizes him, making him instantly cry out and fall into convulsions, so that he foams; often he falls into the fire, and often into the water; and wheresoever it seizes him, it dashes him on the ground, where he continues foaming and grinding his teeth, till his

strength is exhausted ; and after he is bruised, hardly leaves him ; and I presented him to your disciples, and besought your disciples to expel the demon, but they were not able to cure him." Then Jesus answering, said, "O, unbelieving and perverse generation ! How long shall I be with you ? how long shall I suffer you ? Bring your son hither to me." Accordingly they brought him. And as he was coming, no sooner did he see Him, than the demon dashed him down in convulsions, so that he foamed and rolled upon the ground. Jesus asked the father, "How long is it since this first befell him ?" He answered, "From his infancy ; and often it has thrown him both into the fire and into the water to destroy him ; but if you can do anything, have compassion upon us and help us." Jesus replied, "If you can believe all things are practicable for him who believes." The boy's father, crying out immediately, said with tears, "I believe Master, * supply the defects of my faith."

When Jesus saw that the people came crowding upon Him, He rebuked the unclean spirit, saying to him, "Dumb and deaf spirit come out of him, I command you, and enter no more into him." Then having cried aloud and severely convulsed him, it came out, and he appeared as one dead ; insomuch that many said, "He is dead." But Jesus, taking him by the hand, raised him, and he stood up ; and the lad was instantly cured. And Jesus, having cured the child, delivered him to his father. And they were all amazed at the great power of God.

When Jesus was come into the house, at that time, His disciples came to Him, and asked Him privately, saying, "Why could not we expel the demon ?" Jesus answered, "Because of your unbelief ; for, indeed, I say to you, if you had faith, though, but as a grain of mustard seed, you might say to this mountain, 'Remove to yonder place', and it would remove ; yea, nothing would be impossible to you. This kind, however, cannot be dislodged unless by prayer and fasting."

*For "Lord,"—Mark 9:24 read "Master."

93. *Jesus Again Foretells His Death and Resurrection.*
GALILEE.

[Matt. 17:22-23; Mark 8:30-32; Luke 9:43-45.]

Having left that place, they passed through Galilee; and He was desirous that no person should know it, for He was instructing His disciples. While all were admiring everything which Jesus did, while they remained in Galilee, Jesus said to His disciples, "Mark diligently these words: The son of Man is soon to be delivered into the hands of men, who will kill Him; but after He is killed, He will rise again the third day." And they grieved exceedingly, but they understood not what He meant; it was veiled to them, that they might not apprehend it; and they were afraid to ask Him concerning it.

94. *Tribute Money Miraculously Provided.*—CAPERNAUM.

[Matt. 17:24-27; Mark 9:33.]

When they were come to Capernaum, the collectors came and asked Peter, "Does not your teacher pay the didrachma?" He said, "Yes." Being come into the house, before he spoke, Jesus said to him, "What is your opinion, Simon. From whom do the Kings of the earth exact tribute or custom? from their own sons, or from others?" Peter answered, "From others." Jesus replied, "The sons, then, are exempted. Nevertheless, lest we should give them offence, go to the sea and throw a line; draw out the first fish that is hooked; and having opened its mouth, you shall find a stater; take that and give it them for me and you."

95. *Who Shall Be the Greatest.*—CAPERNAUM.

[Matt. 18:1-35, 19:1; Mark 9:33-50; Luke 9:46-50.]

And there arose at that time a debate among them, which should be the greatest. Being in the house, He asked them, "What were you debating amongst yourselves by the way?" But they were silent; for they had debated amongst themselves by the way, "Who shall be the greatest in the Reign of Heaven?" But Jesus, who perceived the thought of their hearts, having sat down, He called the Twelve, (the disciples came to Jesus, inquiring,) and said to them, "If any man

would be first, he shall be the last of all, and the servant of all." And Jesus calling to Him a child, took the child, and placed him near himself, in the midst of them, and holding him in His arms, said to them, "Indeed, I say to you, unless you be changed, and become as little children, you shall never enter the Kingdom of Heaven. Whosoever, therefore, shall become humble like this child, shall be greatest in the Reign of Heaven. Nay, whosoever shall receive one such child for my sake, in my name, receives me; and whosoever shall receive me, receives not me, but Him who sent me; for he who is least among you all, this person shall be great."

Then John said to Him, "Master, we saw one expelling demons in your name, who follows not us; and we forbade him, because he consorts not with us." Jesus answered, "Forbid not such, for there is none that works a miracle in my name, that can readily speak evil of me. For whosoever is not against us, is for us. For whosoever shall give you a cup of water to drink, on my account, because you are Christ's; indeed, I say to you, he shall not lose his reward. But whosoever shall ensnare any of the little ones who believe in me, it were better for him that an upper millstone were fastened about his neck, and that he were thrown into the sea.

Alas! for the world, because of snares. Snares indeed there must be; nevertheless, alas! for the ensnarer. Moreover, if your hand ensnare you, cut it off and throw it away; it is better for you to enter maimed into life, than, having two hands, to go into hell; to be cast into the everlasting, unquenchable fire; where their worm dies not, and their fire is not quenched. And if your foot ensnare you, cut it off and throw it away; it is better for you to enter lame into life, than, having two feet, to be cast into hell; into the everlasting, unquenchable fire; where their worm dies not, and their fire is not quenched. And if your eye ensnare you, pull it out and throw it away; it is better for you to enter one-eyed into life, (into the Kingdom of God,) than having two eyes, to be cast into hell fire where their worm dies not, and their fire is not quenched. For every one shall be seasoned with fire; as every sacrifice is

seasoned with salt. Salt is good ; but if the salt become tasteless, with what will you season it ? Preserve salt in yourselves, and maintain peace with one another.

Beware of contemning any of these little ones ; for I assure you that in heaven their angels continually behold the face of my heavenly Father ; and the Son of Man is come to recover the lost. What think you ? if a man have a hundred sheep, and one of them have strayed ; will he not leave the ninety-nine upon the mountains, and go in quest of the stray ? And if he happen to find it, indeed, I say to you, he derives greater joy from it, than from the ninety-nine which went not astray. Thus it is not the will of your Father in heaven, that any of these little ones should be lost.

Wherefore, if your brother trespass against you, go and expostulate with him, when you and he are alone together. If he hear you, you have gained your brother ; but if he will not hear, take one or two along with you, that by the testimony of two or three witnesses everything may be ascertained. If he despises them, tell the congregation ; and if he despises the congregation also, let him be to you as a pagan or publican. Indeed, I say to you, whatsoever you shall bind on earth, shall be bound in heaven ; and whatsoever you shall loose on earth, shall be loosed in heaven.

Again I say to you, whatever two of you upon the earth shall agree to ask, shall be granted them by my Father who is in heaven, for wherever two or three are assembled in my name, I am in the midst of them."

Then Peter, approaching, said to Him, "Master, if my brother repeatedly trespass against me, how often must I forgive him ? must I seven times ?" Jesus answered, "I say to you not seven times, but seventy times seven times. In this the Administration of Heaven resembles a King, who determined to settle accounts with his servants. Having begun to reckon, one was brought who owed him ten thousand talents. But that servant not having the means to pay ; his master, to obtain payment, commanded that he and his wife and children and all that he had should be sold. Then the servant, throwing himself prostrate before his master, cried, 'Have

patience with me, my lord, and I will pay the whole.' And his master had compassion upon him, and dismissed him, remitting the debt. But this servant, as he went out, meeting one of his fellow-servants, who owed him a hundred denarii, seized him by the throat, saying, 'pay me what you owe!' His fellow-servant * falling down, besought him, saying, 'Have patience with me and I will pay you.' And he would not; but instantly caused him to be imprisoned until he should discharge the debt. His fellow-servants seeing this were deeply affected, and went and informed their master of all that had passed. Then his master, having given orders to call him, said to him, 'You wicked servant! All that debt I forgave you, because you besought me. Ought not you to have shown such pity to your fellow servant as I showed to you?' So his master, being provoked delivered him to the jailors, to remain in their hands until he should clear the debt. Thus will my heavenly Father treat every one of you, who forgives not from his heart his brother."†

When Jesus had ended this discourse, he left Galilee.

96. *The Seventy Instructed and Sent Out.*—CAPERNAUM.

[Luke 10:1-16.]

Afterward the Lord appointed seventy others also, and sent them two and two before Him, into every city and place whither He intended to go. And He said to them, "The harvest is plentiful, but the reapers are few; pray, therefore, the Lord of the harvest, that He would send laborers to reap it. Go, then: behold I send you forth as lambs among wolves. Carry no purse, nor bag, nor shoes; and salute no person by the way. Whatever house you enter, say first, 'Peace be to this house.' And if a son of peace be there, your peace shall rest upon him; if not, it shall return upon yourselves. But remain in the same house, eating and drinking such things as it affords; for the workman is worthy of his wages: go not from house to house. And whatever city you enter, if they receive you, eat such things as are set before you: cure the sick

* "At his feet and"—Matt. 18:29—should read "down."

† Their trespasses."—Matt. 18:35.—*Interpolation.*

and say to them, 'The Reign of God comes upon you.' But whatever city you enter, if they do not receive you, go out into the streets, and say, 'The very dirt of your streets which cleaves to us, we wipe off against you; know, however, that the Reign of God draws nigh to you.' I assure you, that the condition of Sodom shall be more tolerable on that day, than the condition of that city.

Alas! for thee, Chorazin! Alas! for thee, Bethsaida! For if the miracles which have been performed in you, had been performed in Tyre and Sidon, they had reformed long ago, sitting in sackcloth and ashes. Wherefore the condition of Tyre and Sidon shall be more tolerable, in the judgment, than yours. And thou, Capernaum, which has been exalted to heaven, shalt be thrown down to Hades. He that hears you, hears me; and he that rejects you, rejects me; and he that rejects me, rejects Him who sent me."

97. *Jesus Final Departure from Galilee.*

[John 7:2-10; Luke 9:51-56.]

Now the Jewish Feast of Tabernacles was near. His brothers, therefore, said to Him, "Leave this country, and go into Judea, that your disciples may also see the works which you do. For whosoever courts renown, does nothing in secret; since you perform such things, show yourself to the world." (For not even his brothers believed on Him,) Jesus answered, "My time is not yet come; any time will suit you. The world cannot hate you; but me it hates, because I disclose the wickedness of its actions. Go you to this festival; I go not thither, because it is not my time." Having said this, He remained in Galilee. But when His brothers were gone, He also went to the festival; not publicly, but rather privately.

Now, as the time of His departure approached, He set out resolutely for Jerusalem, and sent messengers before, who went into a village of the Samaritans to make preparation for Him. But they would not admit Him; because they perceived He was going to Jerusalem. His disciples, James and John, observing this, said, "Master, shall we call down fire from heaven to

consume them, as Elijah did?" But He turned and rebuked them, "Do you not know of what spirit you are?"* Then they went to another village.

98. *Ten Lepers Cleansed.*—SAMARIA.

[Luke 17:11-19.]

Now, in traveling to Jerusalem, He passed through the confines of Samaria and Galilee, and being about to enter a certain village, there met Him ten lepers, who stood at a distance and cried out, "Jesus, Master, take pity on us!" When He saw them, He said to them, "Go show yourselves to the priests." And as they went they were cleansed. And one of them perceiving that he was healed, turned back, glorifying God aloud. Then throwing himself prostrate at the feet of Jesus, he returned him thanks. Now this man was a Samaritan. Jesus said, "Were not ten cleansed? Where, then, are the other nine? Have none returned glory to God, except this alien?" And he said to him, "Arise, go your way; your faith has cured you."

PART VI.

FROM FESTIVAL OF TABERNACLES TO SIX DAYS BEFORE
FOURTH PASSOVER.

99. *Jesus at the Festival of Tabernacles.*—JERUSALEM.

[John 7:11-53, 8:1.]

At the festival the Jews inquired after Him, and said, "Where is He?" And there was much whispering among the people concerning Him. Some said, "He is a good man." Others, "No; He seduces the multitude." No person, however, spoke freely of Him, for fear of the Jews.

* "For the Son of Man is not come to destroy men's lives, but to save."—Luke 9:56.—*Interpolation.*

About the middle of the festival, Jesus went into the Temple and was teaching. And the Jews said with astonishment, "Whence comes this man's learning, who was never taught?" Jesus made answer, "My doctrine is not mine, but His who sent me. If any one will do His will he shall discern whether my doctrine proceed from God or myself. Whoever teaches what proceeds from himself, seeks to promote his own glory; whoever seeks to promote the glory of him, who sent him, deserves credit, and is a stranger to deceit. Did not Moses give you the Law? Yet none of you keep the Law. Why do you seek to kill me?" The people answered, "You are possessed. Who seeks to kill you?" Jesus replied, "I have performed one action which surprises you all. Moses instituted circumcision among you, (not that it is from Moses, but from the patriarchs,) and you circumcise on the Sabbath. If, on the Sabbath a man receives circumcision, that the law of Moses may not be violated, are you incensed against me, because on the Sabbath I have cured a man whose whole body was disabled? Judge not from personal regards, but judge according to justice."

Then some inhabitants of Jerusalem said, "Is not this He whom they seek to kill? Lo! He speaks boldly, and they say nothing to Him. Do the rulers, indeed, acknowledge that this is the Messiah? But we know whence this man is; whereas, when the Messiah shall come, no person will know whence He is." Jesus, who was then teaching in the Temple, cried, "Do you know both who and whence I am? I came not of myself. But He is true who sent me, whom you know not. As for me, I know him, because I came from Him, and am commissioned by Him." Then they sought to apprehend Him, but none laid hands on Him; for His hour was not yet come. Many of the people, however, believed on Him, and said, "When the Messiah shall come, will He do more miracles than this man does?"

When the Pharisees heard that the people muttered such things, they and the chief priests despatched officers to seize Him. Jesus, therefore, said, * "Yet a little while I remain

* "To them."—John 7:33.—*Interp.*

with you ; then I go to Him who sent me. You shall seek me, but shall not find me ; nor be able to come where I am." The Jews said among themselves, " Whither will He go, that we shall not find him ? Will he go to the dispersed Greeks ? What does he mean by saying, ' You shall seek me, but shall not find me, nor be able to get thither where I shall be ? ' "

On the last and greatest day of the festival, Jesus stood and cried, saying, " If any man thirst, let him come to me and drink. He who believes on me, as the Scripture says, ' shall be like a cistern whence rivers of living water shall flow. ' " This He spoke of the Spirit, which they who believed on Him were to receive ; for the Holy Spirit was not yet given, because Jesus was not yet glorified. Many of the people, having heard what was spoken, said, " This is certainly the Prophet." Some said, " This is the Messiah." Others said, " Does the Messiah come from Galilee ? Does not the Scripture, say that the Messiah will be of the posterity of David and come from Bethlehem, the village whence David was ? " Thus the people were divided concerning Him ; and some of them would have seized Him, but no person laid hands on him.

Then the officers returned to the chief priests and Pharisees, who asked them, " Wherefore have you not brought Him ? " The officers answered, " Never man spoke like this man." The Pharisees replied, " Are you also seduced ? Have any of the rulers or of the Pharisees believed on Him ? But this populace, which knows not the law, is accursed." Nicodemus, one of themselves, (he who came to Jesus by night,) said to them, " Does our law permit us to condemn a man without hearing him and knowing what he has done ? " They answered him, " Are you also a Galileean ? " " Search, and you will find that prophets arise not out of Galilee." Then every man went to his own house ; but Jesus went to the Mount of Olives.

100. *The Woman Taken in Adultery.*—JERUSALEM.

[John 8 : 2-11.]

Early in the morning he returned to the Temple, and all the people having come to Him, He sat down and taught them.

Then the Scribes and Pharisees brought to Him a woman taken in adultery ; and having placed her in the midst, said to him, " Rabbi, this woman was surprised in the act of adultery. Now, Moses has commanded in the law that such should be stoned ; and what do you say ? " They said this to try Him, that they might have matter for accusing Him. But Jesus, having stooped down, was writing with His finger upon the ground. As they continued asking Him, He raised Himself, and said to them, " Let him who is sinless amongst you throw the first stone at her." Again, having stooped down, He wrote upon the ground. They, hearing that, withdrew, one after another, the eldest first, till Jesus was left alone, with the woman standing in the midst. Jesus raising himself, and seeing none but the woman, said to her, " Woman, where are those your accusers ? Has no person passed sentence on you ? " She answered, " No person, sir." Jesus said to her, " Neither do I pass sentence on you. Go and sin no more."

101. *Reproving the Unbelieving Jews.*—JERUSALEM.

[John 8 : 12-59.]

Again Jesus addressed the people, saying, " I am the light of the world : he who follows me, shall not walk in darkness, but shall have the light of life." The Pharisees therefore retorted, " You testify concerning yourself ; your testimony is not to be regarded." Jesus answered, " Though I testify concerning myself, my testimony ought to be regarded ; because I know whence I came, and whither I go. As for you, you know not whence I came, and whither I go. You judge from passion ; I judge no person ; and if I do, my own judgment ought to be regarded ; for I am not alone, but concur with the Father, who sent me. It is a maxim in your law that the concurrent testimony of two is credible. Now, I am one who testifies concerning myself ; the Father who sent me, is another who testifies of me." Then they asked Him, " Where is your father ? " Jesus answered, " You know neither me nor my Father. If you knew me you would know my Father also."

These things He* spoke in the treasury as He taught in the temple; and no person seized Him, His hour not being yet come.

Again Jesus said to them, "I am going away. You will seek me and shall die in your sins. Whither I go you cannot come." Then said the Jews, "Will he kill himself, that He says, 'Whither I go you cannot come?'" He said to them, "You are from beneath; I am from above. You are of this world; I am not of this world; therefore I said, 'You shall die in your sins.' For if you believe not that I am He, you shall die in your sins." They therefore asked Him, "Who are you?" Jesus answered, "The same that I told you formerly. I have many things to say of you, and to reprove in you; but He who sent me is worthy of belief; and I do but publish to the world what I have learned from Him." They did not perceive that He meant the Father. Jesus, therefore, said to them, "When you shall have raised the Son of Man on high, then you shall know what I am; and that I do nothing of myself, and say nothing which the Father has not taught me. And He who sent me is with me. The Father has not left me alone, because I always do what pleases Him." While He spoke thus, many believed on Him. Jesus, therefore said to those Jews who believed Him, "If you persevere in my doctrine, you are my disciples indeed. And you shall know the truth; and the truth shall make you free."

Some made answer, "We are Abraham's offspring, and were never enslaved to any man. How do you say, 'You shall be made free?'" Jesus replied, "Most assuredly, I say to you, whosoever commits sin is a slave of sin. Now the slave abides not in the family perpetually; the Son abides perpetually. If, therefore, the Son make you free, you will be free indeed. I know that you are Abraham's offspring; yet you seek to kill me, because my doctrine has no place in you. I speak what I have seen with my Father, and you do what you have learned from your Father." They answered, "Abraham is our father." Jesus replied, "If you were Abraham's children, you would act as Abraham acted. But now you seek to

* For "Jesus"—John 8:20—read "He."

kill me, a man who has told you the truth, which I received from God. Abraham acted not thus. You do the deeds of your Father." They answered, "We were not born of fornication. We have one Father, even God." Jesus replied, "If God were your Father, you would love me; for I proceeded, and am come from God. I came not of myself. He sent me. Why do you not understand my language? It is because you cannot bear my doctrine. The devil is your father, and the desires of your father you will gratify. He was a man-slayer from the beginning. He swerved from the truth, because there is no veracity in him. When he tells a lie, he speaks suitably to his character; for he is a liar, and the father of lying. As for me, because I speak the truth, you do not believe me. Who of you convicts me of falsehood? And if I speak truth, why do you not believe me? He who is of God, regards God's words. You regard them not, because you are not of God."

The Jews then answered, "Have we not reason to say, 'You are a Samaritan, and have a demon?'" Jesus replied, "I have not a demon; but I honor my Father, and you dishonor me. As for me, I seek not to promote my own glory; another seeks it, who judges. Most assuredly I say to you, whoever keeps my word, shall never see death." The Jews then said to Him, "Now we are certain that you have a demon. Abraham is dead, and the prophets; yet you say, 'Whoever keeps my word, shall never taste death.' Are you greater than our father Abraham, who is dead? The prophets also are dead; whom do you make yourself?" Jesus answered, "If I commend myself, my commendation is nothing: It is my Father whom you call your God, who commends me. Nevertheless, you know Him not; but I know Him; and if I should say I know Him not, I should speak falsely, like you. But I know Him, and keep his word. Abraham, your father, rejoiced that he should see my day. And he did see it, and was glad." The Jews replied, "You are not yet fifty years old, and you have seen Abraham?" Jesus answered, "Most assuredly, I say to you, before Abraham was born, I am." Then they took up stones to cast at Him; but Jesus concealed himself, and went out of the Temple.*

*"Going through the midst of them, and so passed by."—John 8:59.—*Interpolation.*

102. *Our Neighbor Parable of the Good Samaritan.*

JERUSALEM.

[Luke 10 : 25-37.]

Then a lawyer stood up and said, trying Him, "Rabbi, what must I do to obtain eternal life?" Jesus said to him, "What does the law prescribe? What do you read there?" He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." Jesus replied, "You have answered right. Do this, and you shall live." But he, desirous to appear blameless, said to Jesus, "Who is my neighbor?" Jesus said in return, "A man of Jerusalem, traveling to Jericho, fell among robbers; who, having stripped and wounded him, went away leaving him half dead. A priest, accidentally going that way, and seeing him, passed by on the other side. Likewise a Levite on the road, when he came near the place, and saw him, passed by on the farther side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion, and went up to him; and having poured wine and oil into his wounds, he bound them up. Then he set him on his own beast, brought him to an inn, and took care of him. On the morrow, when he was going away, he took out two denarii, and giving them to the host, said, 'Take care of this man, and whatever you spend more, when I return I will repay you.' Now, which of these three, do you think, was neighbor to him who fell among the robbers?" The lawyer answered, "He who took pity upon him." Then said Jesus, "Go you and do in like manner."

103. *Jesus in the House of Martha and Mary.*—BETHANY.

[Luke 10 : 38-42.]

And as He traveled, He went into a village where a woman named Martha entertained Him at her house. She had a sister called Mary, who sat at the feet of Jesus, listening to His discourse. But Martha, who was much cumbered about serving, came to Him, and said, "Master, do you not care that my sister leaves me to serve alone? Bid her, therefore, assist

me." Jesus, answering, said to her, "Martha, Martha, you are anxious and trouble yourself about many things. One thing only is necessary. And Mary has chosen the good part, which shall not be taken from her."

104. *The Disciples Again Taught How to Pray.*—NEAR
JERUSALEM.

[Luke 11 : 1-13.]

It happened that Jesus was praying in a certain place ; and when He had done, one of His Disciples said to Him, "Master teach us to pray, as John also taught his disciples." He said to them, "When you pray, say,* 'Father,† thy name be hallowed ; thy Reign come ;‡ give us each day our daily bread ; and forgive us our sins, for even we forgive all who offend us ; and lead us not into temptation.'§

Moreover He said to them, "Should one of you have a friend, and go to him at midnight and say, 'Friend, lend me three loaves, for a friend of mine has come off his road to see me, and I have nothing to set before him' ; and he, from within, should answer, 'Do not disturb me ; the door is now locked ; I and my children are in bed ; I cannot rise to give you.' I tell you though he will not rise and supply him because he is his friend, he will, because of his importunity, get up and give him as many as he wants. I likewise tell you, ask, and you shall obtain ; seek, and you shall find ; knock, and the door shall be opened to you. For whosoever asks, obtains ; whosoever seeks, finds ; and to every one who knocks, the door is opened. What father amongst you would give his son a stone, when he asks bread ; or, when he asks a fish, would, instead of a fish, give him a serpent ; or, when he asks an egg, would give him a scorpion ? If you, therefore, bad as you are, can give good things to your children ; how much more will your heavenly Father give the Holy Spirit to those who ask Him."

* "Our" and † "Who art in heaven."—Luke 11 : 2.—*Interp.*

‡ "Thy will be done, as in heaven, so in earth."—Luke 11 : 3.—*Interp.*

§ "But deliver us from evil."—Luke 11 : 4.—*Interp.*

105. *The Seventy Return.*—JERUSALEM.

[Luke 10 : 17-24.]

And the seventy returned with joy, saying, "Master, even demons are subject to us, through your name." He said to them, "I beheld Satan fall like lightning from heaven. Lo ! I empower you to tread on serpents and scorpions, and all the might of the enemy ; and nothing shall hurt you. Nevertheless, rejoice not in this, that the spirits are subject to you ; but * rejoice that your names are enrolled in heaven." At that time Jesus was joyful in spirit, and said, "I adore thee, O Father, Lord of heaven and earth, because, having hid these things from sages and the learned, thou hast revealed them to babes ! Yes, Father, because such is thy pleasure ! My Father has imparted everything to me ; and none knows who the Son is, but the Father ; nor who the Father is but the Son, and he to whom the Son will reveal Him." Then turning apart, He said to his disciples, "Blessed are the eyes which see what you see. For I assure you that many prophets and kings have wished to see the things which you see, but have not seen them ; and to hear the things which you hear, but have not heard them."

106. *Man Born Blind Healed on the Sabbath.*—JERUSALEM

[John 9 : 2-41 ; 10 : 1-31.]

As Jesus passed along, He saw a man who had been born blind. And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind ?" Jesus answered, "Neither this man nor his parents sinned. It was only that the works of God might be displayed upon him. I must do the work of Him who sent me, while it is day ; night comes, when no man can work. While I am in the world I am the light of the world." Having said this, he spit upon the ground, and with the clay which He made with the spittle, annointed the blind man's eyes, and said to him, "Go wash in the pool of Siloam," (which signifies sent.) He went, therefore, and returned seeing.

* "Rather,"—Luke 10: 20—*Interp.*

Then the neighbors and they who had before seen him blind, said, "Is not this he who sat and begged?" Some said, "It is he"; others, "He is like him." He said, "I am he." They asked him then, "How did you receive your sight?" He answered, "A man called Jesus made clay and anointed my eyes, and said to me, 'go to the pool of Siloam and wash your eyes.' I went accordingly, and washed them, and saw." Then they asked him, "Where is he?" He answered, "I know not."

Then they brought him who had been blind, to the Pharisees: (now it was on a Sabbath that Jesus made the clay and gave him sight.) The Pharisees likewise, therefore, asked him how he had received his sight. He answered, "He put clay on my eyes, and I washed them, and now see." Upon this some of the Pharisees said, "This man is not from God, for He observes not the Sabbath." Others said, "How can one who is a sinner perform such miracles?" And they were divided among themselves. Again they asked the man who had been blind, "What do you say of Him for giving you sight?" He answered, "He is a prophet."

But the Jews believed not that the man had been blind, and had received his sight, till they called his parents and asked them, "Do you say that this is your son, who was born blind? How then, does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees, or who opened his eyes, we know not. He is of age, ask him; he will answer for himself." His parents spoke this, because they feared the Jews. For the Jews had already determined that whosoever acknowledged Jesus to be the Messiah, should be expelled from the Synagogue. For this reason his parents said, "He is of age, ask him." A second time, therefore, they called the man who had been born blind, and said to him, "Give glory to God; we know that this man is a sinner." He replied, "Whether he be a sinner, I know not: one thing I know, that whereas I was blind, I now see."* They said to him again, "What did He do to you? How did He make you see?" He answered, "I told you before; did

* "Then.—John 9 :36.—Interp.

you not hear? Why would you hear it repeated? Will you also be His disciples?" They reviled him, and said, "You are His disciple. As for us, we are disciples of Moses. We know that God spoke to Moses; as for this man, we know not whence He is." The man replied, "This is surprising, that you know not whence He is, although He has given me sight. We know that God hears not sinners; but if any man worship God and obey Him, that man he hears. Never was it heard before, that any man gave sight to one born blind. If this man were not from God, He could do nothing." They replied, "You were altogether born in sins, and do you teach us?" And they cast him out.

Jesus heard that they had cast him out, and having met him, said to him, "Do you believe on the Son of God?" He answered, "Who is he, sir, that I may believe on Him?" Jesus said to him, "Not only have you seen Him, but it is He who talks with you." And he cried, "Master, I believe"; and threw himself prostrate before Him. And Jesus said, "For judgment am I come unto this world; that they who see not, may see; and that they who see, may become blind." Some Pharisees who were present, hearing this, said to Him, "Are we also blind?" Jesus answered, "If you were blind you would not have sin; but you say, 'We see'; therefore your sin remains."

"Most assuredly, I say to you, he who enters not by the gate into the sheepfold, but climbs over the fence, is a thief and a robber. The shepherd always enters by the gate. To him the porter opens, and the sheep obey his voice. His own sheep he calls by name, and leads out. And having put out his sheep he walks before them and they follow him, because they know his voice. They will not follow a stranger, but flee from him; because they know not the voice of strangers." Jesus addressed this similitude to them, but they did not comprehend what He said. He therefore added, "Most assuredly, I say to you, I am the gate of the fold. All who preceded me were thieves and robbers; but the sheep obeyed them not. I am the gate; such as enter by me, shall be safe; they shall go in and out and find pasture. The thief comes only to steal, to slay and to destroy.

I am come that they may have life, and have it abundantly. I am the good shepherd. The good shepherd gives his life for the sheep. The hireling, who is not the shepherd, and to whom the sheep do not belong, when he sees the wolf coming, abandons the sheep, and flees; and the wolf tears them, and disperses the flock. The hireling flees, because he is a hireling, and cares not for the sheep. I am the good shepherd. And I know my own, and am known by them; (even as the Father knows me, and I know the Father;) and I give my life for the sheep. I have other sheep besides, which are not of this fold. Them I must also bring; and they will obey my voice; and there shall be one flock, one shepherd. For this the Father loves me, because I give my life, to be afterwards resumed. No one forces it from me; but I give it of myself. I have power to give it, and I have power to resume it. This commandment I have received from my Father."

Again there was a division among the Jews, occasioned by this discourse. Many of them said, "He has a demon, and is mad; why do you hear him?" Others said, "These are not the words of a demoniac. Can a demon give sight to the blind?"

107. *Festival of Dedication.*—BEYOND JORDAN.

[John 10: 22-42.]

Afterward, when they were celebrating the Feast of Dedication, at Jerusalem, it being winter, as Jesus walked in the Temple in Solomon's portico, the Jews, surrounding Him, said to him, "How long will you keep us in suspense? If you be the Messiah tell us plainly." Jesus answered, "I told you, but you believed not. The works which I do in my Father's name testify of me. But you believe not, for you are not of my sheep. My sheep, as I told you, obey my voice; I know them, and they follow me. Besides, I give them eternal life; and they shall never perish; neither shall any one wrest them out of my hands. My Father, who gave them me, is greater than all; and none can wrest them out of my Father's hand. I and the Father are one."

Then the Jews again took up stones to stone Him. Jesus said to them, "Many good works I have shown you from my Father; for which of these works do you stone me?" The Jews answered, "For a good work we do not stone you, but for blasphemy; because you, being a man, make yourself God." Jesus replied, "Is it not written in your law, 'I said 'You are gods?'" If the law styled them gods to whom the Word of God was addressed, and if the language of Scripture is unexceptionable, do you charge Him with blasphemy, whom the Father has consecrated His Apostle to the world, for calling himself his son? If I do not the works of my Father, believe me not. But if I do, though you believe not me, believe the works, that you may know and believe that the Father is in me, and I in Him."

They then attempted again to seize Him; but he escaped out of their hands, and retired again towards the Jordan, and abode in the place where John first baptized. And many resorted to Him, who said, "John indeed wrought no miracle; but all that John spoke of this man is true." And many believed on Him there.

108. *The Raising of Lazarus.*—BETHANY.

[John 11:1-46.]

Now, one Lazarus, of Bethany, the village of Mary and her sister Martha, was sick. (It was that Mary who anointed the Lord with balsam, and wiped His feet with her hair, whose brother Lazarus was sick.) The sisters, therefore, sent to tell Jesus, "Master, lo! he whom you love is sick." Jesus, hearing it, said, "This sickness will not prove fatal; but conduce to the glory of God, that the Son of God may be glorified by it." Now Jesus loved Martha and her sister and Lazarus. Having then heard that he was sick, Jesus stayed two days in the place where He was. Afterwards He said to the disciples, "Let us return to Judea." The disciples answered, "Rabbi, but very lately the Jews would have stoned you; and would you return thither?" Jesus replied, "Are there not twelve hours in the day? If any man walk in the day, he stumbles not, because he sees the light of this world; but if he walk in the night, he

stumbles because there is no light." Having spoken this, He added, "Our friend Lazarus sleeps; but I go to wake him." Then said his disciples, "Master, if he sleep, he will recover." Jesus spoke of his death; but they thought that He spoke of the repose of sleep. Then Jesus told them plainly, "Lazarus is dead; and on your account, I am glad I was not there, that you may believe, but let us go to him." Then Thomas, that is Didymus, said to his fellow disciples, "Let us also go, that we may die with Him."

When Jesus came, He found that Lazarus had been already four days in the tomb. (Now Bethany being about fifteen furlongs from Jerusalem), many of the Jews came to Martha and Mary to comfort them on the death of their brother. Martha, having heard that Jesus was coming, went and met Him; but Mary remained in the house. Then Martha said to Jesus, "Master, if you had been here, my brother had not died. But I know that even now, whatever you shall ask of God, God will give you." Jesus said to her, "Your brother shall rise again." Martha replied, "I know that he will rise at the resurrection, on the last day." Jesus said to her, "I am the resurrection and the life. He who believes on me, though he were dead, shall live; and no man who lives and believes on me, shall ever die. Do you believe this?" She answered, "Yes, Master, I believe that you are the Messiah, the Son of God, He who comes into the world." Having said this, she went and called Mary, her sister, aside, saying, "The Teacher is come and calls for you." When Mary heard this, she instantly rose and went to Him. Now Jesus had not yet entered the village, but was in the place where Martha met Him. The Jews, then, who were condoling with Mary in the house, when they saw that she arose hastily and went out, followed her saying, "She is going to the tomb to weep there." Mary being come to the place where Jesus was, and seeing Him, threw herself at His feet, saying, "Had you been here, Master, my brother had not died." When Jesus saw her weeping, and the Jews weeping who came with her, He groaned deeply and was troubled and said, "Where have you laid him?" They answered, and said, "Master, come and see."

Jesus wept. The Jews, therefore, said, "Mark how he loved him." But some of them said, "Could not he who gave sight to the blind man, even have prevented this man's death?" Jesus, therefore, again groaning came to the tomb. It was a cave, the entrance of which was shut up with a stone. Jesus said, "Remove the stone." Martha, the sister of the deceased, answered, "Sir, by this time the smell is offensive for this is the fourth day." Jesus replied, "Did I not say to you, 'If you believe, you shall see the glory of God?'" Then they removed the stone.* And Jesus, lifting up his eyes, said, "Father, I thank thee, that thou hast heard me. As for me, I know that thou hearest me always; but I speak for the people's sake, who surround me, that they may believe that thou hast sent me." After these words, raising His voice, He cried, "Lazarus, come forth!" He who had been dead, came forth bound hand and foot with fillets, and his face wrapped in a handkerchief. Jesus said to them, "Unbind him and let him go." Many, therefore, of the Jews who had come to Mary, and saw what He did, believed on Him. But some of them repaired to the Pharisees, and told them what Jesus had done.

109. *Caiaphas Against Jesus.*—JERUSALEM.

[John 9:47-54.]

Then the chief priests and the Pharisees assembled the Sanhedrim, and said, "What are we doing? for this man works many miracles. If we let Him go on thus, every one will believe on Him, and the Romans will come and destroy both our place and nation." One of them, named Caiaphas, who was high priest that year, said to them, "You are utterly at a loss, and do not consider, that it is better for us, that one man die for the people, than that the whole nation should be ruined." This he spoke, not of himself; but being high priest that year, he prophesied that Jesus should die for the nation; and not for that nation only, but that He should assemble into one body the dispersed children of God. From that day, therefore, they concerted how they might destroy Him. For this

* "Where the dead was laid."—John 11:41.—*Interp.*

reason, Jesus appeared no longer publicly among the Jews, but retired to the country, near the desert, to a city called Ephraim ; and continued there with His disciples.

110. *Healing of the Woman on the Sabbath.*—PEREA.

[Matt. 19 : 1-2 ; Mark 10 : 1 ; Luke 13 : 10-21.]

Then He arose and came into the confines of Judea, through the country upon the Jordan, whither again great multitudes followed Him, and resorted to Him ; and again, as His custom was, He taught them, and He healed their sick.

On the Sabbath, as He was teaching in a synagogue, a woman was present, who for eighteen years had a spirit of infirmity, by which she was so bowed down, that she could not so much as look up. Jesus, perceiving her, called her to Him, and laying His hands on her, said, "Woman, you are delivered from your infirmity." Immediately she stood upright, and glorified God. But the director of the synagogue, moved with indignation, because Jesus had performed a cure on the Sabbath, said to the people, "There are six days for working; come, therefore, on those days and be healed ; and not on the Sabbath day." To which the Lord replied, "Hypocrites ! who is there amongst you, that does not on the Sabbath loose his ox or his ass from the stall and lead him away to watering ? And must not this woman, a daughter of Abraham, whom Satan has kept bound, lo ! these eighteen years, be released from this bond on the Sabbath day ?" On His saying this, all His opposers were ashamed ; but the whole multitude was delighted with all the glorious actions performed by Him.

He said moreover, "What does the Kingdom of God resemble ? To what shall I compare it ? It resembles a grain of mustard seed, which a man threw into his garden ; and it grew and became a great tree, and the birds of the air took shelter in its branches."

Again He said, "To what shall I compare the Kingdom of God ? It resembles leaven, which a woman mingled in three measures of meal, till the whole was leavened."

111. *Teaching and Journeying Toward Jerusalem.*—PEREA.

[Luke 13 : 22-35.]

And He took a journey to Jerusalem ; teaching as He passed through cities and villages. And one asked Him, " Master, are there but few who shall be saved ? " He answered, " Force your entrance through the strait gate ; for many, I assure you, will request to be admitted, who shall not prevail. If once the master of the house shall have arisen and locked the door, and you standing without and knocking, say, ' Master, Master, open to us ' ; He will answer, ' I know not whence you are. ' Then you will say, ' We have eaten and drank with you, and you have taught in our streets. ' But He will answer, ' I tell you, I know not whence you are. Remove hence, all you workers of unrighteousness ! ' Then will ensue weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob and all the Prophets received into the Kingdom of God, and yourselves excluded. Nay, people will come from the east, from the west, from the north and from the south, and will place themselves at table in the Kingdom of God. And behold ! they are last, who shall be first ; and they are first, who shall be last. "

The same day certain Pharisees came to Him, and said, " Get away ; depart hence, for Herod intends to kill you. " He answered, " Go tell that fox, ' To-day and to-morrow I expel demons and perform cures, and the third day my course will be complete. ' Nevertheless, I must walk about to-day and to-morrow, and the day following ; for it cannot be that a Prophet should be cut off anywhere but in Jerusalem. O, Jerusalem ! Jerusalem ! that killest the Prophets, and stonest them whom God sends to you ! How often would I have gathered your children together, as a hen gathers her brood under her wings, but you would not. Quickly shall your house be deserted, * for indeed, I say to you, you shall not again see me till the time when you shall say, ' Blessed be He who comes in the name of the Lord ! ' "

* " Behold your house is left unto you desolate "—Luke 13 : 35—should read, " quickly shall be deserted. "

112. *Jesus Dines With a Chief Pharisee on the Sabbath.*

PEREA.

[Luke 14 : 1-24.]

It happened on a Sabbath, when He was gone to eat at the house of one of the rulers, who was a Pharisee, that while the Pharisees were observing Him, a man who had a dropsy stood before Him. Then Jesus, addressing himself to the lawyers and Pharisees, said, "Is it lawful to cure on the Sabbath?" They, being silent, He took hold of the man, healed and dismissed him. Then resuming His discourse, He said to them, "Who amongst you, if his ass or his ox fall into a pit on the Sabbath day, will not immediately pull him out?" And to this they were not able to make Him a reply.

Observing how eager the guests were to possess the higher places at the table, He gave them this injunction: "When you are invited to a wedding, do not occupy the highest place at table; lest one more considerable than you be bidden, and he who invited you both come and say to you, 'Give place to this man'; and you should then rise, with confusion to take the lowest place. But when you are invited go to the lowest place; that when he who invited you comes, he may say to you, 'Friend, go up higher'; for that will do you honor before the company. For whosoever exalts himself, shall be humbled; and whoever humbles himself, shall be exalted."

He said also to him who had invited Him, "When you give a dinner or supper, do not invite your rich friends, brothers, cousins, or neighbors, lest they also invite you, in their turn, and you be recompensed. But when you give an entertainment, invite the poor, the maimed, the lame, the blind; and you shall be happy; for as they have not the means to requite you, you shall be requited at the resurrection of the righteous."

One of the guests, hearing this, said to Him, "Happy he who shall feast in the Reign of God." Jesus said to him, "A certain man made a great supper, and invited many. And at supper time he sent his servants to tell those who had been invited to come presently; for that all was ready. But they

all, without exception, made excuses. One said, 'I have purchased a field, which I must go and see; I pray you have me excused.' Another said, 'I have bought five yoke of oxen, which I am going to prove; I pray you have me excused.' A third said, 'I have married a wife, and, therefore, I cannot go.' The servant, being returned, related all to his master. Then the master of the house was angry and said to his servants, 'Go immediately into the streets and lanes of the city, and bring in here the poor, the maimed, the lame, and the blind.' Afterwards the servant said, 'Sir, your orders are executed, and still there is room.' The master answered, 'Go out into the highways and along the hedges, and compel people to come, that my house may be filled: for I declare to you that none of those who were invited shall taste of my supper.'"

113. *What is Required of True Disciples.*—PEREA.

[Luke 14: 25-35.]

As great multitudes traveled along with Him, He turned to them, and said, "If any man come to me, and hate not his father and mother, and wife and children, and brothers and sisters; nay, and himself too, he cannot be my disciple. And whosoever does not follow me, carrying his cross, cannot be my disciple. For, which of you, intending to build a tower, does not first by himself compute the expense, to know whether he have means to complete it? lest, having laid the foundation, and being unable to finish, he become the derision of all who see it; who will say, 'This man began to build, but was not able to finish.' Or what king, going to engage another king, with whom he is at war, does not first consult by himself, whether he can, with ten thousand men, encounter him who comes against him with twenty thousand? that if he cannot, he may, while the other is at a distance, send an embassy to sue for peace? So then, whosoever he be of you, who does not renounce all that he has, he cannot be my disciple.

"Salt is good; but if all the salt become insipid, with what shall it be seasoned? It is fit neither for the land, nor for the dunghill, but is thrown away. Whosoever has ears to hear, let him hear."

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THE INCARNATION.

The incarnation is a fact. It is also a philosophy ; but whether we understand its philosophy or not, the fact is enough to demand and secure its ready acceptance. When men begin to measure things of divine revelation by what their reason may think of them, they are on the verge of outspoken infidelity. On this verge, many who are " Reverend " gentlemen already stand, and as respects their advance in the same direction, the question is one of time only. But few can become familiar with fire and not be burned ; and as a fact but few such escape the burning. Skepticism is never consistent only as respects its ultimate outcome. Infidelity of the virulent type is its goal, and this will it reach if time and opportunities favor. Its molecules are so weakly cohesive that, like fluids, it finds its level before it finds rest.

There is no fact of revelation that more completely shows human reason its weakness and limit, and yet I am absolutely sure that Incarnation is in full accord with divine reason ; otherwise it could not be a fact. We know much of the law of reproduction ; and yet our knowledge is far too limited to permit us to say that the incarnation of the divine Logos is in contravention of this law. Yet here it is that human reason is so knowing and competent. When we deny a fact, because it seems to human reason unreasonable, and hence impossible, we but enter a maze of difficulties, which increase, as we proceed, in number and perplexity. Hence, we are bound to deny some of the plainest facts that exist. He who rejects the Incarnation must deny the fact of sin, either here or elsewhere ; and this, such a one really does. Sin denied as a fact and reality, can we be certain that anything is a fact and reality ? In such a denial, we place ourselves in antagonism to the judgment of mankind in every age of the world, and make foolish the jurisprudence of the most civilized and intelligent people of the race. At the same time we are confronted with the fact that the ignorant and uncivilized of the race have notions

and customs whose human origin would make them more intelligent and far-seeing than the most advanced and developed. All men are persuaded that human action has the quality of right and wrong, and, consequently, merit, praise or blame, and nothing but that state of the mind, which is really proof of the fact denied, can persuade the few that sin is but a myth of superstition. History is full of assertions to the contrary, and in full accord with the facts and statements contained in the Bible, in proof of which is the further fact, that all who deny the fact of sin, deny also the fact of revelation as we have it in the Old and New Testaments. Incarnation is a fact if the Bible be true. Hence to deny the former is to reject the latter; and this is really done when the Incarnation of the *Logos* is even questioned. I propose to show in this paper that it is not the piece of foolishness and unreason that infidelity would persuade its dupes that it is.

Sin is the most serious and disastrous misfortune that can befall intelligent beings, [an occurrence the gravest and most difficult of treatment that can happen to the government of God. It is an evil of such a character as to tax the wisdom and resources of the Creator to deal with it as it deserves and as justice requires. When, however, no attribute of God is aroused to action or is permitted to act but his justice; when there are no mitigating circumstances tending to lessen the degree of culpability; when there is no just ground for the interposition of mercy, then the way is clear as to the course to be pursued toward the sinner, an adequate and just punishment must be inflicted. This course is dictated and demanded by the highest reason and most matured judgment. Such was the course pursued toward the sinning angels.* The nature of their being and their relations to God were such as to permit no mitigation of the sentence, or stay of execution, or the interposition of an atonement.

But God has treated sinning men differently—more favorably and mercifully. Though made a little lower than the angels, yet he ranks with them on the spirit side of his being; but differs greatly from them as respects the mode by which

* Jude 6.

individuals of the human race are multiplied in number. This mode of increasing and perpetuating the human race in a sphere of death has been made the ground for a different course of action on the part of God, and for the reason that men are born into a state where sin exists, and are reared from a state of absolute dependence to maturity, surrounded by circumstances and exposed to temptations from which angels were wholly exempt. This state of sin, into which every individual of the race is born, subjects men to influences of sin before their intelligence and moral nature have been sufficiently developed and matured to enable them to resist sin in its many and various approaches. In such a case, temptations take men at a disadvantage, and capture them before they have a proper knowledge of sin and the consequences which it entails on the soul. However, for whatever reason, the fact is unquestioned that angels and men, as sinners, have been treated differently. The latter have been granted repentance and provided with an atonement through which repentance becomes available for the remission of sins, a proceeding on the part of God by which he can preserve his justice untarnished while granting forgiveness to the sinner.* It is, therefore, clear that two attributes of God were operative in providing the atonement—Justice and Mercy. To adjust the claims of each, without the one infringing on the other, was the difficulty in the statement of the apostle. When viewed in all parts, an atonement is found to be a very complex affair, embracing elements of widely different kinds, yet so united as to be a harmonious unity. One element of this measure, and apparently the greatest and most important one, it is the purpose of this paper to consider.

This measure is called in both Jewish and Christian Scriptures an atonement, whose purpose it is to provide a means by which sinning men may be forgiven, and God be fully justified in so doing. The measure embraces certain fundamental elements which are designed and calculated to meet the special consequences which follow sin. The primary consequence of

* Rom. 3:26.

sin is guilt, and this it is that merits and demands punishment. This is fundamental in all governments. Sin, under what are called crimes and misdemeanors, is regarded by all governments, human and divine, as deserving and demanding punishment as a satisfaction to law and justice. Hence the law of God is, as respects sin, "The soul that sins shall die."

This death for sin, it hardly needs to be said, is a death *for*, or *on account of*, sin, and hence is to be immediate and violent, as is that of the sacrificial victim. It is a punishment, but not an atonement. It is of the nature and intent of a satisfaction to infracted law, and thus far an atonement; but since it is not an adequate atonement, the sinner dies guilty, and still subject to further punishment. But an adequate atonement removes the guilt of sin and therefore saves from its punishment; so that the sinner, under the operation of an atonement, stands before the law as though he had never transgressed. The sin is remembered no more. The atonement has satisfied justice and gratified mercy, and the sinner is forgiven. It enables God to save the sinner.

An atonement in the beginning, when sin was introduced among men, was an animal of a certain species and special qualities, and represented, in its person, life and character, the two things forfeited by sin. In the application of this measure to the end in view, two procedures appear. These are substitution and imputation, in accordance with which the life of the victim is substituted for the life of the sinner, and the character of the victim (symbolized by the specified physical qualities) is imputed to the sinner, while the guilt of the sinner is imputed to the victim, on account of which it is sacrificed. In this way, the sinner takes the place of the victim, and the victim the place of the sinner, when the victim is slain and offered, it is as if it were the sinner dying for his own sins.

The sinner, however, does not offer his sacrifice. This is done by one appointed to the work, and was, in the beginning, the father of the family or first-born son. Under the Jewish laws the regulations respecting the offering of sacrifice were

more specific. The offerers were called priests, and were divinely appointed and commissioned, and made to approach the requisite character as closely as it was possible.

The office of a priest was something more than was seen in the simple act of offering. It was of a much higher rank and dignity than what is seen in such a simple service. The father and first-born son were named and appointed, because the father was the head and greatest of the family, and the first-born next to him. This fact has a significance like to that of the specially constituted priests under the law, and indicates that it is not any one, or every one, who is permitted by God to offer sacrifice. This arises from the fact that the priest is more than a simple worker at the altar. He is particularly an intercessor. The act of offering is simply the presentation of the atonement which he has adjudged to be fully satisfactory. Intercession is specially the function of the priest, and who he shall be is at last determined by God to whom the atonement is offered.

Here is an important phase of an atonement. It is without avail unless presented by a suitable person, whose rank and dignity shall be such as to secure him access to the King and an attentive audience. When the subjects of a government in any number shall raise the standard of revolt and thereby incur the displeasure of the King and subject themselves to penalty of death, who shall intercede in their behalf if, repentant, they seek pardon? Certainly not one of themselves nor any subject though he were loyal and without blame; but one whose rank and dignity place him in these respects on the plane of the King, and who can understand and appreciate the situation and claims of the King, and is, therefore, competent to say to him that the atonement he brings in behalf of the persons in rebellion, is ample and satisfactory, and all that he can reasonably ask or require. If the intercessor should be of the royal family and the son of the King, and the heir apparent, certainly no question can rise as to his fitness and competency; and should he personally take an interest in the persons involved in rebellion, and to the extent of interceding for them, his intercession could hardly be refused by the King. But if in addition to this, the King himself should feel compassion for the rebels, and be fully

disposed to do all he could for them consistent with his attributes and character, and under such impulses should advise with the son, and with his consent send him on a mission of intercession, we would then know that such intercession was necessary, and that the son was competent to make it. But intercession, in such a case to be successful, involves several important things necessary to be considered. Though the person interceding has the consent of the offended party to intercede, it can not be known that he will have the consent and confidence of the parties for whom he would intercede. Their consent must be had and their confidence secured, before the intercessor can have any hope for the success of his mission. He must, therefore, go to them, because one of them in every essential particular, and so be recognized by the transgressors as their sincere friend, benefactor and intercessor.

This is a fair and truthful representation of the intercession which belongs to the Christian atonement, as presented by the apostle in the second chapter of his letter to the Hebrews. It was esteemed necessary that the *Logos* of God should become man in the essential elements that make up man, in order that he might become a proper and acknowledged intercessor for man with God. The incarnation of the *Logos* was regarded as indispensably necessary, both by himself and *Theos*—God; and when we understand the case as presented in the Scriptures, our reason can perceive both the propriety and necessity of the *Logos*' Incarnation. An incarnation of a higher being in a lower is, therefore, both scriptural and philosophical. This conclusion will appear still more evident after we have proceeded farther.

There is no question that the New Testament teaches the Incarnation of the *Logos* of God; but the fact is not believed by those who deny the divinity of the Lord Jesus. How inconsistent and unreasonable such a denial is, while accepting these Scriptures in any part, matters not now; what it is proposed now to show, is that it was no new idea with the apostles of Jesus Christ or a new revelation of God. The idea is as old as the fact of sin among men, and has been known to, and believed by, every people that has lived on the earth. Whence they

derived it or obtained it, no one may be able to satisfactorily determine. The fact, however, remains, and we may attempt to give some rational explanation of its origin among men.

The thought, as already seen, is evident in the function of the priest at the altar, and in what that function implies. The institution of sacrifice must have begun on the transgression of Adam, since it was just as necessary for Adam as for his children. When he was taken out of the garden, and placed outside, the way of an entrance was guarded by a flaming sword and cherubim. It has been conjectured, and not without reason, that these cherubim were the representatives of God who appeared familiarly to Adam and Eve while they remained in the garden, and thus showed that the grieving pair were not utterly abandoned by God. They seem intended to indicate the presence of God—that he was still near and approachable by means which permitted God to receive them. This was sacrifice. The two seem to be closely, if not inseparably, connected. When we come to the Jewish institution, and obtain a better view of the purpose of sacrifice and of the relation which obtains between the sinner and God, we obtain at the same time some clear indication as to the meaning of the cherubim. They are spoken of by Moses in such a way as to lead us to suppose that the Jews were not strangers to them. Their knowledge of them came down to them with the knowledge of sacrifice. They seem to have been the origin and reason of idolatry in its various forms, from the household gods of the family to the idols of a tribe or a people. By the presence of the idols or images, they felt that their gods were near them, just as Adam was possibly assured of the presence and nearness of God by the presence of the cherubim placed before the entrance to the garden. There may have been no tabernacle connected with them as was the case in the tabernacle of the Jews. In that tabernacle, they were placed above the Mercy Seat in the Holy of Holies, where also was another visible evidence of the presence of God, the Shekinah. At the door of the tabernacle God met and communed with Moses, but the High Priest he met at the Mercy Seat and between the Cherubim. The Holy of holies was a representation of heaven, and therefore

a suitable place for God to appear and receive the atonements offered for sin. His presence there was symbolically represented by the Cherubim and Shekinah. God was embodied, and probably incarnated, when he talked with Adam in the garden; but when Adam sinned, he was cut off from such an association, and permitted intercourse or communion, only through the representatives of his presence, which he gave to man for this purpose. These were then his only embodiments or incarnation. Under Judaism, the High Priest was manifestly an intercessor, and was admitted with one atonement (not without it) into the symbolical presence of God.

This admission was not an arbitrary, but a rational, act. It was permitted only on rational grounds, and these were determined by God himself. It was not any animal that could become an atonement, nor could any man offer it. Indeed, no *man* was permitted to offer an atonement under Judaism, nor, indeed, under the Patriarchal age. Only such as God appointed were allowed this privilege. Under Judaism, the significance begins to appear. Aaron and his sons were chosen for the high priesthood, but they were *made* priests by means which were also of divine appointment. The *man* and the *priest* were two very different and distinct things. The one was man in common with the race; the other was something more by divine means. When the *man*, Aaron, was cleansed from sin by an atonement, and made pure by cleansing ceremonies, and then invested with garments of divine prescription, he became high priest, an intercessor for the people with God. He was then clothed with divinity; so that, when God met him before the mercy seat, he met a divine intercessor,—one it is true, only symbolically divine. But it was prophetic of a really divine intercessor who shall offer a perfect and adequate atonement, and in the true Holy of Holies. It is, therefore, evident that a divine person is the priest of an atonement; actually and personally in the case of a perfect atonement, and symbolically in the case of all provisional or temporary, and hence imperfect atonements.

Connected with the institution of sacrifice, as an important and necessary factor in its work, was the altar on which sacrifices were required to be offered. It was made of stones,

just as they were found lying on the surface of the ground, heaped up in the form of a truncated cone. The offering, consequently, was raised above the general surface, as though it were intended to separate it from the earth and detach it from all that is corrupt and corrupting, and to indicate that the altar was holy, and hence consecrative. This symbolical indication appears more distinct under the Jewish law. There we find that the altar was consecrated by special ceremonies divinely appointed; that an atonement was made for it in order that it might be holy and consecrative, making holy or efficacious the sin-offerings made on it, without which consecration the sacrifice was of no avail. All this is intended to indicate that the altar, on which a perfect atonement was in time to be offered, was to be something not of earth.

Jesus died on the cross; but the cross was not an altar. It was simply the place where he was slain, and corresponded to the place where the sin-offerings under the law were slain. Yet he, the sacrifice, was offered on the altar; and as the sacrifice was his human being, the altar must have been his divine being. There must have been in, or connected with, the *man* Jesus something that was not of the earth, and this can be found only in his divinity. Assuming, then, that the divinity of the Lord Jesus was the altar on which he as a high priest made his offering, it follows that the Christian atonement could have had no altar, had not the *Logos* of God been incarnate in the man Jesus of Nazareth. The incarnation of divinity was, therefore, indispensably necessary in order to afford an altar on which his atonement should be offered; otherwise there is no sin, nor an atonement under the New Covenant. In such a case, the whole Bible is a fable and a stupendous fraud.

An incarnation of divinity, while it may transcend our reason and its possibility lie above our comprehension, yet it is not contrary to it. When the reasons for it are presented to the mind, and the fact established by ample and competent testimony, our reason can appreciate the one and accept the other without any stultification; but reason could never have originated or suggested the plan or scheme. While we do

not understand how beings so widely separate, as are the divine and human, can be so united in one person, that he shall appear but one individual being, and a human being, yet the fact we may believe when it is assured to us by competent and adequate testimony. As incarnation belongs to the category of fact, it is susceptible of proof. Should we have, however, presumptive evidence of the fact in other unquestioned facts, the direct proof should be more readily accepted on that account. Such presumptive evidence we have in the incarnation of the two angels and of the "Lord on earth who rained down fire from the Lord in heaven", who appeared to Abraham on the day preceding the destruction of the cities of the plain. The fact that these incarnations were but transient proves nothing against the probability of a more permanent one. It is rather presumptive evidence in confirmation of the fact of the more permanent one, in the person of Jesus of Nazareth.

Incarnation of divinity belongs to the miraculous, the wonderful and supernatural; but as the human mind has ever shown itself inclined to believe in its reality, it cannot be regarded as incredible or impossible. It is not to be questioned that all people of all ages of the world have believed in the association and connection of gods with men. Idolatry is really the embodiment of a god in a visible form that the worshipper may feel and realize his nearness to him, a closeness in which he may feel the hand of his god with him and on him. Mythologies are the shadows of facts, more or less grotesque, according as the reality has faded from the mind because of distance of time, or been perverted by an active imagination. Yet in shadows most unlike the substance, some traces of the original reality may be detected, so that as myths are misty, and mists as real as vapor, so myths are but the vapor of the real. What more definite knowledge was once possessed by men may be inferred from the shadowy traditions of subsequent times; and as there can be no shadow without a substance, so there can be no tradition or myth without a once original reality. How the human mind became possessed of the idea of an incarnation of divinity otherwise than by revelation, may not be within the reach and power of human

reason to determine, yet as the idea is supernatural, that is, that an incarnation is not in accordance with the law of reproduction, we must conclude that the idea must have had a supernatural origin. The fact or origin of the thought cannot be determined by historical evidence, yet we know it had an origin and spread among all peoples. The story of Prometheus is hardly the creation of man's imagination, whether of poet or sage; yet it is not less strange and incredible than the origin of Jesus, and is not very unlike it. "Prometheus bound was followed by Prometheus unbound, reconciled and restored to the favor of Jove through the intervention of Jove's son." * * * "Hermes declares to Prometheus that he shall not be released till some god appear successor (*διαδοχος*)* to his sufferings and willing to go down to Hades and Tartarus for him."† The theology of the Greeks was not an invention of the poets or philosophers; but were the shadows of a reality that had long preceded it, and which had fallen to them in the lengths of the evening sun. The attributes ascribed to Apollo and Athena are not to be explained as the offspring of pure invention, nor some of the acts which they are said to have done as the creations of the imaginations. Their original was much more real and substantial. This, from a Greek poet, sounds strange and wonderful to our ears: "Not only is Apollo a Savior, who, having himself been an exile from heaven among men, will pity the poor and needy; not only does Athena sympathize with the defendant at her tribunal, and uniting the office of advocate with that of judge, persuade the avenging deities to be appeased; but Zeus is the beginning and end of the whole proceeding."‡

These are but shadows; but they are so diaphanous that we can see through them the outlines of the substance.

What the mind of man in a high state of development and cultivation has been content to accept as the true or real can not be far wrong nor unreasonable. It has a foundation for its belief somewhere, whatever may be its vagaries. With the

* As a substitute. † Theology of the Greek poets, p. 248.

‡ Ibid, p. 253.

highly cultivated Greek, the idea of the incarnation of divinity was not repugnant to reason. The thought was a part of its conception of the nature of their gods and of their relations to men. Their theology could have had no existence without it. A god at an infinite distance would have been no god to them, nor to any other religious people. The nearness of an incarnation, believed and almost consciously realized, is necessary to satisfy the natural and earnest cravings of the heart. "Show us the father, and it will satisfy us." And yet they had been looking on the father for three years. "He who hath seen me, hath also seen the father." He was God made manifest to the senses and hearts of men, not in his human person, but in the merits and heart which he laid open to the world. This is what he wanted them to see; this was the father; and this is what they should have seen. He showed them and the world God in his life and teaching. What he said was the word of his father, and what he did was the work of him who sent him; so it is true that he who saw him in this light saw the father. Thus was God incarnate in Jesus, and he the "express image" of God's character. Before his incarnation, he was the manifestation of God to angels in the *Logos*. As such he was the medium of intercourse and communion between God and the higher spiritual beings; and to men he was the same in the *Logos* incarnate—Jesus of Nazareth, the *Logos* of God and the son of Mary.

The idea of incarnation is not unreasonable, nor incredible, nor impossible. There is a fact in nature with which we are familiar which affords presumptive evidence of its possibility, probability, and actual reality. This fact is the union of a psychic nature and power or essence with matter in that form of matter which we designate as living. This form or kind of matter is the basic element of every living organism on the earth. From it arises as a source all the functions of such organisms, of whatever grade or kind. In the higher form of animals, this psychic or vital force gives rise to phenomena which are distinctly and particularly psychical; phenomena which, in kind, are common to every living, sentient being, whether man, angel, or God. When we trace these phenomena

through the rising grades of animal organisms, and observe that they gradually appear, from the simple to the complex, according as the structure of the organism becomes complex, we can readily perceive that high psychical phenomena are the ultimate product of the vital force operating through particular and specifically differentiated living units. In the union of this psychic force or entity with dead matter, out of which it forms an instrument of action, we have an example of the embodiment of force or the incarnation of a psychic entity in a peculiar form or body whose ultimate elementary constituents are pure matter. This is as real an incarnation as that of the divine *Logos* in the human Jesus of Nazareth, without the difference that in the former the incarnate is impersonal, but in the latter personal and individual.

The fact of an incarnation is still more apparent from what we observe of the structure. His body or animal organism differs in no respect from that of the higher animals except in the grade and differentiation of structure. When we compare their physical phenomena, we discover that they differ only as the structure differs. As man has the most perfect brain development, he has the greatest physical faculties, and manifests the highest physical phenomena; but in no essential particular different from those we observe in animals; so that it is impossible for us to tell from these phenomena that man is in any respect more than animal. But we know from ample and satisfactory evidence that man is a dual being, constituted of an animal organism and of a spirit being which dwells in the animal so long as it lives. When this dies, his spirit being, the real and actual *Ego*, still lives in all its individuality. Whence its origin, we can but conjecture, but as it lives independent of the body, man is essentially a dual being and an incarnation of a spirit being in an animal organism, differing from the incarnation of the *Logos* only in the fact that the *Logos* is infinite in being and attributes, and the human spirit finite in all its being except as to its eternity or immortality. But both are great mysteries, and equally incomprehensible to the human mind. The fact in both cases may be believed, and

should be accepted as true when fully established by competent and adequate testimony. There is, and can be, no better reason for rejecting the one than the other.

An incarnation is the very essence of all religion, and especially the Christian. It is the life of the gospel reign. Deprived of this it is nothing; all myth and fraud and deception. The life of this religion is "Christ in you, the hope of glory." It is a dwelling of God in man, and of man in God, a closeness of relation where the human becomes partaker of the divine nature. It is the figurative representation of the real in the incarnation of the *Logos*. The foundation and superstructure are the same; they are inseparable, and stand or fall together.

H. CHRISTOPHER.

THE ONE FAITH.

BY A. ELLMORE.

In presenting to the public a brief work upon the above subject, it is proper to first define the word "faith." The word means belief. These two words are from the same Greek word (*pistis*), and are synonymous terms. But the word "faith" has come to be used in so many different senses, as we find it in its different associations, that we are often at a loss to know its proper meaning. For example, a man says of another: "I have no faith in him." He means to say: "I have no *confidence* in him." You say of a certain man: "He has no faith." In this expression you mean that the man does not *believe*. In Jude 3d, we read: "Earnestly contend for the faith." Here it means we should earnestly contend for the *gospel*. And by the "evangelical denominations" we have a great variety of faiths. They talk of apostolic faith, prophetic faith, historic faith, evangelical faith, saving faith, etc.; but

all these are unnecessary and calculated only to confuse. If we say we believe in Christ, we express all the above and more. All divine evidence centers in Christ. We believe on Him through the testimony of the evangelist, but this does not give us "evangelical faith." Our faith may be strengthened by reading the prophets or ancient history, but these do not give us prophetic or historic faith, but confirm our faith in Christ. Hence, to believe from divine testimony that Jesus is the Christ, covers the whole ground. And this brings us to the only proposition which secures remission of sins, and eternal life.

In order to have faith there must be a transaction; hearing, evidence. These form the ground work of faith. A startling transaction occurs in our community, but until we hear of it, it is the same to us as though it had never occurred. If the report comes to us with conclusive evidence, we believe. If the evidence be weak, our faith is weak. If the evidence is contradictory, this would not only not produce faith, but destroy that which we might have. There are two senses in which the word "faith" is used in the Scriptures. First, as to the system of faith as is revealed in the Bible. Second, as is applied to man in the act of believing such revelation. The former may be known from the latter by the use of the definite article "the." "And a great company of the priests were obedient to the faith." Acts 6:7.

Now, while it is certain that on becoming obedient to the faith, those priests believed, yet, the word "faith" here cannot apply to such act. It means that they became obedient to the *gospel*. "One Lord, one faith, one baptism." Eph. 4:1, 2. Here the adjective "one" qualifies the noun "faith", as the article "the" does elsewhere. "Now, the spirit speaketh expressly that in latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons." 1 Tim. 4:1. The above and many more scriptures refer to the plan of salvation revealed in the Bible.

A few references must now be made to the word "faith" in which it applies to the act of believing. "Without faith it is impossible to please him, for he that cometh to God must

believe that he is." Heb. 11 : 6. "But Jesus turned him about and when he saw her he said: Be of good cheer; thy faith hath made thee whole." Matt. 9 : 22. By faith Abraham offered up his only begotten son. In the above the word "faith" applies to the act of believing.

In order now to make plain to the reader the *system* of faith, we will briefly analyze the New Testament. This book contains the law for faith, the law for obedience, and the law for discipline. The four biographies, Matthew, Mark, Luke and John, contain the law for faith. These things are written that you might believe that Jesus is the Christ the son of God. John 20:31. The book called Acts contains the law of the spirit—the preaching of the apostles being guided by the Holy Spirit—and informs us how they "discipled" the nations. This is the book which men should read who already believe, and desire to become Christians. The epistles were written to Christians in their congregational, individual, and ministerial relationships, and give us the law of discipline in living the Christian life. This is very simple and plain, but it is fundamental. And without this proper division of the word, no man will ever be able to come to the knowledge of the truth. And how strange it is, that many men who profess to be teachers, never refer to this very important matter.

Having now in a plain way introduced our theme, we ask the readers to follow us through, for we shall get down to solid rock and lay the foundation, and build upon it nothing but gold, silver, and precious stones.

I. THE OBJECT OF FAITH.

The object of all Christian faith is Christ. Our faith is in him and in him alone. There is no name given under heaven among men whereby we can be saved except the name of Christ. We hear many untaught persons say: "I believe in my church," or "I don't believe in your church." "I think I might join your church, but I don't believe in your baptism." Persons making such statements may be sincere, but they show by such expressions that they have misplaced the object of their faith. People may have ever so much "faith" in "their

church," and yet possess not the faith which saves. The average Roman Catholic looks no farther than the "Holy Mother Church", nor cares a straw for any authority above that of the priest of his parish. But this stupidity is not confined to the ignorant Romanist. There are thousands of Protestants who seek only a membership in "some branch of the church", and then to abide its "rules." This is the outgrowth of the false teaching of our time. Though Jesus is ever ready to save, and the Scriptures abound in material for the faith of the sinner, still the idea with the masses is that in order to "convert" sinners we must get up a "revival." And often the revivalist, instead of preaching the gospel, preaches science, poetry, and history. Instead of digging down deeply into the inexhaustable mines of evidence and proving that this is the very Christ, he tells his "Christian experience" and the experience of others. Instead of calling the attention of the perishing multitudes to Him who is the Way, the Truth, and the Life, he is the more anxious to exhibit himself, and manifests the same by referring inadvertently to the numbers who have been "converted" under his preaching. And since the people have heard the preacher, and not the gospel, their "faith" is in the preacher. Hence, no divine evidence, no divine faith; no divine faith, no divine obedience; no divine obedience, no salvation.

The reader's attention is now called to the only proposition which secures remission of sins and eternal life. If he choose he may call it "the article of faith", for it is the only article of faith the Bible contains. It is: Jesus is the Christ, the Son of the living God. But there are two other propositions, of late birth, which resemble this one, but neither of which brings life. The first one is that Jesus is the very and eternal God. The second is that he is only a good man. The first the Scriptures do not require us to believe. The second they forbid us to believe. Of course we shall not dogmatize as to the Deity. Man may never know the full relationship existing between the Father and the Son, and the safe way is to found our faith upon the very words of the Holy Writ, and there let it rest. For we shall never be able to make plain to

the human mind that there are three divine persons in one, and one in three. It is impossible to understand how Jesus is the Father, and that he is the Son, and that he is the Holy Spirit.

But when men claim that he was only a good man, thus involving his divinity, we rise at once to the defense. Certainly they cannot say he was a *bad* man. It would be bold recklessness to say this. But upon what evidence do they claim that he was a good man? "O", they tell us, "history proves this." But the most authentic history of Christ is that which was written by his own sacred biographers, and while they tell us that he was a good man, they assure us that he was *more* than man. Then how can skeptics believe from history that he was a good man, and yet deny the evidence from the same history which declares that he is more than man? If the evidence concerning him is not contradictory, and his biographers tell us the truth concerning his humanity, by what authority dare they say that the biographers have written falsely about his divinity?

But we are prepared to show, that if he were only man, he is not a good man. More than this; he is a very *bad* man. If only a man, he is a falsifier and a deceiver, and a man, who would lie and deceive, is not a good man. From the same source that infidels prove that he is only a good man, we can show that, if he is man only, he is the worst deceiver the world ever produced! Now for the proof.

1. He said (Matt. 11 : 28), "Come unto me and *I will give you rest!* Take my yoke upon you and ye shall find rest to your souls." If he were man only, was it not presumption of a very high order to claim that he would give rest unto the souls of men? Can a *man* give rest unto the *souls* of men?

2. He says (John 4 : 6), "I am the way and the truth and the life, and no man can come to the Father but by me." This personage, whom the infidels say is a good man, declares that he is the way to the Heavenly Father, and *the only way* is by him. If this statement is true, then verily he is the Son of God. Just now there is a man travelling in the Southern

States claiming that he is Christ, and many superstitious people are believing on him. But what do intelligent people say of him? They say he is a fraud. But suppose he would in open day, before the multitude, heal the sick, and raise the dead; what then? The people would know he was divine.

3. But the history upon which skeptics rely to prove that Christ is a good man, says that he claimed to have power, not only over the living, but over the dead also. He went to the grave, and called forth into life, one whose body was turning to corruption. See John 11:44.

4. But he claimed, not only that he could rescue others from the thralldom of death, but that he had for himself the power over death. "Destroy this body, and in three days I will raise it up again." If he were only man did he not know this was a monstrous falsehood? Certainly a man could not raise *himself* from the dead. And a man making such statements as these is a fraud. Hence, if Jesus were only a man, he was not a good man, and finally, if only a man, he could neither forgive our sins nor raise us from the dead; therefore, in no sense is he a savior.

But believing that he is the Son of God secures life; and though we may not be able to comprehend his divinity, we can easily believe that he is divine. But unless this faith is followed by obedience nothing is gained. Here many pious people are in error. Because the Scripture says: "We are justified by faith", they suppose that to acknowledge the Bible true, and "join the church" is quite enough. But it is not simply *believing* that saves, but it is *the thing believed*. It is not eating which keeps us from starvation, but it is the things eaten. To believe something about Christ—that he was a prophet, that he was greater than Moses, or wiser than Solomon, or that he was the purest man the world ever produced, is not enough. If Jesus were no more than these, he is no savior. But being divine he has the right to command, and to his will we must humbly submit. And O! what a faith is this! How inspiring in life, how consoling in death, and how glorious in its results beyond the grave!

II. CAN WE BELIEVE CHRIST AND HIS APOSTLES ?

From the foregoing we see that Christ could not have been man only, and have been a good man. It is now clear that he was either a falsifier or he was the Son of God. There is no middle ground to be taken. And since we affirm his divinity, it is expected that we show why we thus believe. And in proving this great central truth, the question is not, where shall we find the evidence, but, with a mountain of proof on hand, what small portion shall we select for a work like this. Look wherever we will in the civilized world, and the proof of his divinity is manifest.

There are three sources from which we get evidence, from the Bible, from history, and from monumental proofs established in the time of Christ, and perpetuated until the present. But upon the establishing of a single fact we can rest our entire claim. Did he rise from the dead ? If he rose from the dead he is divine, and all the consequences of eternity follow. What wonderful results hang upon this single proposition.

In order to bring the claim of this wonderful person before us it is necessary that we go back to his time, and examine a few of the important events of his history.

1. It is universally admitted that there lived such a person as Jesus of Nazareth, and that he lived at the time, and in the country assigned to him in the Bible. 2. That he was nailed to the cross, and that on this he actually died. 3. That a man named Joseph begged his body, and laid it in his own new tomb. 4. That a great stone was placed upon the grave, and an armed guard of soldiers was stationed at the grave. 5. That the object of this guard being placed there was, that he had said that he would rise the third day, and they feared that his disciples would steal the body, and report that he had risen from the dead. 6. That early upon the morning of the third day the body was gone.

Now there are but three known powers which could have relieved the grave of its treasure; viz.: (1) The disciples stole it. (2) The Roman guard conveyed it away. (3) By power divine he rose. The guard report that the disciples

stole the body. Can this report be credited? No; it is entirely incredible. First, the disciples did not want the body. They themselves could not resuscitate it, and they did not believe that by divine power he would rise again. When he was buried their hopes were buried with him.

2. Had they desired the body it was not possible for them to obtain it. A few unarmed disciples could not have broken the guard line and taken the body away.

3. In the report that the body had been stolen, upon what does the report rest? Simply upon the statement of the guard who declared that his disciples stole him away *while they slept*. But why were they asleep—all of the watch asleep at once? It was death by the military law for a soldier to go to sleep while on guard. And how did they know what was going on while they were asleep? And is this the kind of testimony the enemies of the cross must depend on?

4. For forty days the disciples report that he was alive. Does it not occur to every one that if the disciples during this time had the body secreted, and were reporting that he was alive, that the enraged Jews would have forced them, upon pain of death, to give it up? This they would have done, and the body would have been exhibited, and the claims of Christ would have died in the environs of Jerusalem. But did the Roman guard take the body away? They certainly did not. Look at the following.

1. The very thing they were there to prevent, was the removing of that body. Their determination was to hold the grave secure for more than three days and three nights (Jesus was crucified on Thursday), and this being done all claims as to his divinity were gone.

2. But if they had removed the body in order to further perplex the disciples, does not every thoughtful man see that they would have produced the body, and put a final *quietus* on the false report of his resurrection? Most certainly.

3. But worst of all for the enemies, the guard rushed into the city, and *told the plain truth of his resurrection themselves*. They came into the city and showed unto the chief priests all the things that were done; and when they were assembled, and had taken counsel, they gave large money unto the soldiers,

saying: "Say ye his disciples stole him away while we slept, and if this come to the governor's ears we will persuade him and secure you. So they took the money and did as they were taught." Matt. 28: 11-15.

Now which report of this guard shall we believe? When free from bribe they told one story, but after being hired, they tell a different tale. Shall we not rather believe their first report, when they were free to tell just what had occurred, than to believe a different report after they had been bribed? And now since neither the disciples nor the guard took the body away we are forced to the conviction that by divine power he rose from the dead. But we will further sift the matter. The sun was veiled from noon until three o'clock, and darkness came over the land. The earth quaked, and rocks were rent, and the vail in the temple was rent in twain, from top to bottom. After Christ rose many of the saints arose, and went into the city, and appeared to many. He was seen alive after his resurrection by Cephas, then by the twelve apostles, and then by more than five hundred brethren at once, the greater portion of whom were living when Paul wrote his first letter to the Corinthians. Could all these have been mistaken in his identity? If three of your neighbors, men of veracity, were to tell you that they saw a certain man, in open day, and talked with him, you would be compelled to believe it.

Fifty days after this tragic event, his disciples, who at the crucifixion gave up all as lost, stood forth in a large city, in open day, and preached salvation in the name of this crucified man. They did not go to some remote corner of the earth to begin such proclamation, but they began it right where the tragic scene occurred, and gave all enemies an opportunity to witness their transaction. At the first meeting three thousand Jews, opposed to Christ, were persuaded by these uneducated men to renounce the religion of the prophets, and were baptized in the name of this (dead) Christ! And the apostles show by their fidelity that they were honest men; for they continued during life to preach salvation in his name. Though no earthly

reward was offered them, and though they were whipped, and starved, and persecuted, even unto death, they never faltered, but gave up their lives cheerfully for the name of Christ.

But see that throng yonder upon the bank of the river. The ice is upon the face of the waters. The snow is wildly flying. An opening through the ice has been made, a song is sung, a prayer is offered, a couple of persons step into that emblematic grave, one pronounces a ceremony which contains the name of Christ, and he buries the other in those chilly waters, and they come forth. What does all this mean? If only to "put away the filth of the flesh" it would be unwise to choose this season. But when did this strange rite have its beginning? Not last Lord's day, nor in this century. No; but if we take up history, we can trace it back to Palestine, to the time of Christ, and there behold it stops. And what does it teach? It tells in terms stronger than words can express that Jesus died, and was buried, and *that he rose again*.

Near two thousand years before the birth of Christ, God called Moses upon Mt. Sinai, and gave him the law, written in tables of stone, and one of those commandments was: "Keep the Sabbath day holy", and this day must not be profaned; and it was kept until Christ was crucified. After this a new day was set apart for worship; and lo! it was called the Lord's day. If Jesus were only a man, could he have induced the people to disregard, not only the Sabbath day, but the whole of their law, and their worship? No instrument of writing is lawful without the date of its writing. And though the world, according to chronology, is six thousand years old at least, yet when we put down the date we write *eighteen hundred and eighty-nine*. And upon every letter, note, mortgage and deed, this date must be placed, or the document is worthless. And every infidel says when he writes this date, *The year of our Lord!* And could the son of a poor carpenter have caused this? But the wonder of all wonders is, that a *dead man* could have set aside God's ancient law, people, temple, worship, and establish a new religion in his own name, and get the world to acknowledge it!!!

But, dear reader, Jesus is not a *dead man*, but a *living savior*, and able to save to the uttermost all who will come to God by him. But he that believeth not the Son shall not see life. He that believeth not shall be damned !

III. THE BAPTISM OF FAITH.

In all ages God has tested man's faith by some act of obedience. As a test of his faith Noah must build the Ark. Abraham believed God, but He tested Abraham's faith by requiring him to go a three days' journey, and offer his son Isaac as a burnt offering. The blind man believed Christ could heal him, but Christ demanded as a test of such faith that he must go to the pool and wash. In these cases faith alone would not have secured the favor. Indeed, faith alone is no test for anything. Faith alone never made a man a husband, mechanic, citizen, nor a member of any lodge or society. And what the washing in the pool was to the blind man, Baptism is to the penitent sinner. It secures the blessing—pardon.

But it is necessary at this point to mark the distinction between a baptism *in* faith and a baptism *of* the faith. I fear there are many who have been baptized in faith, who have not obeyed in *the one Baptism*. A person who was baptized believing it was only an ordinance into the church, may be said to have been baptized in faith, *i. e.*, he was a believer, but the baptism of the new covenant is more than the initiatory rite into the church. *It is for the remission of sins.*

There are three things requisite in order to constitute such a baptism ; viz. : a proper subject, the proper action, and the proper design ; or, putting it a little plainer, who may be baptized, how is it done, and what is it for.

Who then is a proper subject ? The Scriptures teach that it is the believer in Jesus, the Christ. The person who believes with all his heart, and who has heartily repented of his sins, and who has resolved to lead a new life. On this proposition there is no controversy. All accept this who believe that baptism is a divine command. A few references, therefore, must suffice. John the Baptist required the Jews who came to his baptism to repent. Matt. 3 : 1. The Savior said : He that believeth and

is baptized shall be saved. Mark 16:16. Philip had the Ethiopian to make the good confession "that he believed with all his heart," and then he baptized him. Acts 8:37.

But there are many preachers now who claim that there is another character who may be scripturally baptized; viz.: the infant; but to this we severely object, and we offer the following as our reasons:

1. Such a baptism is not an act of faith. The infant is incapable of believing, and we learn (Heb. 11:6) that he who comes to God must believe. Jesus says: "He that *believeth* and is baptized shall be saved, but he that *believeth not* shall be damned." Suppose we apply this to infants. Then, he who believes not shall be condemned. O, says one, but infants are not capable of believing, and therefore they must not be held as subjects of condemnation. Just so. And since they are incapable of unbelief, they are also incapable of belief, therefore they must not, they *cannot* be baptized.

2. But the baptizing of an infant is not according to *the* faith. There is not in all the volume a command for it, an example of it, or a mention of it in any way. Of course infants could not be *commanded* to obey it.

3. But we object to making the infant the subject of baptism, because it frustrates the design of baptism. Infants have no sins to wash away. John tells us that sin is the transgression of the law, and since they have not transgressed, they *have not* sinned, and if such are baptized the design is completely frustrated. But it is argued by some that the "original sin" is entailed upon infants, and that they should be baptized in order to wash this sin away. But the Savior took infants up in his arms and said: "Of such is the kingdom of heaven!" And would he pronounce a blessing upon creatures who were "totally depraved"? And are we to believe that the kingdom of heaven is composed of such persons? What a monstrous doctrine! But the "sin" entailed upon Adam's posterity is simply temporal death, and this falls unconditionally upon all his posterity. And if we baptize persons in order to remove this sin (curse), they should not die!

But infants are as pure as the angels of light, and remain so until they go voluntarily into sin; then, but not till then, are they subjects of baptism.

But we object to infant baptism because it brings unregenerate persons into the church, and we know that on coming into the church the Scriptures clearly teach that persons are converted, pardoned, saved; and that they are then required to keep the ordinances, and live active, pious lives—all of which is disregarded by the dogma of infant baptism. See the evils of such practice to-day. Millions of Catholics, and Protestants were brought into the "church" before they knew there was a Supreme Being. And these grow to adulthood being unconverted! And are such in their sins? They certainly are, for they are *not in Christ*, and therefore they are not saved, and what the final result in the last day will be no mortal can now see.

But having found the proper subject of Baptism, the penitent believer, we come now to inquire, How is baptism administered? The scriptures plainly teach that the apostolic act was *immersion*. The words Baptism, Baptize, and Baptized, in their noun and verb forms, occur about one hundred times in the New Testament. And in the connections where we find this word we note the following: (1) They went to where there was water—much water. John 3:23. (2) They went down into the water. Acts 8:38 (3) They were buried in baptism. Rom. 6:4; Col. 2:12. (4) They were planted in the likeness of Christ's death. Rom. 6:5. (5) They were raised to walk in newness of life. Col. 3:1. (6) They came up straightway out of the water. Matt. 3:16; Acts 8:39. (7) Baptism is called a birth. John 3:5. (8) It is called a washing. Heb. 10:22.

But to be more critical and to make it doubly sure, we will go back to the root of the subject.

1. All scholars admit that Baptism is a Greek word. And in order to be understood, it must be translated by some English word.

2. All lexicons give as the primary meaning of baptize, "dip, plunge, immerse."

3. There is no translation of the Greek word Baptize made by any one, Catholic or Protestant, which renders it "sprinkle or pour."

4. Luther, Calvin, Wesley, Doddridge, McKnight, George Campbell, and many other pedo-baptists admit that the original practice was immersion.

5. There is not in any history a mention of sprinkling or pouring for baptism in the first two centuries after Christ!

After reading the above plain teaching, I imagine I hear many honest persons ask: Are these things so? We answer, they are strictly true. Then, immersion is the Baptism of *the one faith*.

But, a bare reference to the word "sprinkle," as we find it in the New Testament might not be amiss. The word occurs seven times, six times in Hebrews and once in 1 Peter. And as to making Baptism of it, all the following points are wanting in the connections where the word occurs: (a) There is no administrator. (b) There is no candidate. (c) There is no water, except Heb. 10:22. (d) The ceremony—Father, Son and Holy Spirit is wanting. (e) The word sprinkle in every place clearly points to something else, and not to Baptism!

Having found the proper subject, the penitent believer, and the proper action, immersion, we are now ready to ask: What is the design? What is baptism for? If we say it is "non-essential," then all our research and contention for this institution is lost. Not only so, but we have engaged in a great deal of unnecessary strife, which has resulted in a great deal of harm. But believing that the Savior would not *command* us to do foolish things, we maintain that Baptism is necessary. And without multiplying words, we say it is *for the remission of sins*. And like every other proposition for which we contend, we say the Scriptures will settle it. John did baptize in the wilderness and preach the Baptism of repentance *for the remission of sins*. Mark 1:4; Luke 3:3. It is not stated here that John baptized the people *because they were forgiven*,

nor is it stated that they were baptized for the remission of the "original sin", but for the remission of sins. Then it was for nothing else. Then said Peter unto them: "Repent and be baptized every one of you into the name of Jesus Christ, *for the remission of sins.*" Acts 2 : 38. These persons, upon inquiring what they must do, had heard and believed; now they are commanded to repent and be baptized for the remission of their sins. Nor were they told to obey *because their sins were forgiven*. And being coupled by the copulative "and," repentance and baptism were to the same end. So, if Baptism is because of remission, so is repentance! And must these persons repent *because they were forgiven*? Then said Ananias to Saul, "Arise and be baptized and *wash away thy sins.*" Acts 22:16. Saul had been for three days a penitent believer, but still he was unhappy. "Faith alone" was not of much consolation to him. So deep were his convictions that for three days he neither ate nor drank. But knowing his true condition, and the law of pardon, Ananias commanded him to obey. This was the test of his faith, and he immediately accepted the terms, was baptized, was pardoned, and rejoiced.

But there is one more class of persons who are troubled over the validity of their baptism, viz: Those who were baptized, believing their sins were already pardoned, and received baptism as "an ordinance into the church," or perhaps as a "Christian duty," but upon learning the way of the Lord more perfectly, they have become alarmed for their safety, and ask, "What shall we do?" Now, if such had believed that baptism is a *divine command*, and as such, they heartily obeyed it, my judgment is that their baptism is valid. But with those whose faith has been perverted, and who, because of false teaching, have obeyed a perverted gospel, being taught that their sins were already forgiven before they were baptized, and that baptism is not "essential" to salvation, that is, to remission of sins, I would advise all such, upon coming to the knowledge of the truth, to be immersed in the true gospel faith. This will settle all doubts, and make them safe so far as baptism is concerned. Such *know* then that they have the baptism of the one faith.

IV. THE UNITY OF THE FAITH.

The New Testament requires that all of the followers of Christ shall be of one mind, that they speak the same things, and that they shall be perfectly united in the one body—church. It has often been said by the modern clergy that “we can’t all see alike”; that God has shown his wisdom in the building up of a great variety of churches, with a great variety of faiths, in order that “each can be suited, and have a church of his choice.” It will be shown here that this is a grievous error. Division is necessarily sinful, and opposed to the gospel of Christ. The Savior says: “Neither pray I for these alone—his apostles—but for them also who shall believe on me through their word; that they all may be one; as thou Father art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me.” John 17:20. There are four prominent things to observe in this prayer. 1st—That Christ prays for *all* who shall believe through the words of the apostles. 2nd—That all who believe shall be one. 3rd—The manner of this oneness is as he and the Father are one. 4th—The object of this perfect unity is that the world might believe. And let it be noted that the man who pleads for division, says: 1st—That Christ prayed a foolish prayer. 2nd—That in the request that all the believers be one, he asked an impossibility. 3rd—That the Son and his Father are not united. 4th—That as Christ has given a law in which his followers cannot unite, therefore he is the author of a system which encourages unbelief upon the people of the world! Are clergymen who plead for, and justify division, prepared for this? They just as certainly charge these things upon the Son of God as they seek to justify division!

Paul says, Eph. 4 : 11, 13, “And he gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the work of ministering, unto the building up of the body of Christ, till we all come unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

And what is the object of the giving to the church all these miraculously endowed servants? It is that we *all come unto the unity of the faith*; unto a perfect man. This is not simply a uniting of churches, into a "union meeting", nor a union of denominations to get up a "revival," but it is the *unity of individual believers in the one faith*. Every one in this divine unity is in Christ, and those out of this divine unity are *in the world!* in sin!! And what does this phrase, "Perfect man" teach? A physically healthy man is a symbol of unity, as the members of his body act in harmony with the head that rules them all. One foot cannot walk in one direction while the other is going in another. One eye will not be seeing one object, while the other is looking at something else. So in the body of Christ.

In Rom. 12:4, 5, we read: "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one, members one of another." What closer unity could there be formed than this? He does not say, We are members *with* one another, but We are members *one of* another. When my brother and I grasp hands, our hands are in union, but they do not form a *unity*. If he hold a thorn in his hand and it pierce one of my fingers, he feels no pain. Why? Because there is no unity existing between the members of his hand and mine. But if the thorn pierce his hand, he feels the pain. In this "perfect man" the sensation from injury is felt as quickly if made in the toe, as if made in the head. The nerves permeate the whole man, and if disturbed they vibrate to the extremities as promptly as a current of electricity responds to different batteries along the telegraph line.

"But God hath tempered the body together, having given more abundant honor to that part which lacked. That there should be no schism in the body, but that the members should have the same care one for another." 1 Cor. 12, 24:25. "There must be *no* schism in the body". Is this true now of those professing to belong to the body of Christ? Is there *no* schism among us? If this represents the divine unity, and such unity is required in order to salvation, then I shudder for the results

in the coming day. Look at denominationalism as it exists now. With their various creeds, names, baptisms and "carnal ordinances," do they represent this divine unity? Have they the same care one for another? No. This is not true of them in the denominational sense, much less in the individual. We hear them say: "I don't like your church as well as mine", or "I would like to attend your church, but I can't leave my own." Nay, thou untaught one. But art thou a member of the *body* of Christ? And dost thou love thy brother equally with thyself? If not, thy church membership, and all thy prayers, and thine alms-giving, and thy tithing, and all thy rich gifts, will avail thee nothing. If we have been baptized into Christ, we are new creatures, but if not, we are out of Christ, and in our sins! And if we have respect to persons we commit sin, and are convicted by the law as transgressors. Jas. 2:9.

But the clergy are in the habit of saying that the "evangelical denominations" are well united upon all the essentials, but it is only the "non-essentials" they are differing over. Well, now, if this be true, why not unite at once? Why let "non-essential" things keep us apart? Since, because of these divisions, we subject ourselves to the cost of building a half dozen chapels, where there need be but one, and of supporting as many preachers where one would be sufficient; and, since, because of our divisions the world lies in unbelief, let us drop all those "non-essential" things, get rid of this unnecessary financial burden, unite, and save the world, and set our house in order. What! divide over "non-essential" things, and let the world remain in unbelief and go to perdition?

But let us take a look into these "orthodox churches" and see how well they are united upon the "essential" things. There are some who believe that Jesus is the very and eternal God, while some think he was only a good man. Some practice one baptism, others three, and many will not have it at all. Some commune yearly, some quarterly, some weekly, but some set it aside entirely. Some sing and play instruments in their worship, some sing only, and others have no music. And

finally, some think a man should belong to "some denomination", but very many now say a man can be saved out of the church as well as in it. And hence by their traditions they have, in one way or another, set the gospel completely aside. This is the way they are united on the "essentials." There is not one piece of divine furniture in the spiritual temple that they have not marred! And in order to get clear of maintaining an affirmative gospel, they have backed down from this thing, and from that, until all the obedience that is thought necessary is found in the idle hearts of our unlearned humanity. "It is just as you feel about this command or about that duty." United indeed!

But can there be non-essentials in a perfect system? Is there even one non-essential wheel in a perfect watch? And are there things which God has revealed that we do not believe? How many, and what are those things? And how many, and which of the commands may we set aside, and still be saved? Having given to all men the same divine testimony, he requires that it shall produce the unity of the faith; and a unity of faith will bring a unity of action, and nothing but the unity of faith, and harmony of action, will bring that happy result for which our Savior prayed: "That all may be one, that the world may believe."

We may differ in opinion, and nothing is lost or gained. The gospel makes no demands as to opinions. But in whatever else we may differ, there is allowed no such thing as a difference in faith. Whatsoever is not of the faith is sin.

I once had an appointment twenty miles distant, in a strange community, and I applied to a man who said he knew, to tell me the road; and after talking a few minutes, another man ventured to say, that if I followed those directions I would never get to the place. I listened to them in their debate for some time, and finally remarked: "Gentlemen, I know nothing about the road myself, and the longer I listen to your contentions, the more I am confused. As matters now stand, I am not prepared to believe either of you. But if you will unite I can believe *both* of you." The reader can make the application.

V. WALKING BY FAITH.

For we walk by faith, not by sight. 2 Cor. 5:7 It is a blessing that we cannot know the future. To know the future would destroy faith and trust in God. To know the future for twenty years would destroy human effort for twenty years. To see the troubles of life in advance, we would be swallowed up of overmuch sorrow. To see our successes would make us vain.

But the walk of faith implies more than simply a trust in God. To walk according to *the* faith is to live in conformity with the will of God. No man could be said to be walking by faith in a scriptural sense, who is not following in the footsteps of his illustrious LEADER. By our works our faith is made perfect. Faith without works is *dead*. Abraham had faith, but he was justified by *works*.

But we hear some say: "O! I wish I had such faith as Bro. Faithful. I guess I was born to be a doubter." No, sir; you were born with sufficient capacity to be a believer in Christ. All men possessing one talent can believe. All men work by faith in the affairs of this life. Men farm by faith. Every tree planted, and every seed sown, is sown in faith. Men build railroads, and deal in stocks in faith. Who would plant an orchard if he did not believe it would sometime bring fruit? And that unfortunate creature who claims that he is an unbeliever stultifies his claim, and shows his faith in a Supreme Being in all the active duties of life. He sows, believing that he will reap. And he drives his jaded steed and tired ox at the end of the lash, and urges his hired help from sun up to sun down, that he may sow bountifully, believing that he will reap in the ratio of his sowing.

But the man who walks by faith is a man of prayer. In plain terms, he cannot walk according to *the* faith without prayer. No man can live the Christian life independent of God's grace, and such grace is conditioned to us upon our asking for it. Prayer is the outgrowth of faith. The man of true faith prays. He will pray. We have heard persons say it is the duty of all Christians to pray. Indeed, it is more than this; it

is their *privilege* to pray. Men in deep distress do not regard prayer as a *duty*, and wait for the hour of prayer, but they seize the present and make it their opportunity.

But some Christians are staggered over the doctrine of foreknowledge, and say: "If God foreknew everything that comes to pass, then I need not pray. My feeble petition will not induce him to change his will." There may be food for speculative minds here, but certainly none for humble believers. Did not the Savior pray? And what was the use of it if his Father had willed all earthly actions? If God had willed to save a certain few, there was no necessity for Christ to pray for them. And if he had passed by the many, it were worse than useless for him to pray for them. But the Savior prayed, not for his disciples alone, but for all who would believe on him through the apostles' word. Neither did he pray for those who were fore-ordained to be saved. But all this idle talk about foreknowledge vanishes in the hour of great peril. Military generals, just before the beginning of battles, forget all about foreknowledge, and go to the silent chamber and fall upon their knees and pray devoutly for strength and victory. When at sea, and the storm is raging, and the vessel is trembling fore and aft, and the seamen lose hope, what then? The Captain is approached by weeping mothers and terror-stricken fathers, who ask: O! Captain is there no hope? No matter about the foreknowledge of God now; all *fall down and pray* that they may be saved.

But another Christian, a scientific (?) Christian, argues that God has a system of fixed laws over the entire universe, and if he answer prayer, he must either change or suspend law, and this would be a miracle, and he thinks our feeble prayers would not induce him to work a miracle. But is not the God who made the universe and its fixed laws, *above all law*? Did he not once at the request of Joshua command the sun to stand still, and did it not obey him? At the instance of Elijah, a man of like passions as ourselves, He prohibited the falling of the rain for three and one-half years! Faith in God is what we all need.

But another man wants to be convinced *by miracles* that God will hear and answer prayer. But can we understand how He works miracles? If we had been present when the Savior made ointment of spittle and clay, and anointed the eyes of the blind man, and told him to go to the pool and wash; and had we witnessed the restoration of sight, could we have understood *how* he opened the blind eyes? And all this would have been nothing to us, unless we had believed on him.

If we have faith, we can pray for blessings, and we need not give ourselves any concern about how God answers prayer. This blind man prayed to be healed, but he did not dictate the way the healing must be done. He had *faith* and he *prayed*, and he was *blessed*

And still another Christian, one who lives in the foot-hills of the frigid zone, does not believe in "special providence", and since God's general providence extends to all his creatures, he don't see any use in praying. Well, what this man lacks is *faith*. There is nothing inconsistent in our believing that God exercises a special care over those who put their trust in Him. This He can do, and still respect his revelation, if it be in accordance with his revealed will. To illustrate: A father has a farm and three sons, and he commands that they all go into the farm and labor. The first goes into the field, and works faithfully. The second does as much work in the field as the first, and of mornings and evenings does many odd jobs, which by the end of the season amounts to several days' work. The third not only refuses to go into the field to labor, but hinders the other sons, and brings much confusion into the family. Now, let us see if there is not room for "special favors" here. What would be the just reward to the first? He should have just what the father promised him. And what should the second son have? If he get what was promised him, this would fill the obligation, but is he not entitled to more? And would the father be doing injustice to the first boy, if he gave extra pay to the second? Nay, it would be injustice to withhold such extra favor. Well, here is where "special favor" comes in.

But this is not all. He can inflict *special punishment* upon the disobedient, and still regard his revealed will. And here is a case in point. This disobedient boy, in justice, cannot receive the wages. It is right to withhold them. But he should be punished for the trouble he has caused in the family. And it would be injustice to let him escape. And Paul says: "And for this cause God shall send them strong delusion, that they might believe the lie, that they might be damned." 2 Thess. 2:11. Just how God sends these strong delusions we are not told, but he says he will, and that is enough. So if God can inflict "special" punishment upon evil doers, and be just, he can bestow "special" favors on the good and still be just. And if he exercise a *general* providence over all mankind, and he bestow certain *other* blessings upon *certain persons*, are not such blessings "special?" Then are not all blessings special which come through obedience? Here is room for faith, strong faith, and for prayer.

The walk of faith calls the faithful out from the world. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1 John 2:15. We must be a separate, a peculiar people. The Savior would not go with wicked people. He called them to go with him. And the preacher may not go with drunkards, but he may call all such to go with him. If a preacher go with a drunkard to a saloon, he would be disgraced, but if the drunkard go with the preacher to the house of prayer, both would be honored. Everything in this depends upon which way we are going.

The man who walks according to *the* faith is a working man. Like his Master, he goes about doing good. As he has ability and opportunity, he feeds the hungry and clothes the naked, visits the sick, helps the needy, and gives words of cheer to the discouraged. Knowing if he do these things in the name of Christ, he shall receive his reward. Let our daily prayer be: LORD, INCREASE OUR FAITH.

BOOK NOTICES.

CHURCH GOVERNMENT:—*John F. Rowe*, editor of the *Christian Leader*, a writer of marked abilities, and a close student of the New Testament scriptures, has written and published a pamphlet of forty-six pages on "Church Government: A treatise on a Scriptural Eldership: In which is shown the qualifications and responsibilities of an elder; also the relations and mutual obligations of elders and the congregation, and embracing the education and discipline of the membership." As soon as published we purchased a copy for examination. A treatise on this subject was needed, and we hoped that this production would prove to be what was wanted. We read it hopefully and anxiously, but we are forced to confess that we are disappointed. The correct exposition of this subject for popular use has yet to be written, according to our opinion.

We submit our criticisms to this effort as briefly as possible, for the consideration of the author, and for any one who may contemplate writing upon the subject. We desire it understood, that we endorse and approve the positions that we do not oppose, and it will be understood, therefore, that we approve much more of it than we oppose.

He says, page 5, "The primitive congregation was a little republic by itself, under Christ; its organization was extremely simple. Either the evangelist, with the concurrence of the congregation, selected the elders, or the congregation, without the presence of an evangelist, selected its own elders." We deny the correctness of the statement in the last sentence of this quotation. There is not an example or a command in the New Testament where an evangelist, with or without the concurrence of the members of the congregation, selected the elders. In Acts 14:23, we have the statement, (the first in reference to selecting elders,) that Paul and Barnabas "appointed for them elders in every church". These men were "setting up the Kingdom", were apostles, men full of the Holy Spirit, specially called by God to this work of original instruction and organization, and it would be altogether

unwarranted to conclude from this statement, that uninspired preachers, evangelists, in these post-apostolic days, had any such authority or duties.

In Titus 1:5, we read: "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge". Titus was "left in Crete" by the apostle for this purpose, and he was to do this work "as I gave thee charge". Titus when evangelizing was an evangelist, but when he was left in Crete to do a special work in the manner that he was directed by an apostle, he was the agent of the apostle, and doing delegated apostolic work. There are several expressions in Paul's letters to Timothy, that would indicate that Timothy had been delegated to the same work. But bear in mind that in the New Testament, although mention is made of the work of specially named evangelists, there is not a single statement that an *evangelist* ever had anything to do with selecting elders for a congregation. We know that in these days it is taught that it is the duty of the evangelist, that after he has preached the gospel and brought a number of persons into the kingdom, it is his duty to remain with them and teach them how to live. The evangelist may do this, if necessary, but he does not do it as an evangelist; an evangelist is not, *ex officio*, a teacher. One man may be both, as one man may be an evangelist, a teacher, and an overseer, but being an evangelist does not make him a teacher or an overseer, although many of our local evangelists assume to be everything in the congregation where they are preaching—teachers, spiritual physicians, (doing the spiritual doctoring, not when "called in", but by the year—doing visiting from house to house of their patients to see how they be spiritually,) directors of young and old ladies' societies, leaders or supervisors of young men's prayer meetings, and numberless other arrangements.

Evangelists are disciples who have the talent and the willingness to tell to alien sinners the good news of naturalization into the kingdom of God's Son, and to persuade them to accept the terms. There their work ceases; then these newly naturalized citizens have the statute book of the kingdom in their

hands and the desire to study it in their hearts, and they study it, and develop abilities. An older citizen may be of service in teaching these disciples, and such men have their place in the church. The evangelist may have the teaching ability, and he should exercise either talent as occasion may demand; but, our objection is, that an evangelist, *ex officio*, has nothing to do with selecting the elders in a congregation.

On the same page, (5), we read: "Whatever authority Christ left with the church was vested in the elders". In the previous extract he wrote "congregation", now he writes "church". We know of no "authority" that Christ left with "the church"; if he did leave any authority with "the church" he did not leave it with the elders of a "congregation", for "a congregation" is not "the church", and the elders of a congregation are not the overseers of the church. Again, "As servants of the church, they simply executed the laws of Christ". The elders were not "servants of the church"; they were not "servants" of the congregation—they were *overseers*.

On page 6, he says: "The congregation choose these men to rule over them", but on the previous page he said the elders were the "servants" of the Church! "The members, by choosing these men, delegate to them the authority to rule over them". On the previous page he said that these elders "assumed no authority"! "After this ruling power has been delegated to the overseers—elders—pastors—the members have no business to interfere with their actions. The overseers, governmentally, represent the congregation. * * * If a civil officer is elected by the suffrages of the people the said officer is elected to represent the interests of the people as well as to execute the laws of the community. Governmentally this officer represents the people, and the people, having by their own choice, placed him in that place of responsibility, have no right to interfere with his ruling powers." This statement, as it stands, is not correct. The people by electing a man do not make him an autocrat; neither do disciples in a congregation, by selecting a member to be an overseer, make him an autocrat. His overseings are subject to the approval or disapproval of those who selected him. He, as the civil officer, governs within prescribed limits, but the electors decide whether

he rules *within* and *according* to those limitations. A man is not selected to be an overseer for life; he is not *elected* to an *office*, but *selected* for a special service or duty, and is selected because he has better qualifications, in their judgment, than any others; if, however, the congregation decides that their judgment was in error, or that some one else has moved in or some one has developed better talents, then they select another man and the first one steps down without appeal. Any other understanding would make the eldership an office for life or during membership with that congregation, and would free him from all disciplinary control.

On page 8, we read: "The election of elders by the congregation precludes all voting on the part of the members. The overseers report to the congregation the action they have taken in a given case, whether it relates to discipline, the employment of a preacher, or the regulation of the Sunday-school, and unless an appeal is taken, the decision stands approved by the congregation without the need of a vote". Now, look at this: "The election * * * precludes all voting", and "the decision stands approved unless an appeal is taken". How do you know an appeal is taken, except by an expression of dissent, and is not that voting? The elders say: "Such is our decision, and will stand as the action of the congregation unless an appeal is taken". A brother says: "I appeal". Is not that a vote? But when the appeal is taken then a general vote must be taken. But what strikes us most singularly in this extract, is the statement, "the employment of a preacher", by the elders! What New Testament student ever found such a duty or power given to the elders? Elders employing a preacher! In what part of the New Testament Scriptures is that found? "Or the regulation of the Sunday-school"! Did any one ever read in the New Testament about a Sunday-school in the congregation, or about the elders ever having any management of a Sunday-school? No, emphatically, No, there is no authority in the New Testament for the elders of a congregation to employ a preacher or to regulate a Sunday-school! The teaching of the Bible to alien sinners, children and adults, both privately in their homes

and in our homes, and in public places of worship, singly and in classes, is unmistakably taught in both the Old and New Testaments, and verified by the earliest histories of Christian practices; but not one word about its being done by congregations under the supervision of the elders.

On page 9, our author makes a quotation from the *Christian System*, by Alexander Campbell, on "Christian Discipline", and continues the subject for several pages. It is too lengthy to quote, and as the arrangement of the argument is such that any quotation less than the whole of it might be misleading, we state in our own language what we consider the positions taken. The elders are to receive charges against members, to examine into them and decide, and then to lay it before the congregation; if the accused and the congregation do not agree with the elders, help, or a board of arbitration must be called from other congregations. There is not a shadow of authority in the New Testament for this procedure, and although Alexander Campbell wrote lengthily and repeatedly on this subject, he never attempted to give any scriptural authority, but seemed to write with some petulance of dogmatism. It was his Presbyterian training that would sometimes dominate him in spite of his loyalty to the revealed will of God. He goes on to oppose the submission of questions of discipline to the whole congregation, but favors the plan of calling in the discreet to the aid of the elders, forgetting, it seems, that the elders being human might regard those only discreet who sided with them; and, besides, the New Testament authorizes no one to classify disciples. He says: "The charge, in no case, is to be preferred before the whole congregation. Such a procedure is without a precedent in the law or in the gospel—in any well regulated society, church or state". Paul wrote his first letter to the Corinthians, not to the elders of the congregation, but to the congregation at Corinth, to the saints in general. To them he said, when you are gathered together, do you deliver a certain member over to Satan; and he tells them not to have company, not to eat, with certain characters, plainly teaching that the saints at Corinth and everywhere were to act in this

matter of discipline. Paul preferred the charge against this man, who had married his father's wife, before the whole congregation.

Our author says, page 12 : " We give it as our conviction that during the progress of a church trial only the elders should be present, with the deacons, and with wise and prudential brethren whom the elders may choose to invite. Of course this implies the presence of the accused and the witnesses". If the elders have exclusive authority to try cases, by virtue of being elders, all others being in subjection to them, by what authority are the deacons a part of the court, and where do the elders get the authority to select and invite wise and prudential brethren to sit with them ? There is no scriptural authority for this "conviction" of our author. It is entirely a human suggestion.

This question of church discipline, in our opinion, has become involved in these tangles on account of a fundamental misunderstanding of the congregational polity. The congregation is not made up of compulsory membership. This is the fundamental mistake. Membership is voluntary, to be acquired by residence, and to be dissolved by removal, without any congregational action. A disciple came to Corinth to make his residence there ; he worshipped with the disciples who were there ; when he left, he had no further connection with them, and when he located again he was as much at home with the disciples there as he was with the brethren at Corinth. When he went to Corinth he did not present a letter of commendation from the congregation at Jerusalem, stating that he was a member in full fellowship, and would be retained on its books until he was received at Corinth, and when he wanted to leave Corinth he was not required to ask for dismissal, and was not held to a membership there until the elders, deacons and discreet brethren decided to let him go. Every disciple was a brother to every other disciple, and wherever he found two or three gathered together he was one of them. At these centres of population where there were disciples, more or less permanent in their residence, elders were selected to be spiritual overseers, and agents were selected from time to time for special service. A stranger came, he announced himself as a Christian, he

worshipped in their company, and his life among them declared what he was. If he was unworthy, the brethren refused to recognize him, and refused to let him come to the Lord's Supper. When he moved away, they had nothing more to do with him, he could go and impose on some other congregation if he desired, or he could give up his Christianity, or he could reform. The congregations were often imposed upon, but the apostles provided no other remedy than for the brethren to be watchful to observe and rebuke heresies and sinful practices. If there were disagreements among themselves, they were not to go to law with each other before the unbelievers, nor are they commanded to submit it to the elders, but to brethren mutually chosen. We all know the instructions in Matt. 18:15-18, but we can not speak with certainty of their meaning or application; but we know that other brethren were consulted before the elders were, and after the elders could not settle it, then it was submitted to the congregation, which is entirely different to the teaching of Campbell and our author.

"Nothing is clearer than the fact, made plain by the definition of terms as well as by apostolic usage, that the elders were appointed to rule and feed the flock. Ruling pertains to the government of the church, feeding to the teaching of the members. The word *to teach*, however, which is *poimano*, implies to rule." pp. 14-15. Here is an example of careless writing. "Ruling pertains to the government of the church, feeding to the teaching of the members." Why is the term "government" used in connection with the term "church," and "feeding" in connection with "members"? Are not the members "governed" as well as "fed"? Why did he not write: "Ruling pertains to the government, and feeding to the teaching of the members"? That is plain, and we know what it means; but when he uses the language quoted, he must have some other meaning that is hidden in the ecclesiastical technical term "church." Then he says: "the word *to teach*, which is *poimano*." This is carelessness. The Greek word that is represented by *teach*, is not *poimano*.

Our author's interpretation of 1 Tim. 5:17, is original: "Let the elders that rule well be counted worthy of double honor—worthy of double honor because the work performed by

them was *double*, which, no doubt, on the principle of common justice, conveyed the idea of compensation for the double work done." There is nothing to indicate that they did "double" work, the text says that the double honor is to those who rule *well*, not rule double. Then "double" in this connection is not to be taken literally, but figurately—let those who discharge their duty well receive abundant honor. Paul does speak of those who do double work, and should be honored accordingly, but the primary statement, is that the double honor is to those who rule well, and then "*especially* to those who labor in the word and in teaching." There is no idea of pecuniary compensation in the language—it is honor, esteem, not money. Why is it that with some people there can be no indication of honor, esteem, or love, except by the payment or gift of money? On page 19, speaking of elders, he says: "But they were not only leaders and rulers, but also the regular *teachers* of the congregation, to whom pertained officially the exposition of the Scriptures, the preaching of the gospel and the administration of baptism and the Lord's Supper." That the elders were the leaders, rulers, and teachers of their congregation, there can be no doubt, for the Scriptures plainly so state, but that it was an elder's official duty to preach the gospel, to baptize, and to administer the Lord's Supper, is without Scripture authority. Not one sentence in the entire New Testament can be found to warrant such a statement. The elders were selected by disciples to be overseers of them, and to teach them; they had nothing to do *officially* with alien sinners; those with whom they were laboring had heard the gospel and had become obedient to the faith, and, hence, had no need that the gospel should be preached unto them. We are surprised that he should write, that it was the official duty of elders to baptize and administer the Lord's Supper, for if their *official* duty, then no one else has the right to do it. If it is the privilege of every disciple to baptize and to lead at the Lord's Table, as the New Testament undoubtedly teaches, then it cannot be the *official* duty of the elders to do it. The elders must teach, but teaching is not preaching, and their teaching is of disciples, and Paul required elders to hold fast the faithful word, so as "to exhort in the

healthful teaching", "and to convict the gainsayers", men in the congregation who were factious, teaching error and opposing the elders, not unbelievers outside of the congregation.

We turn to page 25, and call attention to the following lengthy quotation: "Every congregation of Christians establishes: First. The necessary offices for its perpetuity and growth. Second. It selects the best qualified persons for those offices. Third. It consecrates or sets those persons apart to those offices. Fourth. It commands them to give themselves wholly to the work, that their improvement may keep pace with the gradual growth of the body, and thus be made apparent to all. Without argumentation, it is universally admitted that when an evangelist makes converts in a new place, it naturally belongs to him to set the congregation in order by selecting the proper officers. Where new officers are to be added to a congregation already in existence, the overseers, aided by the counsels of the wise men of the congregation, should be allowed to select and appoint the persons; and no rival candidates, which involves electioneering and voting, should ever be put forward."

Now, we are prepared to pronounce each and every one of these statements incorrect. "Every congregation of Christians establishes: First. The necessary offices for its perpetuity and growth." There are no "offices" in a congregation of disciples—there are *services* to be done by each member, and the members select those to do the special service. Each congregation does not *establish*—found, institute—the necessary offices for its perpetuity and growth, for if each congregation did this, there would be various "offices". The apostles established the several services to be done for the perpetuity and growth of the congregation, and specified the qualifications persons must have before being selected for these duties. "Second. It [the congregation] selects the best qualified persons for those offices." It may and it may not. A congregation sometimes makes serious mistakes in this matter. It may select the best qualified persons it has, and then violate the command, for there are many congregations that have no members who have the qualifications. If there are no persons

in a congregation having the qualifications of an elder, then that congregation must do without elders, until some are qualified. "Third. It consecrates or sets those persons apart to those offices." "Consecrate" means "to set apart, by some rite, as sacred; to dedicate to the service of God; to hallow". Men dedicate themselves to the service of God, their brethren can not do it, though they can dedicate inanimate things to God's service. "Fourth. It [the congregation] commands them [persons selected for these duties] to give themselves wholly to the work." No congregation, that we know of, does any such thing, and there is no such command in the New Testament. Paul commands Timothy to give himself wholly to the gift that was given him by prophecy, but not one word about elders or deacons giving themselves wholly to their work.

"Without argumentation, it is universally admitted", etc. It is not universally admitted, and it is not the duty or province of the evangelist to select the proper officers. A body of new disciples cannot be "set in order" at once, because none of them have the qualifications—they are all novices, and have not manifested the talents that they may possess.

"When new officers are to be added to a congregation already in existence, the overseers, aided by the counsels of the wise men of the congregation, should be allowed to select and appoint the persons." Such is not the teaching of the New Testament. It was never intended that the elders should constitute a close corporation, holding the position for life and filling all vacancies. It was the duty of the entire membership, and their privilege is not to be taken from them, to select their own overseers. Selecting means election, and election means choice between two or more persons. The word in Acts 14:23, rendered "ordained" or "appointed", means "elected", choosing between candidates by voting, in opposition to the idea of "appointment" by one person.

On page 27, we read: "If a competent eldership cannot be found for a given church, let some responsible evangelist be invited in, who may temporarily preside over the church, and by frequent visits, as in the apostolic age, set the church in working order. If churches are found incapable of self-government, evangelists of recognized abilities and of approved

character should come to their rescue, and nurse, and educate, and strengthen them." There is no Scripture for this teaching, and we regard it as dangerous. It is founded upon the idea that there is an "order" of men known as "Evangelists"; that they are infallible, know everything about Christianity; that they are a class set apart to Christian work, free from all secular affairs, and that by some peculiar consecration they are different from other men; in other words it is the old idea of a priesthood, of a sanctified class. Who is to invite in an evangelist? What do they want with an evangelist? They have already heard and obeyed the good news, and that exhausts the usefulness of an evangelist; they want a teacher. Who is to decide who is a "responsible" evangelist? Who ever heard of an evangelist presiding over a congregation? Where in the New Testament do we read of an evangelist presiding over a congregation, and by frequent visits setting the congregation in working order? "Evangelists of recognized abilities and of approved character should come to their rescue", etc. Who is to decide this "recognized abilities and approved character"? We are surprised at such teaching. Evangelists are disciples who have the talent to repeat the good news and to persuade men to accept it, and have it in their hearts to use this talent, and who are using it. All such are evangelists; no others are evangelists; and evangelists have no *ex officio* powers or duties. They are evangelists because they have the talent and exercise it; and are not evangelists because some of their brethren have "ordained" them. They are no more an "order" than those disciples who have and use any other talent in the Master's service.

Again: "And yet we read that while Timothy was laboring in Ephesus as an evangelist, Paul instructed him to 'charge certain men not to teach a different doctrine, * * * ; that he was to reprove, * * *'. That it was the business of evangelists, in the apostolic age, to take charge of churches * * * is made apparent by the following language of the apostle Paul to Timothy: 'If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ', * * *." Again: "The evangelist preached, turned sinners

to the Lord, formed the church, and then instructed the members in the duties of the Christian life. This is still the work of an evangelist." Evangelists in the apostolic age *did not* form the church nor instruct the members in the duties of the Christian life, and such is not now the work of an evangelist, if the New Testament is our authority. When Paul wrote those words to Timothy, he was not in Ephesus as an evangelist—he was there by command of Paul to do certain things for Paul. "As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine," etc. How was it that Timothy was in Ephesus? "As I exhorted thee to tarry at Ephesus." Why did he exhort him to tarry at Ephesus? Was it to preach the gospel—to evangelize? No, but to "charge certain men", etc. Timothy was there as an agent of an apostle to do apostolic work; not as an evangelist doing the work of an evangelist. The word "minister" in the quotation is what misled our author. The term was not then used as it now is, to denote a "clergyman", but simply any one who was working for the Master. On page 30, he says: "He [an elder] must remember the warning of the apostle John: 'If there come any unto you, and bring not this teaching, receive him not into your house [nor into the congregation], neither bid him God-speed'." He knew that this was not written to elders, and was not for them any more than for all disciples. It is not right to misapply Scripture.

"In the house of worship, on the Lord's-day—the day of holy and refreshing communion—the elders take their places, as was the uniform custom of the primitive churches. * * * Here the elders preside." This is not learned from the New Testament.

On page 35, we read: "No congregation should receive an expelled member from another congregation without knowing the reason why the person was withdrawn from." Of course it is understood that there is no Scripture for this, but that it is merely the *ipse dixit* of our author. It is based upon the idea of compulsory membership, which we have already noticed. In harmony with the history of congregational polity, as given in

the New Testament, we are warranted in saying, that when a stranger comes into a community, and declares himself to be a disciple, he is to be so received, and his life there is to determine his fellowship with them. If an expulsion from one congregation is to be considered as a bar to membership in another, why is this qualifying phrase added, "without knowing the reason why the person was withdrawn from", if the action of one congregation determines membership in all others, it seems to us that it would be unnecessary for any other congregation to know anything about the cause of exclusion. He goes on to say, "and he should not be received until the elders satisfy themselves by sufficient evidence that the expelled member has been wrongly dealt with." This makes the elders of one congregation judges of another congregation, with power of passing sentence of severest censure upon the eldership of another congregation, for there is no offence greater than to expel a member wrongfully. It would be far better, it seems to us, to confine our discipline to refusing fellowship to a brother walking disorderly, and make no attempt to follow him with our anathema beyond our own home.

On page 36 we read : "When a person takes out a letter of commendation from a church, he is held amenable to that church until he has deposited his letter in another church. He is not discharged from one congregation until he is received by some other congregation." Here is the same idea of compulsory membership, and a dogmatic rule of action that has not the faintest shadow of authority in the New Testament. This idea of compulsory membership is the most absolute despotism that can be imagined. It puts a man's Christian character and activities into the absolute keeping of men who have like passions as himself. We know of one congregation that holds to this idea, that will not permit a member to change membership without change of residence, unless the elders approve. They will not permit a change of membership even after a change of residence, unless all the pecuniary assessments have been paid up—for the sake of a few dollars that may be lost to its treasury, they will keep the person from having a church home where he lives ! With this idea, we

know of a congregation that gave a brother a letter of dismissal, and then by *ex parte* action revoked it! Compulsory membership is perfect despotism, and a man ought to hesitate a long time before he would take membership in such an organization. We are commanded not to forsake the assembling of ourselves together and to obey them that have the rule over you, but we are not commanded to become members of an association where membership is compulsory, where the membership has to remain until the elders are willing to release you, no matter what policy that congregation may adopt. In this quotation (Heb. 13:17), "obey them that have the rule over you", *obey* does not mean obedience to command, as a slave to a master, or a subject to a king, but a concert or harmony of action growing out of trust and confidence. The Greek verb is *πειθα*, and any one can readily learn the meaning of it. *Rule* does not have the idea of "authority" so much as "leading by example." The Greek word is *ἡγέομαι*, and means "to lead the way, to be an example". In Peter 5:3, we have the correct idea of the relation of the elders to the congregation: "Neither as lording it over the charge allotted to you, but making yourselves examples to the flock."

"The elders and deacons should meet at least once a month, with open doors to the entire church, to overlook the business and disciplinary affairs of the congregation." Now this is simply his opinion, there is no authority, and no man has any right or justification for trying to fasten his peculiar ideas of *expediency* upon the disciples as a rule of practice.

On page 40, he quotes from and endorses a tract on "Church Discipline", by M. P. Hayden, from which we submit an extract. It is entitled: "Mode of procedure in excluding disorderly members." "1. The elder of the church who presides at its meetings (usually the minister located with the church) reports to the congregation the recommendation of the elders with the offence committed." We would be glad for the reference to the passage in the New Testament, that speaks of the "elder who presides." That idea did not come in until the second century, and this idea of a "presiding elder" was the entering step of the great apostasy. It is not taught in the

New Testament. No man knows this better than the writer of this pamphlet that we are reviewing. We quote from his work, *The Apostolic Church Restored* :

"The disciples of Christ, under apostolic teaching, formed a community of brethren, who were associated upon a broad basis of equality, all of them being illuminated, and directed, and united in the one Spirit. Their organization under Christ, was a marvel of simplicity, and very unlike that hierarchical system which in subsequent times overshadowed the church of the living God—very dissimilar from the individual congregation where all the members served each other in love and faith. The New Testament records the fact that all Christians, in a given locality, were united in one society, or *ecclesia*, the old Greek term for an assembly legally called and authorized. In each society there was a board of pastors, indifferently called elders, presbyters—a name taken from the synagogue—or interchangeably styled bishops, overseers, a name given by the Greeks to persons charged with a guiding oversight in civil administration. In the election of these pastors—feeders of the flock—the body of disciples enjoyed a controlling voice, although as long as the apostles remained, their suggestions or appointments would naturally be accepted. These officers did not give up, at first, their secular employments: they were not even, at the outset, intrusted as a peculiar function with the business of teaching, which was free to all and especially imposed upon a class of persons who seemed designated by their various gifts for this work. The elders, with the deacons, whose business it was to look after the poor and to perform kindred duties, were the officers to whom each little separate community committed the lead in the management of its affairs. *But, as we approached the close of the second century, we find marked changes; some of them of a portentous and dangerous character, and as already indicative of the fact that the apostasy had set in. The enlargement of the jurisdiction of bishops by extending it over dependent churches in the neighborhood of the towns and cities, and the multiplying of church officers, were innovations significant of coming evils.*"

Schaff, (*History of the Christian Church*, Vol. 1, p. 494,) says: "With the beginning of the second century, from Ignatius onward, the two terms [bishop and elder] are distinguished and designated two offices; the bishop being regarded first as the head of a congregation surrounded by a council of presbyters, and afterwards as the head of a diocese and successor of the apostles."

In speaking of the *Origin of the Episcopate*, he says: "It was further occasioned by the need of a unity in the presbyterial government of congregations, which, in the nature of the case and according to the analogy of the Jewish ἀρχισυνάγωγος, required a head or president. This president was called bishop, at first only by eminence, as *primus inter pares*; afterwards in the exclusive sense." (*Ib.* Vol. 2, p. 142.)

The testimony of Jerome, that the congregations originally, before divisions arose through the instigation of Satan, were governed by the common council of the presbyters, and not till a later period was one of the presbyters placed at the head, to watch over the congregation and suppress schisms.

But to return to our quotation, "(usually the minister located with the church)". There is not the faintest intimation of a *clerical* class in the New Testament. It knows nothing of "ministers", *clergymen*, the sense in which the term is used in this quotation. Ministers in the sense of *clergymen*, are the fruits of the Apostasy, not by the direction of the Holy Spirit. Of course if there were no *Ministers*, there could have been none located with the congregations. How could the *Minister* who was located with the congregation be the *elder* who presided, unless the located *Minister* was always an *elder*? And then the located *Minister* could not have been a young man, a novice, or an inexperienced domestic man.

The remainder of the instructions are equally without Scriptural authority. Following this are several pages concerning *Church Letters*, all of which we have already shown to be without any divine warrant.

We have thus given a tolerably close review and criticism of this pamphlet. We are sorry that it contains so much of human wisdom, and so little of divine teaching. If we are not willing to be limited to what has been revealed, it would be better if we would profit by human experience and study, adopt what has been revised and re-revised for ages by the brightest minds, and not try to present for adoption comparatively crude plans and opinions. As yet, the severely simple plan of congregational organization and, government as

presented in the New Testament, has claims upon our judgment and conscience that no human plan has, and we propose to hold to that and urge it upon our brethren, until we adopt the rationalistic idea that Christianity is progressive, and that we have outgrown the wisdom of inspiration.

CHURCH FINANCE:—This is the title of a sixteen page pamphlet by F. N. Calvin, of Quincy, Ill., being the substance of an address delivered before a "ministerial institute", whatever that may be. We call attention to it in order to point out a number of unscriptural teachings and several Ashdodical phrases.

He says: "The apostles did not preach to their congregations upon the subject of 'The Current Expenses of the Church', because (as I understand it) in their day people were converted to Christ, and had enough religious enthusiasm to meet all such bills without having them mentioned." Any one might infer from this language that each one of the apostles had his separate congregation and "ran it" like the modern "pastor" does now. The apostles did not "pastorate" as "pastors" now do. Why did not the apostles preach on "Church Finances"? Because in their day the people were converted to Christ. The "pastors" do now preach on "Church Finances", *therefore, the people are not now converted to Christ.* These "pastors" have converted them,—to what have they converted them? Not to Christ, but to the clerical machinery, and, therefore, they much preach to them their human machinery! The converts of these "ministers" who get up "Ministerial Institutes", have not "enough religious enthusiasm to meet all such" obligations without persistent solicitation and manipulation. If these men make such a failure in their converts, they had better quit. A drunken man staggering along the street met a preacher, and said to him, "I am one of your converts." The preacher replied, "You surely are, for the Lord never made such a job." These converts, who have to be manipulated by the numerous societies to get them to give to the Lord, must have been these ministers' converts, the Lord never made such a job.

"We sometimes hear it said : 'We have no good financial system.' One of two things is true. Either our Savior has left us with a great unmanageable fact on our hands, or there is a way to manage the finances of the church. I do not believe that the lack of a financial system is our difficulty. We have at our command many good systems. What we need is not so much a new financial system as good, consecrated Christian men to carry into effect the systems that we have." Then we had better turn our attention to making good, consecrated Christian men, and let finances be secondary. That is precisely what we have always insisted upon. If the elders and deacons should complain that there was a deficit in the finances, our remedy should always be : By example and precept make you flock more spiritually minded, more consecrated to God, and the finances would be all right.

There is confusion with most persons about this matter ; they make no distinction between raising money for local material purposes, for the poor, and for evangelizing.

The money used for building and furnishing a house, and keeping it comfortable, is money for our own comfort and convenience. The Lord thought we had sense enough to make ourselves comfortable without giving us special directions. He did not care if we never built a house—he would have been satisfied if we had worshipped him out of doors. He wants us to assist the poor, but he does not wish this assistance to be limited to money, he wishes us to *visit* them and *care* for them ; he demands of his disciples personal service to the poor and distressed. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." When we obey him in giving ourselves to this personal service to the poor, the money comes without any effort or "system." When he had a special scheme of benevolence on hand he gave directions for its accomplishment, as Paul's (God's) purpose to send a contribution to the poor saints in Judea. The system was given. Paul wrote to the disciples in the different congregations, directing each one of them to lay aside at his own house upon the first day of each week as the Lord had

prospered him, each one to judge of the portion of the profit to be set aside, and then when the messengers came to get it to carry it up, each one would have his part ready, so that there would be no delay in running around to collect or borrow. Whenever God commands us to raise such a fund as that, that is the way to do it—that is the Lord's plan. God demands that we spread the Gospel, either by preaching it or by co-operating with those who are preaching it. Does he give us the "system" of doing this? Most assuredly, for he has commanded us to do it. It is an individual obligation and individually it has to be met. A congregation, as a congregation, was never commanded to preach the gospel, to send out a preacher, or to pay a preacher, and there is not an example in the New Testament where a congregation ordained a man to preach, selected a preacher for a certain field, sent him to that field, nor paid him while preaching. Individual disciples never ordained a man to preach, never selected a preacher for a certain field, never sent him to that field, *but* individual disciples sometimes assisted in supporting a preacher when he was preaching. Paul says that he robbed some congregations, taking what was sent from them, to live on while he was preaching at other places, but when you examine you will see that *certain* brethren from these congregations supplied his wants. What was the Lord's plan for evangelizing? For men who could preach, to go and preach; to support themselves if necessary, but to accept assistance if tendered. For men who could not preach in that way, to assist in supporting those who were at it; to give personal service to those who were preaching, or to carry to him something, or to send it by some one who was going. This is the Lord's plan. It is well to keep these different purposes of raising money distinct, so as to avoid confusion. We desire to say just here, that there is no mention of a "church treasury" in the New Testament after the disciples ceased to have all things in common; and not a word about "deacons" attending to the sick or poor of the congregation.

To requote after this digression: "We have at our command many good systems." We have only one divine system, the others may be good or not, they are all human, and

none of them binding upon us. "What we need is not so much a new financial system, as good, consecrated Christian men to carry into effect the systems that we have." That is correct. The Lord's plan is *the* plan, and all we want is consecrated Christian men to carry it into effect. Then let us stop talking about plans, and devote our energies to making consecrated Christian men. That is the solution of the financial problem.

He mentions several plans and commends them all, but gets back to his original proposition, that the plan is not so essential as the having disciples consecrated to the Lord, and he, therefore, proceeds to consider how to bring about this condition. He quotes approvingly the answer of the *New York Tribune* to a young lady who had asked if it could "suggest some new form of entertainment by which to raise money for the church", and he replied: "We recommend a revival of religion." He says, "A better answer could not have been given", and we agree with him; but he is not satisfied with the *best* way, but proceeds to suggest other ways. This is not wise.

He says: "The discussion of this subject takes into consideration the duty of every member of the church. Hence I desire to consider it from the standpoint of (1) ministers' duty; (2) officers' duty; (3) the duty of the members in general." Who ever read in the New Testament of "ministers" in the sense of "clergymen." It is a general term signifying *service*, and any one was called a minister who did service for the Master. The term was not appropriated to the exclusive use of preachers. We are surprised at any one who is so familiar with New Testament thought using this term in such a way. We continue our quotation: "Whatever system your congregation may be operating, it is the duty of the minister to educate the people upon the subject of finance. * * * Ministers are engaged to teach the people their whole duty." We must understand who it is that he calls "ministers". Is he speaking of preachers? Preachers, in the Bible, are proclaimers of a special message from God, as Noah, or of the

gospel; those who proclaimed the gospel were *evangelists*. Does he mean evangelists, or has he another class or "order" in the Church? We suppose he means evangelists; then we enquire where in the New Testament does he find it to be the duty of evangelists to teach the people their whole duty? Please do not quote the commission in Matthew, because you know that that instruction was given exclusively to the apostles, afterwards including Matthias and Paul, and that they did preach the gospel orally and by committing it to writing, and taught the disciples "all things whatsoever I have commanded you", orally and in the epistles. Please do not refer to Timothy and Titus as examples of what evangelists did in the way of teaching, for when they were doing that they were not evangelists, but agents of an apostle, doing an apostle's work. We have imagined that it was the only duty of an evangelist, as an evangelist, to disciple alien sinners, and the duty of the overseers to teach the disciples; at least so we have read the New Testament.

"I believe it is the minister's duty to teach his congregation to give by setting them the example." This is the language of Ashdod. "Minister", "his congregation". Oh, shame upon a man professing to be a Bible preacher, claiming to use pure speech, when he uses such expressions! But let us see about this matter of example. A "minister" is negotiating with a congregation; he names a salary, including his family expenses, extra entertaining, some extra expenses, an estimate of his various contributions, and a small margin for incidentals. He makes "his congregation" give him the money which he gives as an example! That is an easy way to give, but the example is not very enthusing. We have heard "ministers" return from a "Convention" to "their congregations", and report: "I subscribed fifty dollars to the missionary fund, and if you do not pay it, I will do it." They did not pledge "their congregation" for that amount, but pledged it for themselves. If there is any transparent humbug in the world, it is the preachers at these big Conventions making big pledges. "The largest number of attendants at any of these conventions [county, state, district or national] is from among the

ministers." This is an egregious mistake. The last convention held in this State, (at Carrolton), there were about 7,000 visitors, and we suppose less than one hundred preachers!

"Teach every member to give. * * * Unless they are too poor, to pray or sing, or read the Bible, they are not too poor to worship God by giving their part." Now this is sheer nonsense. Giving means money. How can a man be too poor in money, to pray or sing, or read his Bible? This is ridiculous. Some men are too poor financially to give a cent a year to any purpose; they are objects of charity and have to be supported by their brethren; how are they able to give?

"I believe it is the duty of the officers of the church to bring before the congregation, which they are appointed to serve, some practical financial system, in harmony with the Scriptures, for their adoption. After it is adopted it is their duty to enforce it. They should have one treasury, and all moneys of the congregation should pass through it." He is here talking about the current expenses of the congregation. If he will exclude the "minister's" salary from the estimates, he may be right, for, as we have shown, the Lord not caring whether men worship in a house or out of doors, has given no directions about keeping up a house. If his plan is adopted, each member at the beginning of the year must have the privilege of withdrawing his membership, because the "officers" might enter upon a system of expenditures that a member could not afford and which he could not approve. If the "officers" can arrange the style of living, and enforce the collection, membership must be voluntary.

"Some of our wealthy laymen attend our conventions, and when pledges are called for, they pledge individually, fifty, one hundred, or one thousand dollars. * * * Now, I believe if that same man had gone before his brethren and said, 'Let us help in this work. You all do what you can, and I will add one hundred or one thousand dollars to it', that this would be an inspiration to them." "Laymen"! Where did you learn that word? "Ministers" and "Laymen"! "Conventions"! Where did you learn that word? But, does not the author know that these conventions are gotten up to excite the "wealthy laymen", (and others who attend), that an expert

solicitor is hired for the occasion, and that whenever he can excite a "wealthy layman" to make a liberal donation, that he fills the house with his praises. Don't he know that men will wait for these conventions, with their excitement and hurrah, to give so as to be seen of men, and that they are thus demoralizing? These "wealthy laymen" will not give at home privately, with the other brethren into a common fund, where their personality would be lost, and these conventions are just the things to educate them not to do it.

We insist that the Lord has made no provision for building meeting-houses, furnishing them, and for keeping them in order; that is a personal matter, that can be done or not as each community may decide. The Lord has made no special provisions for raising money for the poor saints in the congregations; he has commanded personal service and sympathy, and they lead irresistibly to the giving of money if needed. The Lord has made a special plan for evangelizing the world, and every other plan is wrong in his sight and is not good. These human plans may for a time to a superficial observer seem to be the best, but time will show their errors; but the Lord's plan will vindicate his wisdom. His plan is for every Christian man who has the ability and talent, to go wherever there is an open door, and preach. If he cannot live any other way, he is to labor with his hands and preach as he has opportunity. The Lord requires those who have not the talent *to go* and preach, to labor and so get money to send to those who are laboring in the Word and doctrine, so that they can have more time to preach. This responsibility of preaching, and of holding up the hands of those who are preaching, is a personal responsibility and no one has a right to dictate. Each disciple, and the elders especially, are to instruct others in this matter, and to exhort them to diligence, but they have no right to form Societies to carry on this work, and attempt to dragoon their brethren into their plans.

BORN OF WATER:—In looking through an old library a short time since we came across a time-faded pamphlet of 32 pages written by William Crowell, then editor of the *Western Watchman*, and read before the "Ministers' and Deacons' Conference"

held at Columbia, Mo., May 24, 1856, and published by request, the full title of which is: *On the phrase "Born of Water"; Its real meaning unfolded, and false glosses exposed.* We read it with interest, especially to see if a third of a century had changed the exposition of this passage as held by a certain school of religious teachers. We find the exposition about the same and have concluded to review this tract so as to show its errors as we understand it. We confess that there are difficulties connected with the exposition of this Scripture, and that it cannot be made with complete perfectness, although we think that it can be explained satisfactorily to every candid inquirer. A captious critic can find objections, probably not well-founded, to any exposition we have seen, but we think an exposition can be given that will harmonize with other plain declarations of the Bible, and which is a legitimate meaning of the language of this passage. We will first point out as clearly as we can what we understand to be the errors of this exposition, and give what we hold to be the meaning of it.

Our author commences with a declaration of independence: "We are to seek the answer, not from the opinions of translators and commentators, but from the original text,—the very words of Inspiration." This we admire. He goes on to say: "The object of Exegesis is, to bring out the meaning, independently of all translations. It is, in fact, an appeal from all previous opinions, to the only infallible standard of revealed truth." This is what we have been contending for in all our writings and public teaching, a cutting loose from all human authorities which are fallible, and an appeal to the Bible, to the *ipsissima verba* of Inspiration. We have continually insisted that if all professed disciples of Jesus would *speak when and as the Bible speaks, and be silent when it was silent*, that the unity for which Jesus prayed would exist. We, therefore, gladly go with any one to the divine fountain in search of the truth that is able to make us wise unto salvation.

He claims that this Scripture (John 3:1-8) "presents no great difficulties to a literal translation of the words; the meaning of the metaphor is the main point of our inquiry", but insists that a correct translation is necessary for the foundation of the exposition. He commences with the *third verse*,

John 16 : 21, reads : " A woman when she is in travail hath sorrow, because her hour is come, but when the child is born (*γεννήσῃ*), she remembers no more the suffering, for the joy that a man is born (*εγεννηθῇ*) into the world."

In Acts 22 : 3, Paul declares that, " I am a Jew, born (*γεννημένος*) in Tarsus of Cilicia."

None of these places can mean " begat " or " begotten."

Matt. 1 : 16 reads : " Jacob begat Joseph the husband of Mary, of whom was born Jesus." The same word used in the same sentence to mean *begat* and *born*.

" The word *ἄνωθεν*, translated *again*, signifies *from above*. This word occurs thirteen times in the New Testament ; and except in a few instances where it is used tropically, is uniformly translated *from above*. * * * This is its etymological meaning, and the lexicons uniformly so define it. No good reason can be given for departing from that meaning in this passage." In our *Common Version* out of the thirteen times used, it is translated by "*from above*", only *five* times. In Gal. 4 : 9, we read : " But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again (*ἄνωθεν*) to be in bondage." It cannot mean "*from above*" in this place.

In Luke 1 : 3, we read : " It seemed good to me also having had perfect understanding of all things from the very first (*ἄνωθεν*), to write unto thee in order, most excellent Theophilus." Here it cannot mean "*from above*."

Acts 26 : 5, reads : " Which knew me from the beginning (*ἄνωθεν*)." From the beginning of Paul's life.

Matt. 27 : 5, and also Mark 15 : 38, read : " And the veil of the temple was rent in twain from the top (*ἄνωθεν*) to the bottom."

John 19 : 23 reads : " Now the coat was without seam, woven from the top (*ἄνωθεν*) throughout." In none of these places can it possibly mean " from above " in the sense of " from God." We may, therefore, conclude that the meaning of these two words must be determined by the context.

Except a man be born again, he cannot see the kingdom of God, and says: "The Greek verb γεννάω, here translated *born*, occurs nearly one hundred times in the New Testament, and in more than half is translated *beget*. This is its literal meaning. In most cases it can be translated by no other word. In its passive forms, it is sometimes translated *born*, but its primary and most usual meaning is, *beget*. * * * Yet, as the generating process is not visibly complete till the young is brought forth, the word is occasionally used with reference to the entire process, or to any part of it; yet it properly signifies *beget*, and should be so construed, unless the connection requires a different rendering. No such reason exists in the passage under consideration." This last statement is unfortunate, as it warns us at the beginning that our author will assume as true the point in controversy. It may be found upon investigation that such a reason does exist.

While "beget" is its literal meaning in its active form, we think that "born" is equally its literal meaning in its passive form, and in fact our author so admits, "In its passive forms it is sometimes translated *born*", a grudging admission, but nevertheless made because of compulsion. If it is correct to translate it *born*, when used in its passive forms, it is correct to so translate it unless the context forbids; or, to make it as free as possible, we may say that "beget" and "born" are equally correct translations of this Greek word in its passive forms. It is passive in this place, and may therefore be correctly translated by "*be born*".

In Gal. 4 : 24, we read of Hagar "bearing (γεννώσα) children unto bondage." In this place the verb is *active*, and cannot be translated by "begetting."

In Matt. 2 : 1-4, we have an account of Jesus being born (γεννηθεῖς) in Bethlehem, and in 19 : 12, the statement is made that some are born (ἐγεννήθησαν) eunuchs.

In Heb. 11 : 23, the statement is made that when Moses was born (γεννηθεῖς) he was concealed for three months by his parents.

Our author now gives what he claims to be a correct translation of John 3 : 1-8.

"There was a man of the Pharisees named Nicodemus, a ruler of the Jews; he came to Jesus by night and said to him, 'Rabbi, we know that thou art a teacher come from God, for no one can do these miracles which thou doest unless God be with him.' Jesus, answering, said to him, 'Verily, verily, I say to thee, unless one be begotten from above he cannot see the Kingdom of God.' Nicodemus said to him, 'How can a man who is old be begotten? Can he enter and be begotten in his mother's womb the second time?' Jesus answered, 'Verily, verily, I say to thee, unless one be begotten of the water even of the Spirit he cannot enter into the Kingdom of God. That which is begotten of the flesh is flesh, and that which is begotten of the Spirit is spirit. Marvel not that I said to thee, 'Ye must be begotten from above.' The wind bloweth where it will, and its sound thou hearest, but thou knowest not whence it cometh nor whither it goeth; so is every one who is begotten of the Spirit'."

We will now examine this translation. In the Greek it commences, "*Ἦν δὲ ἄνθρωπος*. He ignores the *δέ* entirely. In the phrase "he came to Jesus by night", "Jesus" is not in the Greek, but it reads, "the same came unto him by night." In the first reply of Jesus, "Jesus, answering, said to him", he ignores the *καί*, and it should read, "Jesus answered and said unto him." He has Nicodemus asking, "How can a man who is old be begotten? Can he enter and be begotten in his mother's womb a second time?" This violates the general rule of translation. We know of no translation that agrees with him. The general, and we think universal, translation is, "Can he enter a second time into his mother's womb and *γεννηθῆναι*." It make no difference as to the meaning of the passage. The thought is more absurd when it refers to re-entering the womb to be begotten, than to re-entering it to be born again. He translates, "Verily, verily, I say to thee, unless one be begotten of the water, even of the Spirit." In a note he says: "We translate by prefixing the article to both these words, (*water* and *spirit*), in order to preserve uniformity.

In the Greek the article is prefixed to neither. Then why take the liberty of adding it? How is the uniformity any better preserved by using the article in both cases, when it is not used in either in the Greek, than by not using it in either case? The uniformity would have been as well preserved without as with the article, and without it would have added nothing to the words of inspiration. But, hear him further in the same note: "In general, perhaps uniformly, the article is prefixed to the word πνεῦμα, when the Holy Spirit is referred to. Where the meaning is *spirit* indefinitely, it is used without the article." This is quite true, and yet he adds it here, and then translates it as if it meant Holy Spirit. It is an unheard of presumption to admit that without the article it means *spirit* indefinitely, and then add it without any authority, and make "spirit" mean "Spirit."

He also takes an unwarranted liberty with *Kaí*, changing its meaning from *and* to *even*. It is the most generally used of all the conjunctions, and its radical use is *to connect* words, sentences, or clauses. Among the exceptions to this simple conjunctive meaning, we find that it is used sometimes before a comparative, and then it augments the gradation, and is rendered by the English words *even*, *still*. Is that the case here? It can not be shown, and there is not a Greek scholar known who so translates it. We must then translate it thus: "Verily, verily, I say to you, unless one be born of water and of spirit, he can not enter into the Kingdom of God."

We desire to say a word in reference to the preposition used in this statement. It is ἐκ, which before a vowel, as in this place, is ἐξ. Thayer says: "A preposition governing the genitive. It denotes as well exit or emission out of, as separation from, something with which there has been close connection; opposite to the prepositions εἰς into and ἐν in: *from out of, out from, from*." With this understanding it would be impossible to translate it, "be begotten out from", but it is entirely necessary to say "be born out from water and spirit." A birth signifies an emerging, a coming out from something; but begetting has no such suggestion.

He retains the word *wind*, and yet in a note he admits that out of about five hundred times where this Greek word is used in the New Testament this is the only place where it is not translated *spirit*. We mention this to call attention to the fact, that he was in the case of γεννάω a great stickler for the general meaning of the word, but here its general meaning has no influence over him. We may dismiss his translation as being neither grammatical nor consistent.

We proceed now to his argument. "He tells Nicodemus that he must be made anew." This is a self-contradiction, for he had declared that ἀνωθεν did not mean *again*, or *anew*, but *from above*, that he must "be begotten from above."

He is entirely correct in saying that it is wrong to say "born of God", that it should be "begotten of God", and that 1 John 5:1, should be, "Whosoever believeth that Jesus is the Christ is begotten of God"; but what has this to do with this Scripture? It is not speaking of God, but of water and spirit.

"Nicodemus came to our Lord, as one convinced by the evidences of his miracles. His was a reasonable, logical persuasion, that Jesus had come a teacher from God. On this admission our Lord founds his solemn assurance, that he must be 'begotten from above'; indicating in these few, simple words, the source, the author, and the Divine origin of this great change. Nicodemus either did not perceive the spiritual import of the figure, or he was not willing to admit its application to himself. He therefore returns the literal meaning for explanation." There is no connection whatever between the admission of Nicodemus and the reply of Jesus, and it is therefore unreasonable to say that "on this admission our Lord founds his solemn assurance." We are compelled to suppose that Nicodemus had it in his mind to ask, "What must a man do in order to enter the Messiah's Kingdom?" and that Jesus knowing his purpose answered in anticipation. Jesus answers, "except a man γεννηθῇ ἀνωθεν he cannot see the Kingdom of God". What did he say? Can we not determine from the answer of Nicodemus? "How can a man be γεννηθῆναι when he is old? Can he enter a second time into his mother's womb?" Entering the second time into his mother's womb

indicates that *ανωθεν* meant to him *again*, or *anew*; if he had understood it as meaning *from above*, *from God*, he could not have had the idea of a second physical birth; a birth from above would not have suggested a second physical birth, or created any difficulties in his mind on account of his age, as he would have known that a birth, or a begetting, from God was not physical but spiritual. His reply, "how can a grown man enter again his mother's womb", would indicate that he thought that this entering was so that he might come out. If he had understood that Jesus had said that he must be begotten anew, he would have understood that his present existence was nothing, that there must be a new creation. There could be no necessity for him to re-enter his mother's womb in order to be begotten; and especially if he understood that this begetting was to be from God, he could not have thought of going into his mother's womb. As *γενναω* does mean "to be born", and *ανωθεν* does mean "anew" and "from the beginning", and as the reply of Nicodemus would be absurd upon any other translation, we are compelled to render it, "Verily, verily, I say unto thee, except a man be born anew, he cannot see the Kingdom of God."

"Our Lord does not take back nor modify what he had said, nor does he drop the figure. He repeats that a man *must* be begotten." But as he has never said that a man must be begotten, he can not repeat it; he had said that a man must be born anew, and he repeats that. "But, as Nicodemus was stumbling about the '*how*', * * * our Lord changes one of the terms of his metaphor, and instead of repeating '*from above*', he substitutes the words, '*of the water, even of the Spirit*.'" According to this interpretation, *ανωθεν* is equivalent to "water and spirit." If *ανωθεν* means "of God", then "water and spirit" is equivalent to "God". This will not do. God and Spirit may be equivalent, but not God and water. If, however, it is "anew" and not "of God", then "of water and of spirit" is not equivalent to "anew", but an *explanation of the how* of this new birth. Our author says that Nicodemus was stumbling about the *how*, and nothing could be more reasonable than for Jesus to explain the *how*, and he does

it by telling him that the new birth was not a new physical birth, but a spiritual and symbolic birth, a birth out from water and out from spirit.

The meaning of the word *spirit*, is plain. But what is the meaning of *water*, in this connection? In the minds of some religionists there is always a difficulty when water is mentioned. It seems to be a mischievous sprite that is always foreboding trouble. If *spirit* is so plain it must be because we make no trouble about it, taking it in its literal signification, why not then treat water the same way? Why not take it in its literal meaning, and let the metaphor attach to the "born-ing", as we do with spirit, and not as a timid horse approaching a bit of paper, shy all around it?

He says, "It is manifest, from verse 10, that allusion is made to the Old Testament; to something in the Law or the Prophets with which it was the duty of Nicodemus, as 'a teacher of Israel', to be acquainted." He then goes on to show by quotations from the Old Testament that a new heart was created in men by God, and says: "Compare with these passages others in which the agent, or effective cause of this change, is presented under the similitude of water," quoting Isa. 44 : 2-5, and Ezek. 36 : 25-27. In the first God says: "Thus saith the Lord that made thee, and formed thee from the womb, who will help thee: Fear not, O Jacob my servant; and thou Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and streams upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring." It is probably more correct to say, "for I will pour water upon the thirsty land," than to say, "him that is thirsty." No allusion whatever to the creation of a new heart, and most assuredly not by the pouring out of water upon the dry ground. How can he say: "Here, the Spirit, under the figure of water, is spoken of as poured down from Heaven, causing men to rise up to spiritual life"? It says no such thing, as any one can readily see.

Ezekiel 36 : 25-27, says: "I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And I will sprinkle clean water

upon you, and ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." This is quoted to show that the "agent, or effective cause of this change [a new heart] is presented under the similitude of water." Was anything more absurd ? The writer is stating what God said that he would do to make them ceremonially clean, they having polluted themselves by contact with other nations and by worshipping idols. What does God mean by "sprinkling clean water" upon them ? Turn to Num. 19 : 9, and you will easily see. The giving of a new heart was an entirely independent proposition, and it was a gift of God.

"The object of our Lord was to convince Nicodemus of the necessity of spiritual life communicated by God to the soul. To do this, he assures him that he must be begotten from above, as the Spirit, like the rain, comes down to give life to the world. On repeating the assurance, substituting the explanatory words, 'of the water even of the spirit', he adds no new idea, but an explanatory allusion to render his first meaning plainer. The connective word *Kāi* is often used with the meaning of *even*." The object of Jesus was *not* to convince Nicodemus of the necessity of spiritual life being communicated by God to the soul, but to learn of Jesus *how* this spiritual life could be obtained. To give him this information he does *not* tell him that he must be begotten from above, but that he must be born again, or anew ; that as he had had a physical birth to make him a physical man, so he must have a birth of water and spirit to make him a spiritual creature in Christ Jesus. He says that *Kāi* is often used with the meaning of "even." We have referred to this already, but we will notice some of his proofs as given in a note. He refers to 2 Thes. 2 : 16. No translation that we remember gives "even" as the meaning of *Kāi*. The construction will not permit it, and the sense would be ruined by it. He refers to 1 Thes. 1 : 3, in which is the phrase "Our God and Father." To change "and" to "even" is entirely unwarranted. The same can be said in reference to Gal. 1 : 4, and James 1 : 27, to which he

refers. He says, "Compare John 14 : 6 ; 11 : 25." If any one will take the trouble to turn to these two citations, we are satisfied that he will say that these references are made for *appearance* only ; and, yet, although these six citations are all that he gives, he adds : "Such instances of its use are too well known to require extended illustration." There is but one place, if we remember correctly, in the New Testament where this conjunction is so used, Luke 12 : 7, "even the very hairs of your head are all numbered," and in this place the *Revised Version* makes it "but", and it would make as good sense to say "and", though the Greek is ἀλλὰ καί.

"We are aware that learned and good men have understood the phrase, 'begotten of water', to mean baptism. But to this view, there are very grave, and in our judgment, insuperable objections." He enumerates eight objections. 1. "It is entirely gratuitous ; a downright assumption." This is only his statement. 2. "It was no part of our Lord's object to teach Nicodemus the nature, necessity, or the design of baptism." It was the Lord's object to teach Nicodemus the plan of salvation, and if baptism was embraced in that plan, he was teaching him concerning it. Baptism was a part of the plan of salvation as is evidenced by the terms of the commission, and by Peter's answer to the Jews on Pentecost. 3. "How could Nicodemus, as a 'teacher of Israel', be blamed for ignorance of the nature and duty of baptism, a sacrament, not of the Old, but of the New Dispensation ?" He was not. No one ever said that he was.

4. "It is not true that a man cannot enter into the Kingdom of Heaven unless he is baptized." That is the question under discussion, and a mere statement of a disputant is worth nothing. "No such doctrine is taught in the Scriptures. The duty of baptism is taught ; its import and utility are clearly set forth. But baptism is not made a condition of salvation." Jesus directed his apostles "to go into all the world and preach the gospel to every creature ; he that believeth and is baptized shall be saved." Is not baptism a condition of salvation ? Peter said to the Jews in his first sermon, when they asked him what they must do, "Repent ye and be baptized each one of

you in the name of Jesus Christ for the remission of your sins." This looks like baptism was a condition of salvation.

5. "Our Lord's reasoning in the next verse, shows that he did not allude to baptism. He says 'that which is begotten of the flesh is flesh, and that which is begotten of the Spirit is Spirit'. If he used the word *water* literally, not as the emblem of Spirit, as he must if he referred to baptism, then he should have added to complete his analogy, 'and that which is begotten of the water is—water.' But he recognizes only two literal terms in the passage, *flesh* and *Spirit*." Jesus is trying to explain to Nicodemus that he is not speaking of a *physical* birth, but of a *spiritual* birth; he is contrasting the *kinds* of birth, not the elements from which the birth proceeds. He is not speaking of "begetting", but of being born. 6. "Our Lord's argument from analogy, in verse 8, shows that he did not refer to baptism. He is answering the objection of Nicodemus, 'How can a man who is old be begotten?' " He is doing no such thing. Nicodemus never asked that question. He is talking about a spiritual birth in contrast with a physical birth, and baptism is not a spiritual birth, no one ever claimed that it was. 7. "To suppose him to refer to baptism, is to attribute to our Lord a strange confusion in the use of metaphorical language. The phrases, 'begotten from above', 'begotten of water', and 'begotten of the Spirit', are all metaphors." Jesus never used any of those expressions. He spoke of being "born anew", "born of water", and "born of spirit." The being "born anew", or a new birth was necessary to entrance into a new relation; this new birth was effected by two elements, water and spirit. No confusion in this statement. 8. "The doctrine of the Scriptures on the means of regeneration forbids that interpretation. As the fifth verse is explanatory of the third, the phrases 'begotten of the water' and 'of the Spirit' mean the same as 'begotten from above.' Do the Scriptures teach that God begets or regenerates men by baptism, or do they teach a different doctrine? Let us see. 'Being born (begotten) again, not of corruptible seed, but of incorruptible, by the word of God.' 1 Peter 1:23. 'Of his own will begat he us, with the word of truth.' James 1:18.

Baptism was administered because they were *already* regenerated or begotten of God, *by means of the truth.*"

To this objection we reply: We have already shown that persons are *not begotten* of the water, but are born of water; that they are *not begotten from above* by water, but are "born again of water." No, the Scriptures do not teach that God *begets* men by baptism, but they do teach that men must be born of water and spirit before they can come into the Kingdom of God. They are born into a kingdom of death when they are born into this world, and they must have a new birth in order to get into a kingdom of life, and this new birth must be out from water and spirit. Peter says we are *begotten* by the incorruptible seed, which is the word of God, and being begotten by this seed, we are brought forth from water and spirit; and James says the same thing about our new generation. "Baptism was administered because they were *already* regenerated or begotten of God, by means of the truth", is correct if we will confine "regenerated or begotten" to their exact meaning. Sinners are re-begotten by the Word of Truth, and are brought forth into life from out of water and spirit. The natural germ in the mother may be impregnated with life, it may make some development, but it is not independent life, it is entirely dependent upon the mother, and it may never be born, it may never be an independent creature; so it is in the spiritual world. A man may be spiritually begotten by the Gospel, the germ of spiritual life may be impregnated, but from some cause it may die, and may never be born; or it may be born into an independent spiritual life, and the man become a new creature in Christ Jesus. Being begotten and being born are two distinct processes; a man must be begotten before he is born, but he may be begotten and never be born. Baptism is submitted to because men have been begotten, not because they are in the kingdom of God, but in order that they may get into it.

Just at this point we wish to ask all religionists, who hold with this writer, why it is that when the Scriptures say that men are begotten "by the Word of God", they will contend that they are begotten by the Spirit *independent* of the Word?

"There is another passage, which, though having no philological resemblance to that under consideration, is sometimes quoted in support of that interpretation which makes 'begotten of water' to mean baptism. It is this: 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior.' Titus 3:5, 6. The argument is, that the words 'washing of regeneration' mean baptism; therefore baptism saves us, therefore we are 'begotten of water', and therefore 'begotten of water' means baptism." Remember we do not speak of being *begotten* of water, but *born* of water. Let us read the connection, and read it as the *Revised Version* gives it: "For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Savior, and his love toward man, appeared, not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Savior; that being justified by his grace, we might be made heirs according to the hope of eternal life." How did the kindness of God and his love appear? Not by righteous works that we did ourselves, but by his mercy. How did he manifest this mercy? Through the washing of regeneration and renewing of the Holy Spirit. In Eph. 5:26, we find the same Greek word which is here translated "washing" connected with the Greek word for water, and translated, "having cleansed it [the church] by the washing of water with the Word." "Washing of regeneration" is equivalent to "washing of water." In regard to this expression we will quote from *Lange*, a standard Presbyterian authority. "*By the laver of regeneration, etc.* (Titus 3:5); a reference to baptism, which might all the more easily be exhibited as a laver, since it was originally performed by the entire submersion of the person baptized. * * * On this ground Paul could say that God had saved them *by* the laver of regeneration; since, as a general rule, the submission to the rite of baptism was necessarily, in

the case of those who repeated the question of the Ethiopian eunuch, the decisive act, the great turning point in the history of their inner and outer life."

This quotation will more than outweigh our author's statement, but we will give him the benefit of his argument. He says: "But do the words 'washing of regeneration' mean baptism? No: because, 1. It makes the Apostle contradict himself. He says it is '*not* by works of righteousness which we have done', that God saves us. But baptism is our work." James said (James 2:24), "Ye see that by works a man is justified." Just as well have one apostle to contradict himself, as to have two apostles contradicting each other. We know that James and Paul do not contradict each other, but still James is saying precisely what our author says is a contradiction of Paul. Our author must be mistaken. Paul is speaking of works under the Mosaic dispensation, and James is speaking of the works under the Christian dispensation, among which works are believing, baptism, &c.

"2. The passage declares that the washing which saved us, was '*shed on us*' from God. Was baptism '*shed on us*?' A sprinkling, or a pouring might be, but not a baptism." Then *baptism* is immersion, and sprinkling and pouring are not! We thank thee! Was baptism shed on us? No, certainly. What was shed on us? His mercy. What does it say? But according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly.

"Faith is traced to regeneration as its source and procuring cause. It is spoken of as produced in the soul by the working of the same Divine power which raised Christ from the dead.—Eph. 1:19-20. Believers are 'created unto good works', they are 'God's workmanship', 'God's building', 'God's husbandry.'" The Bible tells us that "faith comes by hearing", hearing the Word of God, then how can it be that our author can say that it is brought about as Christ was raised from the dead, by a direct and immediate operation of the Holy Spirit? We quote Eph. 1:19-20, as he refers to it to prove his proposition. "And

what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*." Any one can see that there is no allusion in the passage to the way in which faith comes. The apostle in speaking of Christians, persons who already believe, being made to understand the "hope of his calling", and "the exceeding greatness of his power to us who believe." The whole thought is in connection with persons who were already believers. Eph. 2:10, reads, "For we [believers] are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." All believers are God's workmanship, but that is not saying that God makes men believers by a direct operation of the Holy Spirit; and so with the other statements, that we are God's husbandry, and God's building. "A man is but a living death till he is begotten from above. He is a mass of corruption till the Spirit makes him pure." Paul says: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth"; then the Spirit does not beget the sinner independent of the Word of God. If a man can become a believer by hearing the gospel, surely he is not dead—a dead man can not hear. If a man is a mass of corruption till the Spirit makes him pure, what becomes of infants? Will his brethren dare state that babies are a mass of corruption until the Spirit makes them pure? If they will, then please tell us when and how the Spirit does this work. Does it watch over the infant, and when it is dying then exert this purifying operation; but if the child lives, it refrains from doing this work, until sometime in after life, or never? What influences the Spirit to do this gracious work? Does it act from caprice, when and as it pleases, or does it require certain conditions to excite it to activity? If so, what are those conditions, and who brings them about, the sinner or the Spirit? The sinner being dead, and a mass of corruption, cannot bring about the necessary conditions, and so the Spirit has to do everything; therefore, upon God rests all the responsibility of our becoming Christians! We can not accept this.

"The much disputed metaphysical question, whether the soul is active *or* passive in regeneration, is equivocal and irrelevant. The soul may be always active and always passive, from a necessity of its nature, yet have no active agency involving choice, nor passive receptivity involving a suspension of choice, in its regeneration. It is certain that no soul ever did regenerate itself, or assist in its regeneration, or choose to be regenerated. An unregenerate soul may desire anything as a means of happiness in this life or the life to come; but it cannot desire nor labor for a change in itself, of the nature of which it has no conception." "The unregenerate soul may be stung with a sense of its guilt and alarmed at its danger, but the remedy it cannot see nor desire. Its activity may be intense as its fears and sufferings, yet have no tendency to effect its regeneration."

These two quotations are a jumble of words; they are not peculiar to this writer, but they are a jargon used by a school of religionists. The term "soul" is used with a confused meaning. They are talking of a man as we meet him in every day life, a living, intellectual man, but use the term "soul" to designate something in the man that is independent of him. There is no question about the *soul* being active or passive in regeneration, until the term is defined to mean the man as we know him. The question is, "Is John Jones active or passive in becoming a Christian?" Is John Jones so dead spiritually that he can have no conception of Christianity, and no desire to be a Christian, and yet be alarmed at his danger as a sinner? The thing is absurd. "He cannot see nor desire the remedy." How ridiculous does this teaching appear, when for the impersonal *it* (soul), we substitute the personal man *John Jones*! Is John Jones "stung with a sense of *his* guilt and alarmed at *his* danger, but the remedy *he* cannot see nor desire"? The Jews at Pentecost were stung with a sense of this sin and alarmed at their danger, "but the remedy they could not see nor desire." Is that correct? No, verily. They asked, "What must we do?" Did Peter answer: "You can do nothing, you can not understand this matter at all; all that you can do is to stand still and see the glory of God"? No, indeed,

but he said : "Repent and be baptized." Had they been *regenerated* before this ? It they had been, then regenerated persons are those who have not repented—who had not believed—who had not been baptized, for it is said, "as many as believed were baptized." Were these Jews active or passive in becoming Christians ?

"The essence of regeneration, that in which it consists, is love." Regeneration consists of both a re-begetting and a re-born-ing, the two steps are necessary to constitute regeneration. Love is a characteristic of the person who has been born into the family of God, but love is not the *means* or cause of regeneration. How are sinners, alien sinners, re-begotten—begotten spiritually ? Let Inspiration answer. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed ? and how shall they believe in him whom they have not heard ? and how shall they hear without a preacher ? * * * So belief *cometh* of hearing, and hearing by the word of Christ." Belief comes by hearing the Word of God, and salvation, regeneration, comes by believing ; the Word, then, is the instrumentality of the spiritual begetting. "Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away ; behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation ; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." Can anything be more plainly stated, than that God is reconciling men to him by the Gospel, and in this connection remember Paul's other declaration, "the gospel is the power of God unto salvation to every one that believes it." Paul writing about Onesimus, says, "I beseech thee for my child, whom I have begotten in my bonds." He is speaking of him as his spiritual child, whom he had begotten spiritually in his bonds, while he was in jail. This begetting, is what our author calls regeneration, so Paul could regenerate persons, and the regeneration is not confined to the Spirit. Is this true ? No. The Spirit begets spiritually, but he does it by means. How did Paul, the

agent of the Spirit, spiritually beget Onesimus? By the Gospel. No direct, immediate operation of the Spirit. What does Peter say: "Love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." John says: "Whosoever believeth that Jesus is the Christ is begotten of God."

"The soul must be regenerated, therefore, by the spirit and word of God, before true repentance is possible." Then it takes both the Spirit *and* the word of God to regenerate a man! That is what we have insisted upon all the time; the Spirit does the work, *but does it through the word*. We are agreed.

"Faith is also a fruit of regeneration. 'Whosoever believeth that Jesus is the Christ, *is* begotten of God.' 1 John 5:1. Such was Peter's faith." Is not this a wilful perversion of language? We know that our author had at least common intelligence, and, this, therefore, must be wilful perversion. Believing is not a fruit of regeneration, but precedes it. A man hears the gospel and believes it, believes that Jesus is the Christ, was he a child of God before or after he believes it? This is a very simple question. When a man is begotten by God he is his child, then, if he is begotten previous to believing, he is a child of God before he believes that Jesus is the Christ!

"As no one can enter the kingdom of heaven until regenerated, so no one is fit to be a member of a church until regenerated. The first mention of an existing church is, in these words: 'The Lord added to the church daily, *such as should be saved*.' Of course they were the regenerated." This is true, no one can enter the kingdom of heaven until he is re-begotten and re-born, and the Scripture from which he quotes tells exactly how they were re-begotten and re-born, both together constituting regeneration. These people, who were about to become citizens of the kingdom of heaven, were unbelieving Jews. Peter tells them that they had put the Messiah to death. They were startled, alarmed, and asked what they must do. This startling, piercing in the heart, was not re-begetting. They were told to repent and be baptized in the name

of Jesus Christ for the remission of their sins. They are not yet re-begotten. "With many other words did he bear testimony and exhort them." They are not yet re-begotten. "As many as believed, were baptized." Now they are regenerated. How? By believing the Word they were begotten; by being baptized they were born; by doing both they are regenerated—they are new creatures in Christ Jesus. Then what, *after* being baptized? They were added to the other disciples, and so, day by day, the Lord placed together those that were being saved—regenerated—by believing and being baptized.

We have thus carefully, even to tediousness we fear, reviewed this pamphlet, because it is a fair and able presentation of the teaching of a certain large and popular school of religionists at the present time. Men and women have been taught that there is great mystery connected with becoming Christians, and consequently any teaching that involves it in mystery is popular. They are taught to set aside their reasoning faculties and to look to their feelings, and then the effort is made to excite them unnaturally, and the unnatural feelings produced, they are taught to regard as the manifestation of the Holy Spirit. God deals with man always as a reasoning being. He says to him, "Come, let us reason together." "I set before you this day life and death. Choose ye whom ye will serve". Christians are commanded to be always ready to give a *reason* for their hope. Salvation, regeneration, remission of sins, pardon, justification, and redemption, are all synonymous, referring to the same thing. Pardon is, in the economy of God, always conditional. It is never given unsought. It is given freely, but never undesired. This must be borne in mind always when we are studying God's plan of salvation, and we may rest assured that any explanation, that makes salvation independent of the person's desire, is incorrect. Let us now see whether we can understand this extract from John's gospel.

Jesus had been declaring himself to be the son of God, and had been performing miracles, and had been exercising authority in the temple. Many had believed that he was the promised Deliverer on account of the signs that he did. A Pharisee,

named Nicodemus, a ruler of the Jews, came to Jesus by night, and confessed that he believed that Jesus was a teacher sent from God. His belief did not go to the extent of accepting him as the Messiah, but only a divine teacher, as was Samuel, Elijah, and others. Jesus commences just at this point to explain to him that he is more than a teacher, that he is the Savior of the world, that the kingdom of God was then come into the world, but that it was not like the Jewish kingdom into which persons came by a fleshly birth, but that it was a spiritual kingdom into which persons must come by a spiritual birth, and summed it up by saying, "Except a man be born anew, he can not see the kingdom of God." Being born always implies a previous begetting. How did Nicodemus understand this? He said: "How can a man enter a second time into his mother's womb, and be born?" He was evidently thinking of the birth that brought him into the Jewish kingdom, and he had no conception of any other kind of birth, and when Jesus told him that he must be born *anew*, his only thought was that he must get back into his mother's womb, but this he could not understand. Jesus explains to him that he is not talking about a physical birth, but a spiritual birth, for what is of the flesh remains flesh, but what is of the spirit is spiritual, and that in order to be born anew he must be born spiritually, and the spiritual birth must be of water and spirit. Nicodemus understood "born of water", for he had seen John immersing; the expression could mean nothing else; but he could not so well understand a birth from the Spirit. This Jesus explained to him in the 8th verse. The wind moves according to its own laws, laws that we do not understand nor control. We see its movements and power by observing its effects. We see trees bent and the waters lashed into billows by an agency that we can not see—"so is every one that is born of the spirit." The reader will notice that the statement is *not* that the Spirit operates as does the wind, but that the effect on the person born is as the effect of the wind. We know from whence the Spirit comes and whither it goes; we hear its voice, for it speaks to us in the Bible; but the one born of it can not see it as he can the water, but nevertheless the baptism from it is just as real to him. Baptism of the Spirit changes character,

and baptism of water changes state. Nicodemus, still bewildered at the new teaching, exclaims, "How can these things be!" Jesus answers: "You the teacher in Israel, and not able to comprehend the power of God; not able to understand that God can have spiritual children as well as fleshly (Jewish) children; not understand the Scriptures that tell of the gentiles coming in as children!" Jesus goes on to say, that he had spoken only of what he knew, and it was no wonder that his message was not understood, when it was seen that the teacher in Israel did not understand the Scriptures in reference to the Messiah and the extension of the kingdom of God.

It seems to us, that if we would not try to find a mystery in this passage, it would present no difficulties; but having predetermined that there is a mystery in it we are unwilling to understand it as we would any other Scripture, and are disposed to find objections to any simple rational explanation of it. The golden rule of interpreting the Scriptures, is to accept the plain statements, and harmonize the more obscure statements with them. In this way we will have no serious trouble.

THE LIFE OF TIMOTHY COOP; or, *the Story of a consecrated business career, with which is connected a brief account of a Religious Reformation.* By W. T. Moore, M. A., LL. D. With Illustrations. Standard Publishing Co., Cincinnati. 1889. pp. 456.

Soon after its publication we bought a copy of the above book, and have given it a careful reading. We did so because we had watched the career of both the subject and the writer with some interest. It will be remembered that the author is the son-in-law of Ex-Gov. Bishop, of Ohio, and that Gov. Bishop was prominent as a politician, was at that time wealthy, but has since failed, is a member of the Church of Christ, was at one time quite prominent on account of his wealth and political success in the Society party of the disciples of Christ, and a prominent actor in the disgraceful wrangle over a song and music book. That the author was pushed to the front by his father-in-law; was encouraged to commence the publication of a *Quarterly*, which he published for several years at considerable

pecuniary loss; was given the "pastorate" of a congregation in Cincinnati, at a larger salary than usual, which, according to report was largely paid by his father-in-law, and then appeared in England as a missionary of the *Foreign Missionary Society*, at a salary larger than was paid to others, and which subsequent investigations revealed was paid largely by Timothy Coop. He was the cause of the lengthy and bitter controversy between himself and the *Christian Standard* upon the one side, and Frank G. Allen of the *Apostolic Guide*, upon the other side, on account of a "suggestion" by W. T. Moore in reference to union with the unimmersed. Timothy Coop furnished to him the financial support for publishing the *Christian Commonwealth*, an undenominational paper that he has been editing for several years.

Timothy Coop appeared upon the religious stage in America several years ago as a member of the Church of Christ, as a wealthy Englishman who was willing to spend his money on missionary enterprises. He was feted and flattered by the Missionary Societies, to which he gave liberally. He was finally persuaded to go to Wichita, and was induced to become interested in that town and the new University that was being built there, commenced speculating in land, and died at that place May 15, 1887.

The author and the subject being thus noted, we had a curiosity to read the book, and we bought it. It has provoked considerable unfavorable comment in England and Scotland, and this has made our reading of it more careful than it might otherwise have been.

Our conclusion of the book, in general terms, is that it was written to pay a debt, Coop while living supported Moore; Coop dead, Moore eulogizes him; and also to defend the "liberal", "progressive," or "Society" idea among the disciples of Christ, and necessarily to condemn the "old landmarks."

This biography makes us acquainted with a man who was religiously inclined by devout and enthusiastic Methodist training; who as he grew older was not satisfied with the teaching that he had received, and being accidentally thrown into the

society of a man, who had learned to rightly divide the Scriptures, became a disciple of Jesus according to the New Testament teaching, and devoted all the time that he could spare from his business to teaching others the plan of salvation ; but who, when he had become wealthy, became domineering, desiring to have his own way, refusing to give his money unless his way was adopted, and who was like many others of limited educational advantages, after becoming wealthy, easily led by flattery.

If we wished an argument against the "Society" plan of evangelization, and one in favor of the "Lord's plan", we would not pass by the *Life of Timothy Coop*. There is a man by the name of Haigh, a business man, who has learned the plan of salvation ; he has business with Coop ; after the business is over he introduces the subject of Christianity ; he preaches (in the true meaning of the word) to Coop and explains the Scriptures to him, after awhile he is convinced, demands to be immersed, and this business man who preached publicly and privately, as he had opportunity, immersed him. Mr. Coop commenced to preach in the same way, and immersed those whom he convinced and persuaded, never being "ordained", and never quitting his business. Soon after he was immersed, one of the men, to whom he had been preaching, demanded that he should baptize him, which gave him much concern, as he had never immersed any one, had never seen any one immersed (but himself), and had doubts about his *authority* to immerse. An examination of the Scriptures convinced him that he and every Christian had the authority, and he immersed the man, and continued to immerse when requested. With this kind of evangelizing the cause of Christ spread and many became obedient to the truth. When the disciples in England multiplied, they became impatient of results and wished to improve upon the Lord's plan, and began to have "Annual meetings" and "District Associations", (things not mentioned in the Bible), for the purpose of "sending" out evangelists, and with this unscriptural practice came the disputes, and the dissensions. It has always been a mystery to us how the English, Scotch, and Australian brethren, who are so zealous for a "thus saith

the Lord", can have these associations that are nowhere mentioned in the New Testament, by command, precept, or example. They know that there is not a single instance in the New Testament where two or more congregations came together *en masse*, by their overseers, by delegates, or by messengers, to raise money for evangelizing, for selecting an evangelist, or for sending out an evangelist, and yet they do it !

They know that the doing of this very thing, the meeting of congregations by their overseers or messengers for consultation, was the beginning of the woes that now afflict the Church, and yet they do it ! When the gospel was preached in England as Haigh, Coop, and others preached it, then truth triumphed and the disciples were a unit ; but when professional preachers appeared upon the stage, then discord began to show its ugly head. When men made Christianity a part of their lives, when a merchant, a mechanic, or a professional man, could engage in his business and preach as he had opportunity, there was no scarcity of preachers, and there was no temptation to make merchandise of the gospel, and we did not see the ludicrous sight of men claiming to be professional preachers of the gospel of the humble Nazarene, whose boast was that he had no place to lay his head, engaged in no business whereby to earn a living, but separated from business affairs receiving a living from their brethren, spending their week days in their libraries, or on the streets dressed better than the majority of their brethren, hands white and soft, gold eye-glasses, gold watch and sometimes a gold-headed cane, and visiting *socially* the congenial members of their flocks and *professionally* the poor and the sick. And, remember, all this living earned not by legitimate business enterprise, but by the toil of preaching the gospel.

Timothy Coop, the business man, honestly working to make money and as he had opportunity preaching the gospel, was a preacher after God's own heart ; but the professional preacher as above described, where shall we find him in the New Testament except in Simon the Sorcerer ?

The author of this book seems to have made it his opportunity to exalt himself, to defend the "Society" idea and to

praise Timothy Coop ; and, *per contra*, to criticize David King, to open up an old business transaction in which Coop was engaged, and to criticise "close communion."

To exalt himself. Mr. Coop reached the conclusion that professional evangelists were needed and that they should be obtained from America. Some objections having been raised by some of his brethren to some of the evangelists who had been sent from America on account of their opinions on the communion question, he determined to act independently of the "Evangelist Committee" in England, (something unheard of in the New Testament), and made a visit to America to meet the Executive Board of the "Society" at Cincinnati to induce it to send to England one or more evangelists. He offered to give to the "Society" \$5,000 for every \$10,000 it would raise in America for this purpose. The Board answered that it would consider the matter. Now we quote from the book, page 328.

"This closed the conference, but one of the members of the Board, who at that time had charge of a large and influential church, was so impressed by Mr. Coop's appeal and the apparent needs of the English field that he at once declared his readiness to resign his charge and go to England with him, if no one else suitable could be obtained. Mr. Coop was greatly touched by this proposal, as he could not understand how any one in the position of the brother mentioned could make such a sacrifice as would be involved."

When we read between the lines, we learn that this self-sacrificing member of the Board was the author of this paragraph. He is careful to let his readers know that Mr. Coop could not understand how any one could make such a sacrifice ! He is also careful to state that he *had charge of a large and influential church* ! No false modesty about this. He does not tell us that about this time the father-in-law's finances were not as easy as they had been, and that there was dissatisfaction against the "Pastor" in this large and influential church. He did not tell his readers that arrangements were made by which he was to receive more money than other evangelists. It has never been considered by Americans a very great sacrifice to be sent to England on a big salary. He says that he offered to go "if no one else suitable could be obtained." He does not tell us that the opportunity to go was offered to any one,

or that any one declined it ! but he does say that " after a few days this brother did decide to go." Not much time given to find some other suitable man. The indications are that he was in very great haste to make this great sacrifice !

To defend the "Society" idea. The larger part of the book must be read to see this purpose clearly, a short extract is hardly sufficient, though we will make one. On page 351, he says, after telling of the division of the congregation of which Mr. Coop was a member, and over which our author was installed as "Pastor."

"Mr. Coop felt that the new Church, while it would hold steadfastly the principles for which he had been contending during so many years, would, at the same time, try to improve upon the methods which had heretofore been chiefly relied upon in this country. At any rate, he felt that now, for the first time, the movement for the restoration of Primitive Christianity in this country would take on more decidedly the American type than it had done in the past. He had, for a few years at least, felt that this type was necessary in order to the success of the movement in any high degree."

Remember he has been to the "Society" in America, has secured one of the Executive Board of this Society to come to England to put the Society plan into operation, and that it was an *improvement* on the old plan, and that the Society plan "*was necessary in order to the success of the movement in any high degree.*"

To praise Timothy Coop. We refer to the whole book. *To criticise David King.* At the annual meeting (an association unwarranted by the Bible) of 1868, a committee consisting of King, Tickle, Linn and McDougall, was appointed to correspond with three of the leading American publications "in reference to certain differences between the churches in America and Great Britain". In reference to this our author, on page 256, writes :

" These letters were never written by the committee appointed for that purpose, but a series of nine letters were written by David King himself, which were printed in one of the American papers referred to, and also in the *British Millennial Harbinger* for 1868 and 1869, of which Mr. King was editor. It is a somewhat singular fact that no one but Mr. King signed these letters, and yet it would have been possible to

secure the signatures of all the other members of the committee had they endorsed what the letters contained. * * * Mr. Coop had no sympathy with the appointment of the committee in the first place, and he had still less with the letters of Mr. King, whom he styled a *self-appointed writer*."

What impression does this extract make on the reader? Does it not say that in 1868 a committee was appointed to write certain letters, but instead of the committee writing them, Mr. King wrote them himself, and that the other members of the committee would not sign them because they did not endorse them, and that Mr. Coop styled Mr. King a "self-appointed writer", because he did not consult the other members of the committee when he wrote the letters? Can it mean anything else? Now what are the facts? Mr. King had not only promised a series of letters to the *American Christian Review* BEFORE the Annual Meeting of 1868, and some of the letters were printed in America BEFORE that Annual Meeting was held, at which this committee was appointed!!

Again: On page 246, speaking of an interview with Mr. Wallis, editor of the *Harbinger*, he quotes a statement as coming from Mr. Coop:

"He often spoke to me about giving up the editorship of the *Harbinger*, and did not know what to do with it. A little time before he gave it up, David King was associated with him in the editorship, and of course Bro. Wallis expected that Bro. King would probably be his successor. But he had his misgivings about the propriety of this, and he (Wallis) very much feared to trust the *Harbinger* in his hands."

Mr. King was *not* associated with him in the editorship; his connection with the magazine was announced in these words: "Bro. King will also [with other contributors mentioned] contribute matter for eight pages monthly." Bro. Wallis spoke of an *associate editor* as follows: "Our Bro. Greenwell is now *united* with us in conducting the *Messenger*." Mr. Wallis was under no obligation to transfer the magazine to Mr. King. He did express misgivings about transferring it to Mr. King, but his fears were that the magazine was not expected to be *self-sustaining*, and he doubted whether Bro. King should assume the *pecuniary risk*!

Again: "But it would appear that at least some of his fears were realized in the subsequent management. Mr. Wallis' first volume in 1848 contained 580 pages, and his last in 1861, 628 pages; while the first volume of King, in 1862, contained 432 pages, a drop of nearly 200 pages; and only eight years after there was a drop of another hundred, although the membership of the churches had increased from 2528 in 1861, to 4040 in 1869."

The facts are: With the concurrence of Wallis the *price* was reduced one third, the *pages* not so much. No other change took place for *thirteen* years, instead of *eight* years, and then it was changed from a monthly to a semi-monthly, and the size of the page enlarged, and the price reduced! Our author may attempt to shield himself behind the fact that Mr. Coop, not he, made these statements. He should have verified the statement before publishing it, both as a matter of justice to his patron and to Mr. King.

An old business transaction: On page 301, he commences a narrative of a business transaction in these words: "A temptation or trial was presented to me—whether it was from the Good Spirit or the evil spirit I will not say." A writer in the *Wigan Observer*, of May 22, 1889, which paper is before us as we write, says: "It is not a little significant that, after time and age had toned down the rigor of the occasion, Mr. Coop doubted whether it was *good* or *evil* spirit that led him into that speculation. A widely concurrent verdict *then* and *now* might have helped him to the certainty that it was *the evil spirit*—that the devil went into it with him and never came out."

Close Communion: Years ago there was a partial rupture between the disciples in Great Britain and some of the disciples in America, in regard to the admission of unimmersed persons to the Lord's table. The disciples in Great Britain contending that only the immersed should be *permitted* to partake, while most of the American disciples contended that they should neither be *invited* nor *prohibited*—that they were not communing with men but with the Lord Jesus, and if unworthy persons partook, they were not injured. Some insisted that there were *Christians* in all the religious organizations, and that we should not act as judges, but *invite* all professed Christians.

This position has gained ground and most of the "Society" party now advocate it, some of whom go so far as to invite unimmersed persons to offer thanks for the bread and cup. There are many disciples in America, and the editor of this magazine is of that number, who do not believe in *inviting any one* to partake. They believe that only those who are in the Kingdom of God should spread the table and offer thanks; that the passing of the bread and cup from hand to hand in a promiscuous assembly is not an invitation to anyone; that no child of God has any more rights than any other, and, hence, none can *invite* and none but citizens of the Kingdom have the right to come to the table.

Want of space forbids a further review of this book.

THE LORD'S SUPPER :—A book of 518 pages compiled and edited by John L. Brandt, and published by the *Standard Publishing Company*, Cincinnati, 1889; price \$2.00, postpaid from Publishers.

"It is a compilation of nearly three hundred original articles, by two hundred and twenty-seven different authors, the most distinguished in the leading religious bodies." This is what the publishers say in their circular, but it is not true, for any one of extensive reading can look over the list of authors and find more unfamiliar than familiar names. A man of ordinary reading ought to be familiar with the names of the two hundred and twenty-seven *most distinguished* men in the leading religious bodies, but he will find many strange names in this list of the "most distinguished." There is much that is good and true, and much that is not true, as we understand it. The compiler had some "opinions", and he has made his selections from those authors, only that agreed with him. This is not a fair presentation of the subject. On the subject of the wine in the Supper, whether fermented or unfermented, he quotes from only three writers, all on the same side, when he must know that the scholarship of the world is on the other side in overwhelming numbers. On the subject of the frequency of partaking of the Lord's Supper, seven writers are quoted, all of whom are in favor of weekly observance. There are many

learned writers who advocate monthly, quarterly or yearly observance. It is not fair in a *compilation* to exclude one side. In reference to the disposal of what is left over of the bread and wine, he quotes from several, but all on the same side, and that side the superstitious side.

As we remarked before, there is much that is good and valuable in this book, and we are sorry that more fairness has not been shown in dealing with controverted questions.

EDITORIAL.

THE LAW OF LOVE :—Prof. I. B. Grubbs has written quite frequently on this subject as he applies it to the use of the organ in the public worship. His positions have been generally such as we could accept, although we think his exegesis incorrect. We desire to quote and call attention to some of his statements in the *Apostolic Guide* of August 30.

“When it is foreseen that agitation over anything not required by the New Testament will result in division, and yet the advocacy of such non-essential, be it innocent or pernicious, is pushed to the rupture of fellowship, its persistent supporters must be regarded as having their full share in the guilt of the iniquitous procedure, granting the absence of all conscientious constraint on either side.”

“If my brother is less to me than my preferences as to something by me deemed a ‘mere expedient’, either I or my religion must be regarded as wrong.”

“But as a matter of fact, ordinarily, if not always, in a case of division, there are good men and true who vacate their places in a congregation because they cannot do moral violence to themselves by a practical endorsement of what they regard as a sinful innovation. In such case the responsibility for the sin of division *rests wholly* on the voting majority who can and ought to waive what they are not conscientiously constrained to adopt, as they do not regard it as sinful to do without it. But

it has been said in reply to this, that a man's conscience must not be regarded unless it is sustained by the plain utterances of the Word of God. Now, of course, every good man who makes a plea of conscience, certainly believes that in this he is sustained by the Scriptures. Does the objection imply that the man's conscience must be ignored in case of mistake on his part?"

These positions are all taken in a controversy concerning the use of the organ in the public worship, and we accept them as correct. Let us apply them to the Society idea. Almost as many disciples oppose the one as the other, a few more opposing the organ. They are equally as conscientious in their opposition in the one case as in the other. Why will not these positions apply to the Society idea? Prof. Grubbs is a supporter of the Society. We do not understand the consistency of those who oppose the organ and defend the Society, especially when nearly all the men employed by the Societies are organ advocates, doing all they can to introduce the organ. We believe that the Society idea is equally unscriptural with the organ, and its tendency more dangerous and subversive of apostolic teaching and practice. According to the Prof.'s positions we are not required to give our reasons or to show that they are sound, it is sufficient that we are conscientious. We are conscientious in our opposition, and we cannot hold membership in a congregation that as a congregation co-operates with the Society, and we cannot fellowship those who co-operate with the Society. There are more disciples in America and Europe in harmony with us in this position, than are in co-operation with the Society, and this "expedient" will inevitably produce a rupture in the fellowship. In fact, the rupture now exists, but on account of our congregational polity there has been no formal declaration of non-fellowship. The peculiar workings of the Society agents make it difficult for individuals to decide upon a proper course of action. In some congregations, individuals make contributions, and the congregation is not responsible; in some, the congregation makes the pledge, and it is paid by voluntary contributions; in some, the "Pastor" makes the pledge and collects it by private contributions; and some take the contribution out of the common

treasury. Those, who are conscientiously opposed to it, hesitate to dictate to others who are acting as individuals, and in the congregations where it is taken out of the common treasury, satisfy their consciences by saying that they give their contributions for lawful purposes. They dislike to force a division, and will stifle their consciences sometimes rather than do it. But they are becoming restive, and they will not much longer remain inactive. The division will soon come, and woe be to those who cause it by an insistence upon their plan. Hear Prof. Grubbs:

"When it is foreseen that agitation over anything not required by the New Testament will result in division, and yet the advocacy of such non-essential, be it innocent or pernicious, is pushed to the rupture of fellowship, its persistent supporters must be regarded as having their full share in the guilt of the iniquitous procedure, granting the absence of all conscientious constraint on either side."

The Society advocates can not claim that their consciences would be wounded if their plan were dropped, because they claim that it is only a human plan; but the opposers must wound their consciences if they submit, because they believe that it is contrary to the plain teaching of the New Testament. Now if it is clearly foreseen that the continued advocacy of this plan will cause a division, then if its advocacy is continued and the division comes, Prof. Grubb's proposition decides who shall bear the blame.

A large majority of the disciples are getting tired of the "clerical Pastor", of the organ, of district and state evangelists, of the reaching out for control of schools, etc., of ministerial associations, and the unchristian taunting that they are receiving. The love of peace and the desire for unity may be strained beyond endurance, and it seems to us as if the Society party were doing all it could to hasten the rupture. "*Quem Deus vult perdere, prius dementat*", and the Society leaders seem to be madmen in their efforts to offend their brethren, and we have no hope of change in them. We had as well make ourselves ready for the division, for it is inevitable.

CIVIL GOVERNMENT:—In our April number, thinking that the series of articles on the *Christian's Relations to the Civil Government*, by David Lipscomb, was concluded, we published a review of it. We were mistaken, the writer intending to furnish another article, which we published in the July number. We hope that it has been read carefully. We desire to review only a few of the points presented.

To the first seven pages, which are devoted mainly to a *resume* of the former articles, we desire to say nothing in addition to what we said in our April review. On page 420, under the title OBJECTIONS, he attempts to break the force of the incidents of Joseph and Daniel in the Old Testament, and Cornelius, the Philippian Jailer, and Erastus in the New Testament, holding office under the civil government. His reply is, that Joseph and Daniel were slaves, and as slaves discharged those duties as any slave would discharge any other service. We answer: True, they were slaves, and as slaves discharged this service, but being slaves was no justification for them to do an unlawful thing. As a servant Daniel was commanded to worship the king, but it being unlawful for him to do so, he refused to do it. Had it been unlawful for him to have held office under the government he would not have done it. Servitude is no excuse for doing sinful things; we are to obey God rather than men; and the example of those men evidently teaches that office-bearing in the civil government is not sinful.

On page 423, we come to his explanation of, or rather reply to, the lesson usually drawn from the lives of Matthew, the Eunuch, Cornelius, Paul, the Philippian Jailer, and Erastus. Of Matthew and Paul he says, that we know that they gave up their offices when they became disciples. Matthew was a tax-collector, and to be an apostle it was necessary for him to be with Jesus constantly. He could not remain in any secular business while following Jesus about over the country. Some of the others gave up their fishing for the same reason, and if we say that, because Matthew resigned his office of tax-collector it was wrong for a disciple to be an office-holder under the civil government, we must say, that it was wrong for a disciple to be a fisherman. Not one word is said to intimate

that being a tax-collector was incompatible with being a disciple. We did not know that Paul held any office under the civil government. He was an officer of the Jewish High-priest for the purpose of arresting Christians, and of course when he became a Christian he ceased to be a Jew in faith and a persecutor of Christians. Our writer says,

"It is not said of any one of these that he gave up his office. Of these, we know the after lives of Matthew and Paul, only. We know that they gave up their offices, from the record of those lives. Those whose after lives are given, having surrendered their offices, creates the presumption that the others did so, too. It is not said that those who worshipped idols, ceased to worship them on their conversion to Christ. It is not said that those who stole or lied, or were habitual drunkards, ceased to follow those sins; yet no one doubts they did forsake these sins, because it was well understood that the Christian religion demanded the cessation of such courses; and no declaration that they ceased the practices was needed. Now, if it was equally true that it was well understood by all, friend and foe, that a profession of the Christian religion involved a ceasing to support human government, it would no more need a declaration that an officer, on his conversion, ceased to hold his office, than that a rogue, on his conversion, ceased to steal."

The fact that one man gave up an office because he could not *physically* discharge the duties of that office while being a disciple and companion of Jesus, is not presumptive evidence that some other man gave up some other office that did not physically conflict with his being a Christian. Matthew was compelled to be with Jesus all the time, and hence could not remain at home to collect taxes; but the jailer could be a Christian and remain at home to discharge the duty of keeping prisoners in confinement. It is true, that it is not said that liars who became Christians ceased to lie, but the positive command is given that men shall not lie; but there is no direct command that men shall not hold office. It was not well understood by all that Christians could not hold office; it is a mere inference by our writer and some previous writers; and it is nothing more than an inference, an inference, as we understand the argument, without foundation. His disciples, as well as the Jews, understood that Jesus was to set up a civil government, a government in opposition to Cæsar's, and they

were scheming to be appointed to office in it. That did not look much like office-holding was understood by friend and foe to be incompatible with citizenship in his kingdom.

On page 424, we read :

"In addition to the reasons presented, why a Christian cannot hold office, the peculiar duties required of two at least of these officers would absolutely prohibit their continuing in office. The centurion and the jailer were officers in the Roman government. It was persecuting Christians. The work of the centurion, at the crucifixion of Christ, was to have him crucified, then to seal and guard the tomb. His duty was to arrest, scourge and place in the stocks, or execute men and women convicted of being Christians. It was the duty of the jailer to imprison Christians, place their feet in the stocks, lacerate their bare backs, cast them into the dungeons and keep them fast and safe."

Of course Christians must not do anything contrary to the law of God, and whenever the civil and the divine laws come into conflict, then obedience must be given to the divine. At the time of the crucifixion, the Roman soldiers were used to crucify Jesus, but then the gospel had not been preached. When Cornelius became a Christian the Roman government was not persecuting Christians, and probably there was no occasion for him to resign. There is no intimation that he did resign. It would be a reasonable expectation to suppose, that if he had resigned, the historian would have mentioned it. Suppose the king had become a Christian, would it not have been much better for the cause of Christianity for him to have remained king, than to have abdicated in favor of an unbeliever? Would it not be much better for Christians, in days of persecution, to have Christians for jailers?

Hear him still further: "The escape of the Christian prisoners subjected the jailer to such torture, that he of Philippi preferred death by his own hand to incurring it. * * * Yet he took them out and incurred the risk. * * * It is probable * * * that he paid the penalty by torture and a dreadful death, unless he fled. Had we his later history, it would much more likely be of his martyrdom than of his continuance in office." We have quoted this to show how active an imagination our essayist has. There was an earthquake; the prison doors were thrown open; the jailer was alarmed; he thought *

the prisoners were fled; finding them safe his attention was arrested by the words of Paul, and he was convinced that there was something divine about those men who had been arrested for preaching Jesus the Christ. The jailer had been commanded to keep them safely, he was not commanded to put them into the inner prison, nor to put their feet in the stocks. When he brought them out of the inner prison, he was violating no command, and consequently he was not running any risk of punishment. He did not flee, for he was there the next morning acting as jailer, had put Paul and Silas back in the prison, was holding them as prisoners after Paul or Silas had baptized him, and when the magistrates sent word to him to release them, he communicated with his prisoners, they refused to go out, he reported back to the magistrates, and then the magistrates came and released them. The narrative leaves the jailer still jailer, without the least intimation that he resigned or was punished.

As to Erastus, who is spoken of as the treasurer of the city of Corinth in Rom. 16:25, our writer says: "While the treasurer, or properly steward, of the city, may mean the treasurer to the city government, it may mean the steward for the church in the city"; and on this statement in connection with the context, he concludes that this Erastus was not the city treasurer, but the church treasurer. *Οἰκονόμος τῆς πόλεως*, may not mean "treasurer of the city", for it does mean that. It may not mean the steward of the church, for it is never so used, and he cannot show that the congregations had treasurers or stewards. "This letter was written during the intensity of the persecution of the church by Nero." We think that this is a mistake, but, even if the statement is correct, it proves nothing, for we know that even during the period of his fiercest persecution many Jews held office in the civil government, and the persecution of Christians was because they were considered a sect of the Jews. Our writer takes for granted that the Erastus of Acts 19:21, is the same man who is spoken of as the treasurer of the city of Corinth. has no conclusive grounds for this assumption, the similarity of names is all the foundation, while the narratives are against it. The

International Revision Commentary, says: "Erastus was most likely the same as the person alluded to in Rom. 16:23, as the companion of Timothy, on the supposition that his rank would be a support to him." This is what Howson and Spence say, but Schaff, the editor, adds, "Many of the best critics, however, identify this Erastus with the one spoken of in 2 Tim. 4:20, and distinguish him from the treasurer of Rom. 16:23. (Neander, DeWette, Meyer, Hackett)." Lechler in *Lange's Commentary*, says: "Of Erastus nothing further is known, in addition to the fact mentioned in 2 Tim. 4:20, as his identity with the Erastus mentioned in Rom. 16:23, is very doubtful." Quotations to the same effect could be made from many other standard works.

What our writer says about Paul's connection with the civil government, commencing on page 427, proves nothing for or against his position only so far that Paul confessed his Roman citizenship and claimed the advantages that it gave him. The course of argument presented would indicate that our writer's idea is, that when the civil government needs the services of its subjects to uphold it and discharge its functions, then the Christian must stand back on his Christian dignity, but when the Christian's person or property is in danger, then he can call on the civil government to protect him! It is a poor rule that will not work both ways. It is very evident notwithstanding all the ingenious reasoning that men can present, that civil government is absolutely essential to any civilization, and God never has, and cannot in harmony with his character, prohibit his people from engaging in anything that is absolutely essential to the betterment of the human race. As long as men remain subject to human passions, so long will there remain a necessity for human authority for restraining those who did or might yield, and if Christians cannot act in that capacity there remains a necessity for some men to remain out of Christ to protect those in Christ from the attacks of those who may backslide, who may yield to temptation. A community of persons living on an island, all Christians; after a while one of them is tempted to steal, and does steal. He is excluded from the social and congregational

fellowship. He keeps on stealing, what is to be done? The Christians have done all they can do. They can have no civil government, they can make no laws beyond those in the New Testament. The man keeps on stealing what can they do? They send off to the main land and get a lot of ungodly men to come and live with them to protect them in their persons and property! Does any one have such a conception of God's wisdom as that would indicate?

Beginning on page 430, he gives quotations from three of the "Fathers" and from several historians. He quotes from Justyn Martyr, that "Christians pay taxes and customs", and that the image on the coin being Cæsar's must be given to Cæsar, but ourselves to God. No one denies this as correct, but this does not prove that Christians must not take any part in civil government. And when he quotes from Origen, that Christians can do more for mankind and the government by teaching morality than by being soldiers and magistrates, we agree with Origen, but it does not prove that Christians cannot assist in carrying on civil government. The quotation from Tertullian is unfortunate. "The Cæsars themselves would have believed in Jesus Christ, if they had not been necessary for the world, or if Christians could have been Cæsars." Then, according to Tertullian, men are kept from being Christians so that they can carry on civil government whereby Christians may be protected from evil men!

Neander is quoted to show what the early Christians thought upon this subject. We are willing to admit that the very earliest disciples of Jesus gave themselves wholly to the worship of God, and that they sold their possessions and had all things in common, but what does that prove? Not that it was obligatory upon Christians, that it was wrong to have property in severalty, but that these disciples did not understand the facts of the new kingdom. They thought that the end of the world was nigh, and that worldly things were not worth looking after. But this was a mistake on their part, and in the course of time they came to look at things differently and acted differently, until at the present time our author scrutinizes very closely the title to a piece of property before buying, and knows very certainly where his contribution to the Lord is going

before he gives up his ownership in it. Not much having "all things in common" with him, although the early disciples did it. Their refusal to participate in civil affairs and their having all things in common rested on the same foundation, not on a command of God, but upon their "human ignorance", as Gibbon puts it. He admits that historians record how gradually Christians began to take part in civil affairs, but he fails to state that this change came about as they began to understand that the end of the world was not immediate. We conceive it to be no argument in support of his position to quote from Mosheim, that there were persons prior to Luther who held to the doctrine of non-participation in civil government, and that Menno advocated the same thing. We have the Shakers, or Friends, who now do the same thing, but the Waldenses, the Wickliffites, the Hussites, the Mennonites and the Friends, teach other very erroneous doctrines that our essayist would be slow to accept, and we will wave them all aside with the simple statement, that human authority is worthless unless built upon a divine foundation. Nowhere in the divine revelation is a Christian commanded to do anything that would place his person or property at the mercy of sinners, but we are commanded to provide for those dependent upon us. This provision cannot be made without civil government, and God does not prohibit Christians from directing and controlling as much as possible that which is so essential to the well-being of the human race.

"THE UNBAPTIZED."

EDITOR APOSTOLIC GUIDE :

In your issue of June 28, you publish some words from the pen of Prof. McGarvey, of Lexington, Ky., in reference to a review I made in the July *Quarterly* of a lecture he delivered before the *Junior* class in the College of the Bible, which

lecture he himself reported for publication in your paper of May 17, under the title, *The Unbaptized*. I desire to say to your readers a few words in reference to that reply.

He says that he notices my review of his lecture, as well as a review made by Mr. Noland of the *Central Methodist*, lest we should think we were slighted! Very considerate in the Professor, but I hasten to assure him that I expected no reply (?) as I was confident he could make no defense of his teaching. He makes no *reply* to my strictures. All that he attempts to do is to create a diversion by informing his readers that Mr. Noland, a Methodist, objects to his lecture, on the ground of its narrowness, while I object to it on account of its broadness, and, hence, he must be right! Mr. Noland objected to utterances that I approved, and I objected to statements that Mr. Noland would approve. The Professor was riding two horses going in opposite directions, and, instead of finding safety in his performance, he has fallen under the feet of both.

The reason of my asking the privilege of addressing your readers, is this statement in his last article:

"Both [Noland and Herndon] are guilty of the fallacy of putting into my mouth as my statements their own inferences from what I wrote; a fallacy to which some men are so habituated that there can be no satisfactory discussion with them." I do not know what Mr. Noland did, but I do know, *that as far as I am included in the statement, that it is absolutely untrue*. I have before writing this, re-read my editorial, and I challenge him to point out a single sentence in it in which I have put a statement into his mouth as his statement that was not his statement. When he makes so grave a charge, it is his duty as a gentleman (to put it on no higher ground), to give his proof or an apology.

To the further *insinuation*, that such is my habit, I make the same reply.

E. W. HERNDON.

COLUMBIA, Mo., July 8.

RESPONSE.

DEAR BRO. WILLIAMSON :

I thank you for sending me the preceding note from Dr. Herndon. For the reason which he quotes, and another given in my Exegetical Notes, I do not desire to discuss with him the merits of the article which he reviews, but I think it proper to show that the remark of which he complains is not untrue or unjust. I give some specifications :

1. I said, "Of course, life-long neglect of baptism is a sin, and if persons who are guilty of this neglect are saved, it will be because this sin among others is forgiven." He quotes these words, and adds: "Here he broadly insinuates that God will forgive those who *wilfully* neglect to be baptized." Further on he demands, "What occasion is there for you to be excusing men in wilful disobedience and to be giving them hope of salvation?"

As I said nothing about wilful neglect, or wilful disobedience, and as there is such a thing as sin of ignorance, here is a clear case of putting into my mouth as my statement, an inference from what I wrote.

2. I spoke, in the words above quoted, of God's *forgiving* the sin of the persons in question, and saving them; but Dr. H. says of me, "He proposes to save them by lives of piety and self-sacrifice." This is putting into my mouth another inference from what I said, and making me base the hope of salvation for the persons in question on their goodness, when I really based it on God's mercy in forgiving their sins.

3. In reference to the sin in question I wrote: "No man can say with absolute certainty that it will be forgiven, but I sincerely hope that in the case of all godly persons, it will be." Dr. H. says to me, "You have presumed to enter into the secret counsels of the Almighty, and have dared to decide what would be his decision." In this instance he has charged me with doing the very thing which I had really said no man can do.

As to the article which Dr. H. criticises, I consider it capable of self-defense in the eyes of all fair-minded men, and I have no concern in regard to its fate.

J. W. MCGARVEY.

REMARKS.

In the *Apostolic Guide* of June 28, appeared an article from Prof. McGarvey in reply to a review of one of his lectures that we had published in the July No. of this Magazine. (The July No. was issued June 20). July 8, we sent to the editor of the *Apostolic Guide* the foregoing reply. In the *Apostolic Guide* of August 16, *one month and eight days* after our reply was sent, it was published with Prof. McGarvey's reply to it. The editor had published Prof. McGarvey's reply to our criticism as soon as he could furnish the reply, but held back our reply *over five weeks*, having sent our reply to Prof. McGarvey for him to see it before he would publish it. We have good grounds for complaint of such treatment, but have learned by experience to expect no other kind from the "Society" papers. Our readers will notice that it took Prof. McGarvey *five weeks* to study up his reply, and what a reply!

Please notice that he accuses us of being "guilty of the fallacy of putting into my [McGarvey's] mouth as my statements their [Noland and Herndon] own inferences from what I wrote." To justify that statement he quotes from me: "Here he [McGarvey] broadly insinuates that God will forgive those who wilfully neglect to be baptized", claiming that this statement is *putting in his mouth as his statements* our own inferences. We leave it to every candid reader to decide, whether his charge is sustained. We first quote exactly his words and then say that in that language he *broadly insinuates* so and so. Is that putting in his mouth as his statement our inference? We give his own words and then give our interpretation of them. Is that putting words in his mouth?

Again: In our review we quoted from his lecture, "Of course life-long neglect of baptism is a sin, and if persons guilty of this neglect are saved, it will be because this sin among others is forgiven", and asked, "What occasion is there for you to be excusing men in wilful disobedience, and to be giving them hope of salvation?" He quotes this and says: "As I said nothing about wilful neglect, or wilful disobedience, and as there is such a thing as sin of ignorance, here is a clear case of putting into my mouth as my statement, an inference from what

I wrote." We submit this to a jury of his "Society" brethren, with no fear of their verdict, for there is nothing put into his mouth as his statement. But we wish to call attention to his quibble so as to denounce it. He said, "As I said nothing about wilful neglect, or wilful disobedience, and as there is such a thing as sin of ignorance." He was speaking of "persons who are *guilty* of life-long *neglect* of baptism", and called it a *sin*. We submit it to any one, whether he was speaking of *ignorant* persons. Does "guilty of life-long neglect", when described as a "sin", mean a "sin of ignorance"? Was he speaking of persons who were *ignorant* of the command "to be baptized", or was he speaking of persons who had heard of it, but had concluded that it was not necessary, or that sprinkling or pouring would do as well? Whom was he talking about? His insinuation that he was speaking of those who were ignorant of the command, when he described them as "guilty of life-long neglect", is too flimsy, and it is not honest.

Our statement that "he broadly insinuates that God will forgive those who wilfully neglect to be baptized", is not putting a statement into his mouth as his statement; but we insist that it is a correct interpretation of his lecture. If life-long neglect of baptism is a sin", and he says it is, is it not a *wilful* neglect to be baptized? Can a "life-long neglect" be anything but a "wilful neglect"? Can a person who is ignorant of a command be said to "neglect" that command? If this is a sample of his teaching in the class-room, we pity his pupils. Again: In reply he says: "I spoke, in the words above quoted, of God's *forgiving* the sin of the persons in question, and saving them; but Dr. H. says of me, 'He proposes to save them by lives of piety and self-sacrifice.' This is putting into my mouth another inference from what I said, and making me base the hope of salvation for the persons in question on their goodness, when I really based it on God's mercy in forgiving their sins." We never put this statement in his mouth. Of course whenever any man is saved it is by God's mercy, but God always has some reason for exercising his mercy, and when Prof. McGarvey speaks of God's saving those who are guilty of the sin of a life-long neglect of this command, of

course he means that He saves them by his mercy, but the question is, Why does God exercise his mercy in the case of these persons? Does He do it just because he can, or does He have some reason for doing it? Remember what Prof. McGarvey says: "but Dr. H. says of me, 'He proposes to save them by lives of piety and self-sacrifice', * * * making me base the hope of salvation for the persons in question on their goodness, when I really based it on God's mercy in forgiving their sins." Now we will quote his exact words, and put nothing in his mouth but his own words. Hear him: "At this point one of you [one of the junior class to whom he was lecturing] replied: 'I do not see how you can say you hope for it, for hope is made up of desire and expectation, and though you desire it, you can not expect it.'" He answered: "I answered, I both desire and expect it. When I think of men and women *who love God devotedly, and show that they do by LIVES OF PIETY AND SELF-SACRIFICE*, as many unimmersed persons have done, I would not say for my right arm that they will be lost. On the contrary, I expect them to be saved; and I base my expectation on the mercy of God, who, I am sure, *will forgive and save all who THUS LOVE and SERVE him*, notwithstanding the imperfection of their obedience." Does this not convict him of quibbling? Why will men, when they have made a blunder, try to wiggle, and twist, and squirm out of it, instead of frankly admitting their error? All men are liable to make mistakes, and not even a Professor in a Bible College is exempt from this common infirmity. Men are disposed to overlook mistakes when candidly confessed, but confidence is lost when the person shows a disposition to be disingenuous.

But he accuses us of putting statements in his mouth as his, which he never made. Probably we can show that he is guilty of treating us as he claims we treated him. "Dr. H. says of me, 'He proposes to save them by lives of *piety and self-sacrifice*.'" Now listen: "This is putting into my mouth another inference from what I said, and making me base the hope of salvation for the persons in question *on their goodness*", etc. Now he says that we said "piety and self-sacrifice", but in the same paragraph he says we said "goodness"! "3. In

reference to the sin in question I wrote: 'No man can say with absolute certainty that it will be forgiven, but I sincerely hope that in the case of all godly persons, it will be.' Dr. H. says to me, 'You have presumed to enter into the secret counsels of the Almighty, and have dared to decide what would be his decision.' In this instance he has charged me with doing the very thing which I had really said no man can do." He did say that no man could say with absolute certainty what God would do in this case. Why? Because God had not revealed his purpose; therefore, His decision in this matter was a "secret counsel" of the Almighty. Did Prof. McGarvey attempt to decide what this "secret counsel" of the Almighty would be? Listen: "*I expect them to be saved.*" You said that no man could say with absolute certainty. Why did you say that? Because God had not revealed his purpose. Then it was his secret. But you say you *expect* them to be saved. Then you have *presumed* to enter into His secrets, and have dared to foretell His decision!

We regret exceedingly to be compelled to use such plain language in reference to a man occupying the position he does, but when he so far forgets himself as to charge upon us, as our practice, the fallacy of putting into his mouth as his statements our own inferences, and then to manifest so great a want of candor in his endeavor to avoid the consequences of his teachings, we have no alternative.

If he should reply to this in the *Apostolic Guide*, we wish that its editor would have a sufficient sense of fairness to publish this article entire; but we do not *hope* it, for "hope is made up of desire and expectation", and while we *desire* it we do not *expect* it. Were he to treat us as kindly as he treated Prof. McGarvey, when the Prof. sends in his reply, the editor would forward it to us, and publish it and our reply to it in the same issue of his paper, but he will not do that. There is one law of treatment, with Society men, for a brother who favors "Societies", and a very different law for the brother who condemns them.

We wish to say to Prof. McGarvey, that we will not consider ourself slighted should he make no reply to this; we will understand that he has twisted himself so much in his first

reply that he can neither untwist, nor twist any more, and we will excuse him from attempting the impossible ; but we would be gratified if he would ingenuously admit his error, but we do not hope it, for hope is made up of desire and expectation ; we have the desire, but not the expectation.

A. REFORMATION OF "THE REFORMATION."

(*From the Church Register.*)

God, at sundry times and in divers places, has raised up men to do a special work. When He wanted Saul rebuked for his disobedience He sent to him Samuel, who told him that obedience was better than sacrifice. When He wished Ahab checked in his wicked career, He sent to him the stern and fearless Elijah. And when Herod was to be reprov'd for his life of adultery, God found the man who would do the work in the person of John the Baptist. When the gospel was to be preached to Felix, Festus, Agrippa, Nero and others, God raised up the grand and noble Paul, who did not shun to declare to them the whole counsel of God. Further down the stream of time, when the church had been led into the wilderness by popes and priests, and the Bible had been bound in chains, the Divine Father found a leader of the people in Martin Luther, and a man who would even dare to break asunder the chains that bound God's word.

Still later, when the various Protestant churches had filled to overflowing their cup of folly, and were everywhere teaching for doctrine the commandments of men, God raised up from among their brethren a leader and reformer in the person of Alexander Campbell. This great reformer did not wish to establish a new sect, another denomination or start another branch of the church. The people had perverted the right way of the Lord, were following human leaders, wearing human names, and had almost laid aside the word of God for human creeds. The work that Bro. Campbell wished to do was to correct the errors of the people and lead them back to the Bible and Christ. He started out to call Bible things by Bible names

and to rid the church of humanisms. He felt that God had set him on the walls of Zion to watch, and if he did not lift up his voice and cry aloud he would be condemned. The object that he had in view was not simply to oppose people and find fault with their teaching. No; not at all. He wanted to agree with them as far as he could, and find as little fault as possible. His great heart was full of the love of God, and he desired the salvation of his countrymen. With Paul he could say, "Brethren, my heart's desire and prayer to God for Israel is, that they may be saved." Being led on by this motive he rebuked sin in high places and in low places and did all he could to teach the people the pure, unadulterated word of God, which was able to build them up and make them wise unto salvation. In this work of reforming and restoring he was not long alone. Soon, yes, very soon, others came to his assistance. Grandly and nobly did these true men carry forward the work committed to their hands, and when they were called upon to lay the armor by, they could rejoice in the thought that they had succeeded in leading many back to the "old paths." Like the general of old they died happy when it was told them that the enemy was fleeing. And standing on the banks of the Jordan of Death, like Israel stood on the banks of the Red Sea, they could say, "Sing ye to the Lord for he has triumphed gloriously. The horse and the rider hath he thrown in the sea. The Lord is my strength and song, and he has become my salvation."

These true men of God are dead and gone to their reward, and left their begun work in the hands of their sons and daughters in the gospel. Some, I am glad to say, have been true to the trust committed to their charge, and others, I am sorry to say, have proved very unfaithful. In the place of going onward and upward, they are sliding gradually and almost imperceptibly back into sectarianism. They are longing for the flesh pots of Egypt, and are ready to cry: "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full." Yes, they are ready to decide against Caleb and Joshua, and turn back into the wilderness. Some of them, I fear, will never reach the promised land, and others will enter though as by fire. At

the rate things are going now I feel satisfied that it will not be many years before the Lord will have to raise up a man to reform the "Reformation." We have so many good, liberal, big-hearted, sympathetic men among us who think anything is right, just so you call it religion, that we are gradually drifting into the popular current. Belshazzar-like, we are feasting and having a good time while the enemy is gradually undermining our walls. After a while the handwriting will appear on the wall and our doom will be read out by a Daniel. Our forefathers fought and prayed to rid us of human names, high-blown titles, creeds, church fairs and every human innovation, and most admirably did they succeed. But they are dead and gone and so ungrateful are their children that they will have church fairs in the very houses where these men of God once condemned them. Will we, brethren, can we so far forget the prayers, and songs, and tears, and speeches, and articles, and lives of those noble men of God that we will bring back into the church the very things they labored to put out? My soul is sick and tired of this childish liberality that wishes to bend the word of God to suit the conscience of every one. "Let God be true but every man a liar." It has come to pass that many men among us are afraid to preach the truth. They try to see how near they can come to being a Methodist, Baptist, Presbyterian, Episcopalian, Catholic, Jew and a Christian at one and the same time. They studiously avoid preaching on faith, repentance, confession, the subject, action and design of baptism, lest they should loose their influence with some one who does not agree with them. They are moral cowards. Says one: "Brother Terrell, the reason these things are being brought back into the church is because of the element among us from other churches." It is true that the Christian church is an admixture from all of these denominations around us, but that does not, to my mind, account for the introduction of these things. I have noticed that as a general thing those who come to us from other churches are the most clamorous for the Bible, and the Bible alone. They came to us because they were sick and tired of these things, and they are not willing to be bound by them again. Had they wanted them they would have remained where they were. They did not want them, hence they

came out from among them. And I, for one, think it a perfect shame to force on them these things in their new home. My brother and sister, and myself, all came into the Christian church from these sectarian denominations, and when we left we did not bring a gold wedge, a Babylonish garment, nor a household god. Like Jacob of old, we buried all of our idols in a grave before we began the journey, and God being our helper, we never expect to turn back to the flesh pots of Egypt nor dig up the hidden images. These broad, liberal, non committal, goody-goodish, chameleon-like men, Judas like, or Arnold-like, are trying to betray us into the hands of the enemy. Brethren, this is no time for compromise. We are now in the thickest of the fight, and should "strike till the last armed foe expires." If we are right, let us not fear to tell the people so, and if we are wrong let us disband. We will do more for God by boldly defending the truth if we are right, than we will by compromising it away. Believing, as I do, that we are right, it does me good to tell the people so; and believing that they are wrong it is my duty to them and to God, to tell them so and to show them wherein they are wrong. Men may call me narrow, a legalist, and selfish, if they choose, but none of these things move me. To God I must render my account and not to them. If true to God, he will restore primitive Christianity by us and through us, but if untrue he will raise up some one to reform "The Reformation."

T.

The foregoing article was written by A. P. Terrell, associate editor of the *Church Register*, and is copied from the July number of that paper. We have copied it in order to bring it to the attention of a different class of readers, and that we might add some reflections.

After speaking of Alexander Campbell and his co-laborers, he says: "These true men of God are dead and gone to their reward, and have left their begun work in the hands of their sons and daughters in the gospel. Some, I am glad to say, have been true to the trust committed to their charge, and others, I am sorry to say, have proved very unfaithful. In the place of going onward and upward, they are sliding gradually and almost imperceptibly back into sectarianism."

This is a serious charge, but we believe it is true. The question is, who are those who have proved unfaithful and are

sliding back into sectarianism? Is it the editors of the *Christian Leader*, the *Octographic Review*, the *Gospel Advocate*, the *Christian Messenger*, the *Firm Foundation*, the *Bible Index*, the *Ecclesiastical Observer*, and this magazine? All of them have been accused of being old fogies and narrow, but we have never heard them accused of being untrue to the work commenced by those dead Christian heroes, or of having a tendency to slide back into sectarianism. Then it must be the editors of the *Apostolic Guide*, the *Christian Standard*, the *Christian-Evangelist*, and the *Christian Courier*. And, yet, A. P. Terrell affiliates and associates with these latter papers, rather than with the former!

He goes on to say: "Some of them, I fear, will never reach the promised land, and others will enter though as by fire. At the rate things are going now, I feel satisfied that it will not be many years before the Lord will have to raise up a man to reform the 'Reformation.' We have so many good, liberal, big-hearted, sympathetic men among us who think anything is right, just so you call it religion, that we are gradually drifting into the popular current." The editors first mentioned have never been accused of thinking that "anything is right, just so you call it religion", and hence he is not referring to them; he must have the others in his mind; and, yet, he associates with them!

"Our forefathers fought and prayed to rid us of human names, high-blown titles, creeds, church fairs and every human innovation, and most admirably did they succeed. But they are dead and gone, and so ungrateful are their children that they will have church fairs in the very houses where these men of God once condemned them." Compare the two sentences of this quotation, the last with the first. "What a fall, my countrymen!" "Human names, high-blown titles, creeds, church fairs and every human innovation", in the first sentence, have contracted in the second sentence, into "church fairs"! "Human names, high-blown titles, creeds, and every human innovation", are all forgotten, and only the pitiful "church fair," is mentioned! Out of a company of rollicking ruffians, a weak, mild-mannered girl is selected to be pilloried! Is this poor, pitiful weakling, this whipped syllabub of sin, the

only specification that you can make to meet the grave charge of "every human innovation"? But which class of papers have a leaning in the direction of all these dreadful things? Not the first, certainly. If the charge rests upon either, it must be with the other class.

We are inclined to believe that the MS. of his article had more in it than has appeared in print. We think the writer has moral courage, if we cannot see his consistency. In which list of papers do we find any tendency to endorse, encourage, or introduce "human names, high-blown titles, creeds, church fairs and every human innovation"? Not certainly in the first list. We wish that the types had permitted him to name some of the "every human innovation." We have been wondering whether if he had been permitted would he have named the "organ in the public worship." We think he would, and yet he co-operates with a human innovation, the *Christian Sunday School Convention*, that employs as its evangelists men who favor such use of them. Would he include the sending out of children with little brown jugs, to solicit from saints and sinners contributions for the Master, and afterwards the silly performance of the "Pastor", with much merriment in the church house, breaking those jugs to get their contents? The papers, that he advises his brethren to read, endorse this innovation. Would he include in his "human innovations", a Sunday School Convention with a President who holds to and publicly declares an opinion about Jesus that he (A. P. Terrell) would declare was destructive of all that is fundamental or essential in the religion of the New Testament?

He invited that convention to hold its annual session with his congregation, and labored for weeks to make its entertainment a success. Would he include in his "high-blown titles," "Rev." and "Pastor", as designations for preachers? The editors of the second list accept and defend the use of one or both of them. We are not satisfied that his "human names, high-blown titles, creeds, church fairs and every human innovation", should have no further specification than "church fairs." We want him to come out boldly, like a Christian soldier, and say what he means by these things. We know him very well, he is a special personal friend, and

we know that he has convictions and that he is not afraid to express them. We insist, that as he has said so much, that he must say more, and that he must "choose his company" according to his convictions. If he condemns things that a certain class practices, then he must not suffer himself to be numbered with that class, and he must not permit himself to be counted as an opposer of that class that does with pen and tongue condemn these human innovations.

"It has come to pass that many men among us are afraid to preach the truth." We demand, in the name of fairness, that you name the men. *We insist upon it.* We venture to affirm that if you will name the men, every name will be found in the list of those who advocate the society plan of evangelizing, and not a single name will be found in the list of those who are known as opposers of it. Now, here is a square issue. Will you meet it?

What is the ground of condemnation of these papers of the first list? The moral characters of the men who edit them will lose nothing by being compared with the characters of the editors of the other list of papers. They have as much intellect, and their papers contain matter of as much interest as the others. They are as devoted to the cause of the Master, preach as much with as little thought of personal advantage, as the others; and, yet, A. P. Terrell does not read any of them except the *QUARTERLY*, and does not recommend any of them to his congregation. Why is this? *They oppose our Society plan of doing missionary work!* This is the explanation of the ostracism. The *Society* is made the test of fellowship! A human plan of spreading the gospel is made the cause of a withdrawal of sympathy and fellowship! A. P. Terrell, good man as he is, and intelligent enough to see the tendency of things, will not invite an anti society brother to assist him in a protracted meeting! There is nothing that distinguishes the two list of editors but the things he condemns, and those with whom he affiliates defend and practice those things, while those whom he ignores are the ones who condemn the things that he condemns! A singular condition truly!

Read John 3-16

Let us place the two classes face to face. Missionary work carried on by a human plan, with its most active workers defending and advocating "high-blown titles, church fairs, and every human innovation"; many of them "afraid to preach the truth", "trying to see how near they can come to being a Methodist, Baptist, Presbyterian, Episcopalian, Catholic, Jew and a Christian at one and the same time"; many of them "studiously avoid preaching on faith, repentance, confession, the subject, action, and design of baptism, lest they should lose their influence with some one who does not agree with them"; some of them teaching concerning Jesus a doctrine that is destructive to all that his disciples hold to be true, and some spending a portion of their time in teaching that those who wilfully refuse to be immersed may and probably will be saved.

Individual missionary work—every preacher preaching as often as he can and wherever he can do the most good, and every disciple doing all that he can for the Master; opposition to all ecclesiastical titles, such as "Rev.", "Pastor", or "Elder", because they are condemned in the Word of God, being calculated to foster a spirit of human pride; opposition to "fairs" and all such plans for raising money for the Lord; opposition to choirs and instrumental music in the public worship; opposition to everything in doctrine or practice that can not be sustained by inspired precept, example, or legitimate inference; an emphatic demand for the proclamation of the gospel in its fulness, nothing to be subtracted and nothing added; and that the expectations of salvation be based, *not* "*upon the uncovenanted mercies of God*", but *only* upon his express promises.

"Choose you this day whom ye will serve, whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord." "As for you, O house of Israel, thus saith the Lord God; Go ye, serve every one his idols, and hereafter, also, if ye will not hearken unto me; but my holy name shall ye no more profane with your gifts, and with your idols."

THE PIOUS UNIMMERSED :—Some of our scribes are very much exercised, and have been for years over the fate of the "pious unimmersed." It has been suggested more than once that these good brethren could find a "government contract" in the largeness of its proportions, in looking after the interests of the "unpious immersed." In fact most of their surplus energy could be profitably expended in this direction.

The "pious unimmersed" are not very solicitous of our solicitude in their behalf, and the others sadly need our anxious care. We should also like to suggest that the "pious immersed" have some rights that these scribes are bound to respect, and one of them is to quit writing about the destiny of the "pious unimmersed", a problem in whose final solution they are not likely to be consulted.—*Christian Evangelist*.

CREEDS IN DEEDS.—The *Christian Evangelist* has an editorial with this caption. Some persons in donating ground upon which a church house is to be built, or when subscribing money to buy ground for such purpose and for building upon it, have certain conditions placed in the deed. These conditions are generally limited to the prohibition of the use of instrumental music in the building and the holding of fairs and festivals within it. To these restrictions, or to any restrictions, our editor objects to going into the deed. He claims that to do so is to have a written creed in addition to the Bible. In the organization of almost every congregation there is a written agreement to which the names of the members are signed, but we never think of calling those written statements creeds, because they are local and not made binding upon any one outside of that congregation. But our editor says: "The very worst, because the most harmful, of all the creeds of modern times, is the creed in the deed. A piece of land on which a church building is to be erected, or, it may be, the house itself, is conveyed to the trustees or corporation representing the church, on the condition that a certain dogma be duly upheld or a certain prejudice retained in all its future development! This invention for perpetuating hobbies, provoking law suits, and disrupting fraternal ties, whether indigenous to English soil or not, has flourished there more than anywhere else we

know of, and has borne its legitimate fruit. * * * It nearly always—if not always—happens that these creeds in deeds have for their object the perpetuation of some local or temporary phase of thought or practice, which the creed maker has allowed to obscure his view of the gospel."

Our experience has been that the conditions usually incorporated in the deeds have been in reference to the exclusion of instrumental music and church fairs. He calls these things "*prejudices*" and "*hobbies*", and a "*local or temporary phase of thought or practice*"; and he says that they are "certain to be outgrown by the next generation." Our information has been that these questions have been disturbing elements in congregations, leading to division, where there were no "creeds in the deeds", and that there has been no trouble in congregations of disciples where there were "creeds in deeds." It will be noticed that he speaks of the things mentioned in these deeds as "*prejudices*", "*hobbies*", "*a local phase of thought or practice*" "which the creed maker has allowed to obscure his view of the gospel." This opposition to instrumental music in the public worship, we suppose could be called a "*prejudice*", just as our opposition to the "*mourner's bench*" might be called a prejudice, but it was based upon what we thought Scriptural ground. If these two things are "*hobbies*", surely they must belong to our editor and his sympathizers, for they are riding them; we are opposing them, we do not want them mentioned; they can not be called our hobbies. We do not understand how he can call them "*local*", since it is known that the pioneers of this effort to teach and practice apostolic doctrine and practice, and the almost universal custom up to thirty years ago, was to exclude these things. With Alexander Campbell, and for fifty years after the beginning of his public ministry, these things were "*not so much as mentioned*" among the disciples of Christ. They have become hobbies and local questions where our editor and his co-laborers have made them such. He and they have made all the agitation and difficulty about these things. We were at peace before they commenced riding their hobbies and making them local questions. It is reasonable that he should oppose the introduction of any barriers to his hobby riding. He says our prejudices against these things are certain

to be outgrown by the next generation. We earnestly pray that they may not, and we hope by putting such prohibitory clauses in our deeds that the disciples may be held to the old landmarks, and that these hobby riders will be brought to grief.

"It is the fear that it will be outgrown and cast away that causes the holder of it to give it a sanction in law that it does not have in the gospel." There is "nothing small" about this man when it comes to egotism. It is decidedly "cheeky" in him to say that there is no sanction in the gospel for opposition to instrumental music in the public worship and church fairs, when so many of his pious and learned brethren claimed that there was. We fear that these disturbers, these hobby riders, who have no respect for the Scriptures when they come in opposition to their desires, and no respect for the opinions and consciences of their brethren, will set aside the authority of the gospel, and by "ways that are dark and tricks that are vain", introduce these innovations, and we desire to have some safeguard that they can be forced to regard.

"Our advice to all churches and mission boards is to accept no property with a creed in the deed." Of course it is. You wish to have no further hindrance to the introduction of your hobbies. You are riding the hobbies of using instrumental music in the public worship, the Pastor separate from the eldership, evangelizing by a Society, and an ecclesiasticism to take charge of and manage educational, charitable, and business enterprises, and you do not wish to be hampered by the civil law. You wish to ride rough-shod over your brethren, but they, when you will not listen to Christ, desire an opportunity to "appeal to Cæsar."

"As for the Disciples of Christ, we hope they will never adopt any creed except that one divinely given." You have adopted a creed that it is right to use instrumental music in the public worship. Is that divinely given? You may say that you have not adopted it as a creed. Have you not introduced it? Are you not defending and advocating its use? Are you not giving your sanction to the majority in a congregation putting it in over the protest of their fellow-members? Has not the senior editor of your paper so trained up his oldest son that he will neglect to meet with his brethren to "break bread" so

that he can play the organ in a sectarian church for pay? Have you not made your incorporated Societies for evangelizing an article of your creed, and are denouncing all who oppose them as old fogies, obstructionists, ignoramuses, and factionists? If you are sincere in your wish that the disciples of Christ will never adopt any creed except that one divinely given, you must give up your hobby of trying to force in instrumental music; you must give up your Society hobby; you must give up your Christian Endeavor Society; you must give up your young men and young women aid societies, because they are not divinely given. You do make them items of your creed, because you ostracise and criticize any one who opposes them.

In the *Year Book* for 1888, on page 68, the following *Form of Bequest* is given: "I hereby give and bequeath to the General Christian Missionary Convention, whose headquarters are in Cincinnati, Ohio, the sum of — dollars, to be used solely for the spread of the Gospel of Jesus Christ, *under the direction of its Board of Managers.*" If this is not a "creed in a deed", we can not understand it. It perpetuates this Society, and its plan of spreading the gospel. The money is to be used for spreading the gospel, but in no other way *except* by this Society! A lot is given upon which to build a house in which to worship God without an organ. What is the difference?

In the same book, page 74, we find the following: "I give, devise and bequeath unto the Christian Woman's Board of Missions, a corporation having its headquarters at Indianapolis, in the State of Indiana, and incorporated under the laws of said State, the following property [here describe it], to be sold by said corporation, and the proceeds *to be used by it for the furtherance of the purposes for which said corporation was organized, as set forth in its articles of incorporation.*" Is not this a "creed in a deed"?

No, our editor does not want a "creed in a deed" when it would interfere with his hobby riding, even if his hobby drives out his best brethren, but he is perfectly willing to have it if it fastens upon the donors a corporation created by the State, and unknown in the revelation from God!

THE AUTHORITY OF THE CHURCH:—We so often hear and read the statement that, "the church is charged with the

delivery of the gospel to the world", that we think it advisable to call attention to it. The men who make this statement, say that, "the church alone is divinely commissioned to disciple the nations", and quote from Paul that, "the church is the pillar and ground of the truth." The Church of Christ is composed of his disciples, but it is spoken of as an organism, when for example, Jesus says, "upon this rock I will build my church", and when Paul said, "who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." These expressions denote an independent autonomy. Now, there is not a single statement in the New Testament that charges this structure, this kingdom, to deliver the gospel to the world, nor that it is to disciple the nations. The command to do this work was given to the *Eleven* and to Paul, and by them given to every disciple as he was gifted. There is not a single instance in the New Testament where the Church in its aggregate capacity sent any one to preach the gospel, or where it attempted to disciple the nations. After congregations—local groups of disciples—were formed and organized, there is not a single instance recorded in the New Testament where a congregation sent out an evangelist, or attempted to disciple the nations. This was exclusively individual work. We hope that hereafter before men make such statements they will look up their authority. We desire to emphasize the statement, *that there is not an instance recorded in the New Testament where the Church or a congregation selected and sent out an evangelist to preach the gospel.*

In reference to Paul's statement that, "the church is the ground and pillar of the truth", we wish to say that it says nothing about evangelizing or discipling the nations. Being the *ground* and *pillar* of the truth, is not *propagating* the truth! It is a difficult passage, and as translated presents a style not elsewhere used by Paul. We must understand that "the truth" is equivalent to Jesus, for he had said, "I am the way, and the truth, and the life"; then, if the rendering be correct, we are to understand that the church or the kingdom that he established was his foundation and support from foundation to roof-tree. And it is these, for he declared that upon confession of faith in him he would found his

Church, and that the powers of destruction should not prevail against it. Of course this interpretation makes Jesus the foundation of what this interpretation makes the foundation of Jesus, but then the same difficulty is found in the rendering, it makes the church the house of God, and then makes the house the foundation and roof-support. Whatever it may mean it does not say that the function of the Church is to disciple the nations!

SUGGESTIVE:—We notice an account of the laying of the corner stone of a meeting-house at Uhrichsville, Ohio, on July 2, which stated: "The following articles were placed in the corner stone: Bible. One copy each of the following papers: Christian Standard, Christian Evangelist, Christian Oracle, Young People's Standard, Uhrichsville Chronicle, Dennison Paragraph, Disciples' Year Book for 1888, Report of O. C. M. S. for 1889, Hiram College Catalogue and President's Report, Tract—'Our Position', Directory of the Church of Christ in Uhrichsville." We think that this is suggestive of several things. The *Octograph Review* and *Christian Leader* are both published in Ohio, and the editors of both these papers have done as much preaching in Ohio, we suppose, as any two men now living in Ohio. The *Octograph Review*, the continuation of the *American Christian Review*, calls to mind Benjamin Franklin, than whom no man excepting Alexander Campbell, did more for apostolic teaching and practice. And, yet, neither of these papers were placed in this corner stone. There is only one *Quarterly* published in the whole world in defense of apostolic teaching and practice, and it has been occupying the field alone for *eight* years, and, yet, a copy of it was not placed in this corner stone. Why? Because these three publications oppose and condemn as unscriptural the "Society Plan" of carrying on missionary work, the use of instrumental music in the public worship, clerical titles, and clerical pastors. Their exclusion declares that those who favor those things have put in practice non-fellowship of those who oppose those things. The non-fellowship is practiced, why not declare it?

This event is suggestive of another thing. Putting in the "Report of O. C. M. S. for 1889", and the "Hiram College

Catalogue and President's Report", shows that those people claim that those two things belong to Church work. The putting in of copies of the two local political papers was a matter of local pride, and was significant of nothing in doctrine or practice.

THE PIOUS UNIMMERSED :—This is an expression that we are beginning to hear quite frequently from a certain class of writers, and we are of the opinion that those who use it do not use it with an understanding of its meaning. "Pious" means having reverence for God, or for religious duties, godly, religious, devout, holy; a moral life coupled with a professed belief in God and in Jesus as his Son. Then, the phrase, "The Pious Unimmersed", would mean those who profess belief in God and Christ, who lead moral lives, who outwardly worship God, who try to win others to their doctrine, practice and modes of worship, and have not themselves been immersed upon a profession of their belief in order to the remission of their sins. The question for us to decide is this: Can a man have reverence for God, and be godly, who has not submitted to Christian immersion? This leads to another question that must be answered: Can a man be in the "Kingdom of God"—a Christian—until he is immersed into the name of the Father, and of the Son, and of the Holy Spirit? If these questions are answered negatively, we are compelled to say that the phrase "pious unimmersed" is a contradiction of terms, just the same as if we were to say a "loyal rebel", an "honest thief", or a "virtuous libertine."

But there is an element connected with those that are spoken of as the "Pious Unimmersed", that cannot, and must not be overlooked, and that is, they honestly think that they are in the kingdom of God, and their worship and teaching is to honor God. Isaac Errett in his tract, *Our Position*, said: "All who trust in the Son of God and obey him, are our brethren, however wrong they may be about anything else; and those who do not trust in this divine Savior for salvation, and obey his commandments, are not our brethren, however intelligent and excellent they may be in all beside." If persons can be wrong about any thing pertaining to salvation and still be our brethren, then those things, about which they may be thus wrong, ought

never to be mentioned. Not the least item that is not essential to fellowship should ever be mentioned, for it is liable to become a question of controversy. We should be absolutely silent on everything as connected with salvation, that is not clearly revealed in the New Testament Scriptures. How are we to determine when men fail to obey the divine commandments, if they may do some things that they think are right and which we think are wrong? No matter how excellent these persons may be, yet if they do not obey God's commandments they are not our brethren; now, who is to determine whether they have obeyed those commandments? Not us certainly, for they are as excellent and as learned as ourselves; and not those persons, for we say that they have not obeyed the commandments. No human being can decide, because we are of equal authority. We must go to a higher authority, and that authority is the Bible. The Bible can only be this higher authority when we permit it to speak in its own words, and when we remain absolutely silent when it is silent. In order to appeal to the Bible we must know what the inspired writers said, (not what human translators say they said), and then accept their statement as the end of all controversy. Any person who will not do this, is not loyal to God, has not reverence for God, is not godly, no matter how earnest his profession of love and moral his life. This brings us back to our second question, Can a man be in the kingdom of God before he is immersed?

What saith the Scriptures? Not, what do *we say* that the Scriptures say, but what do the Scriptures themselves say? "Except a man be born anew, he cannot see the kingdom of God", and "Except a man be born of water and spirit, he cannot enter into the kingdom of God." "For as many of you as were baptized into Christ did put on Christ." "We were buried therefore with him through baptism into death that like as Christ was raised from the dead through the glory of the Father so we also might walk in newness of life." "Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." "Go ye therefore, and make disciples of all the nations baptizing them into the name of the Father and of the Son and of the Holy Spirit." There is no question with scholars at this

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time about the "mode" of baptism—all admit that Jesus was immersed and commanded immersion. The Scriptures settle this question, that a man can not be in the kingdom of God, in Christ, until he is immersed into the name of the Father, and of the Son, and of the Holy Spirit.

This second question, thus answered, answers the first. Can a man have reverence for God, and be godly, who has not submitted to Christian immersion?, for no man can have reverence for God who will not obey his commands, and no man can be godly—like God, who has not the spirit of God, who is not in his kingdom, and who has not put on Christ. There can be no such persons as the *pious unimmersed*.

But there are persons who claim to be pious who have not been immersed, and they do love God and are moral in their lives, and do confess and worship Him. Saul, king of Israel, claimed to be pious, loved God, was moral in his life, confessed God and worshipped Him, but his piety, his love, his moral life, his confession and his worship were not acceptable to God, because he failed to obey one commandment, and God said to him, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

It is truthfully suggested that these persons think that they are obeying the commandments of God, and that their minds have been so dominated by teaching and circumstances that they can not see otherwise. What saith the Scriptures? "And if the blind guide the blind, both shall fall into a pit." The guide and the guided will meet the same fate. God has given the world a sure guide, and if men will not take the God given guide, then they must and will suffer the consequences. "I am the way, the truth, and the life" says Jesus, and if men prefer another guide, they do it at their own peril, and the divine declaration is that they will come to ruin. Unimmersed persons, no matter how moral or how much they may love God, are not in His Kingdom, have not put on Christ, and hence are "to be judged precisely as others who are out of the kingdom. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."

VALEDICTORY.

Eight years ago we commenced the publication of this magazine. Two previous attempts had been made by our brethren to establish Christian Quarterlies, which, after several years trial, were abandoned with pecuniary loss. Our prospects were not very bright, but we thought such a publication was needed, and we determined to undertake it. Our purpose was to continue its publication as long as it entailed no pecuniary loss, but we have now decided otherwise. It has, from the beginning, paid its way, and stops with a self-supporting patronage.

We discontinue it for the following reasons:

The people demand more frequent issues of publications, they insist upon weekly or daily issues; they prefer short articles; the circulation of a Quarterly is limited, and we prefer, at this time especially, a larger audience; our brethren are now facing a crisis in their history, which we believe will result in a rupture of fellowship, and we wish to engage in a work by which we can reach larger numbers and assist in influencing them in the right direction. We believe that the great mass of disciples are loyal to God's Word, and desire to walk in the "old paths", but many of the public teachers have gone aside after human inventions. Our work for the Master has increased largely in other directions, and we find that we must stop some of our work. We could employ assistance on the QUARTERLY, and so continue it, but its income would not warrant that. It is our purpose, as soon as we can perfect our arrangements, to become connected with a *weekly* paper, and freeing ourself from the drudgery of publication, to give more time to evangelizing.

We have issued *thirty-two* numbers of this magazine, each number containing as many as 160 pages, two numbers more than that many. Each number has been issued on time. This number containing more pages than any other.

We have formed some very warm friendships both in England, Canada, Australia, and in our own country, in connection with our editorial work. We have found men who were willing to assist, and who have assisted, and without whose assistance we could not have succeeded as we have. To all of these we are very grateful; and if it were not our purpose soon to be in closer working relations with them, it would be very sad to part with them. While we have found many who were full of Christian zeal and sympathy, we have found some who were wanting in both. This we expected, but it is distressing nevertheless.

The Lord has blessed us since we commenced this work. During the eight years we have not been off duty more than ten days on account of sickness, and our temporal affairs have prospered as well as was necessary for our comfort.

The consciousness that this is the last number of this CHRISTIAN QUARTERLY REVIEW produces feelings of sadness. It is the putting aside a work that we have created, and one that we love, but the Master seems to call us in another direction, and we are ready to obey. We have confidence in God that he will care for his own, and pray for his blessings to be and to abide with his servants.

E. W. HERNDON.

INDEX TO VOL. VIII.

A Congregation of Christ. By James Beaty.....	90
A Controversy with H. McDiarmid. By E. W. Herndon.....	295
A Review of "Bible Baptism Never Immersion." By E. W. Herndon.	311
Armstrong, Jasper.....	70
Beaty, James.....	90
Bell, James S.	204
Braden, Clark..	497
Brents, T. W.	449
Burnett, T. R.	201
Christopher, H.	242, 377, 568
Civil Government. By David Lipscomb.....	3, 413
Do the Scriptures Inculcate or Sanction Polygamy? By Clark Braden	497
Dungan, D. R.	262
Editorial.—	
<i>Repentance, 120; What Baptists Believe, 127; The Texas Pulpit, 138; The Christian Publishing Co.'s S. S. Series, 139; The Missouri Christian Lectures, 140; The Old Testament is for our times an evidence of Christianity, 157; "When the Bible speaks we speak", 471; The Aim of the Disciples, 476; The Missouri Christian S. S. Convention, 479; The Unbaptized, 481; The Scarlet Petticoat, 486; Conscience, 490; Retrogression, 492; Church Government, 604; Church Finance, 620; Born of Water, 626; The Life of Timothy Coop, 647; The Lord's Supper, 655; The Law of Love, 656; Civil Government, 659; "The Unbaptized", 665; A Reformation of "the Reformation", 672; The Pious Unimmersed, 680; Creeds in Deeds, 680; Suggestive, 685; The Pious Unimmersed, 686.</i>	
Ellmore, A.	581
Epstein, Eph. M.	37, 361
Euphemisms in the Old Testament. By Eph. M. Epstein	361
Future Life Taught by Sin Offerings. By H. Christopher... ..	377

God has spoken unto us by His Son. By J. B. Jones.	457
Hartpence, W. R.	103, 219, 385, 537
Herndon, E. W.	176, 295, 311
Hopkins, W. W.	51
Jones, J. B.	457
Lipscomb, David.	3, 413
Manire, B. F.	434
Moses' Idea of God. By Eph. M. Epstein.	37, 163
Our Commendation. By Jasper Armstrong.	70
Regeneration. By T. W. Brents.	449
Richardson, J. L.	210
Savage Reviewed. By W. B. F. Treat.	521
Should the Sisters Pray and Speak in Public? By A. P. Terrell. .	335
Terrell, A. P.	335
The Book of Jeremiah—A Paraphrase. By D. R. Dungan.	262
The Christ :—In Prophecy, In Person, and In History. By B. F. Manire.	434
The Christian's Relation to Civil Government—A Review of David Lipscomb. By E. W. Herndon.	176, 659
The Conscience in Religious Questions. By H. Christopher	242
The Disciple of Jesus Our Lord. By James S. Bell.	204
The Incarnation. By H. Christopher.	568
The One Faith. By A. Ellmore.	581
The Organ. By J. L. Richardson.	210
The Testimony of Jesus is the Spirit of Prophecy. By S. T. Willis	228
The Unity of the Gospels. By W. R. Hartpence.	103, 219, 385, 537
Treat, W. B. F.	521
Valedictory.	689
Was Jesus of Nazareth of Supernatural Origin? By W. W. Hopkins.	51
What is the Church of Christ? By T. R. Burnett.	201
Willis, S. T.	228

